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EDITED BY

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WITH THE SPECIAL CO-OPERATION OF

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THE

QUARTERLY REVIEW

OF

THE EVANGELICAL LUTHERAN CHURCH.

JANUARY, 1890.

ARTICLE I.

EMOTIONAL METHODS IN RELIGION

By PROF. W. H. WYNN, PH. D., Midland College, Atchison, Kansas.

There is no one of mature years, and sensitive temperament, who has not, at one time or another, felt himself fully under the spell of the natural beauty of this world. At some favored moment the strange fascination floated in upon him, through the eye or the ear, and laid its sweet sovereignty upon him, and swallowed him up in its ineffable bliss. It may have been in its milder or more imposing forms. It may have been a peaceful valley sleeping among the hills, cattle browsing in the meadows, a rivulet swaying this way and that far into the shimmering plain, the cottage sheltered behind the trees, the smoke hanging quietly on the golden glow of the evening sky. Or it may have been the mountains, or the sea, or the thunder-rifted cloud rolling in blackened masses on the horizon when the storm had cleared away. Or it may have been Niagara, a whole ocean weight of waters dropping from the clouds, and crashing into the bosom of the planet, with a roar and a riot that, heard once, will never cease to echo in the soul. Whatever has been the occasion, the rare rich experience of the moment was, that the thinking faculties had sunk into a state of trance-like suspense,

and the whole spiritual nature of the man was emotionally overwhelmed.

Æsthetic Emotions—how do they work?—Where feeling gets in the lead of our mental processes, those processes are difficult to explain. Nor are we concerned much for physiological or psychological subtleties in a region like this. Trance, hypnotism, the mesmeric state—the whole vocabulary of the occult science-mongers of to-day may come, in the course of further researches, to have a meaning that we can intelligently grasp; but for the present we are satisfied to speak of these states in the spontaneous metaphorical language to which poetry resorts.

> —"Oft in these moments such a holy calm
> Would overspread my soul, that bodily eyes
> Were utterly forgotten, and what I saw
> Appeared *like something in myself*, a dream,
> A prospect of the mind."

Using the dialect of symbol, I would say that on all occasions of the rapt contemplation of the beautiful, the soul in a manner dissolves into the scene, is caught up, and whirled away, and lost in it, as by a momentary suffusion of the whole being with the streaming glories of a diviner atmosphere pouring in hitherward over sun and stars. Or, yielding a little, as I see I must, to some of the finer speculations of philosophy, I may say with one of the great German masters, that in times of the intensest emotion the subject and object coalesce in one; the soul fuses with something akin to it in the natural world; the thought of the beholder blends in some way wholly with the divine thought in the object beheld. In that one blissful moment, at the climax of its ecstasy—

> "In such *access of mind*, in such high hour
> Of visitation from the living God,
> Thought was not, in enjoyment it expired."

Philosopher and Poet over a Paradox.—The tripod again! I had thought to have tarried longer round the philosopher's chair. But to return to the company of the wise ones, I find them speaking of these high moments as seasons in which the mind wakes up "to find itself" in the deeper intimations of the object over which it broods. "To find itself" is to come to in-

tensified consciousness in a state of spiritual exaltation, in which the poet Wordsworth was assured that thought was comatose—"in enjoyment it expired." The mind finds itself in the outer world, when, in a flash of enlightenment, or a gleam of inspiration, if you please, it discovers there what in its ordinary and commonplace experiences it did not suspect, the broodings of a larger mind, the feeling of a living something yonder, always akin to itself. So says the philosopher, but the poet seems to dissent. Is there a controversy here, and are these two great leaders of the human kind fundamentally at outs?

We have only the interest of analogy in this great question—the desire to pick up from the province of the beautiful some underlying law of the mind that we may carry over into the field of Christian economics, and put it into a helpful application there. We must, therefore, dwell somewhat patiently on the paradox, that the moments of the soul's highest exaltation, over the beautiful for example, are at once seasons of the intensest self-consciousness and proportionately seasons of the blissful quiescence of thought, and over this paradox we must see the great German philosopher and the poet Wordsworth striking hands.

The poet has climbed up on some bold headland that overlooks the sea, and when the sun rises, there is such a flood of glory pouring in upon his spirit, such a rush of feeling whelming every avenue of sense, that he conceives himself sinking away into an abyss of enjoyment, and characterizes the rapt moment of his ecstasy as a trance of thought. The philosopher looking at it from another point of view, asserts that at that very moment thought was waked up to find its infinite counterpart in the outer world. To which of these must we turn? Does thought expire with the rise of ecstatic feeling, or is ecstasy itself only an intensified and supra-conscious condition of the over-activity of thought? Indeed the poet, in the very same strain of inspired utterance in which he speaks of thought expiring, drops an expression which implicitly conveys all that the philosopher would ask in the premises—"In such access of mind." Access of mind! what does that mean? Is the poet subject to the conflicting experience of the influx of the divine

mind and the collapse of his own individual thought? The unmeasured expanses of the sea, now all flooded with the glories of the morning sun, have opened the poet's spirit to the inrush of that vaster ocean of the infinite mind, and he calls the epoch a "high hour of visitation from the living God." When mind was rolling in billows, and filling up and gorging all the spaceless depths of the soul, was it not a burst of rhapsody to say that "thought was not, in enjoyment it expired?"

We have, here, an impressive illustration of the different points of view in which the poet and philosopher look at the same great facts in human experience, the one by side-lights and dissolving views, the other by a direct scientific analysis of the mental phenomena involved. Both speak with authority, and both are oracles to those who will take their positions respectively on the one or the other side. Both are right, only it is the poet that succeeds best in voicing the spontaneous judgments of the soul.

Emotion, Obscure Thought.—All emotion—according, perhaps, to the most reliable rumors coming in from noted explorers in a region that, for scientific adventure, must always be considered exceedingly dim and far—is in its last analysis *obscure thought.* Try it some time, when the rush of excitement is whirling you away. There is no paralysis of thought, though its sluice-gates are gorged, and the great deep of enjoyment is without form and void. And, therefore, it would be impossible, within the bounds of consciousness and discernible emotion—on the hither side of the absolute swoon—for thought to expire. The poet says that this open-sea view, in the morning hour, so rolled in upon his faculties, and whelmed them with a surfeit of joy, that he ceased to think. But then how could he say that he had ceased to think, when by supposition he was thinking enough to know that he was in joy? The overpowering emotion was one of joy; into this his thinking power sank; he thinks no more, but he continues to enjoy. Now, of course, he will not know that enjoyment lasts him, except in some act of conscious thought. Indeed we do greatly err if, in defining and classifying our mental processes—always a most difficult undertaking—we so set over thought against emotion, and emotion against thought, as to give place to the idea that in any phase of emotion whatever,

however intoxicating, there can be any real atrophy of thought. There cannot be. And Wordsworth in this famous passage of his, and elsewhere in similar passages out of his happiest moods, did not intend to be so understood.

Let us understand the method of the poets. We look to them as teachers, but never a dialectical appliance is found in their schools. The poet compasses all his high matter by proximate forms of speech, by metaphor, by symbol, by the subtle analogies of things, by exaggerations and contrarieties of conception, by intuitive hints, as moving in a region of ideas that can never be adequately expressed in words. The world of wonders lying out there on the watery deep, the morning sunburst coloring the clouds, the far sweep of the horizon with the sky and ocean blending in the purpling distance, the patent fact of an immensity of waters enswathing the globe—all this rush of sublimity has so given him glimpses of the Infinite that, for the moment, his thought seems to expire within him, and he seems to swoon in the delirium of his joy.

The truth is, the inner vision of his soul has been quickened to an overpowering perception of that which, in the ordinary estates of his consciousness, he could hardly see at all. The Infinite! yes, the Infinite, a term which the new-fangled wisdom of our day is wishing to see speedily dissipated into smoke—the Infinite, scarcely thinkable at all in our work-a-day moods, is in this "high hour" of poetic exaltation, poured into the mind with such affluence of glory, that words fail, and even thought seems correspondingly to die away.

> "Break, break, break,
> On thy cold gray stones O, sea,
> And I would that my tongue could utter
> The thoughts that arise in me."

But it cannot. At that moment Tennyson saw something, or herhaps in much larger measure felt something, in the breaking, the ceaseless breaking, of the incoming billows of the sea on the "cold gray stones," but he was a thoroughly baffled man, as we all must have been, when he came to put that something into words. "Thoughts" they were, but refusing to be plastic to the finest dexterity of his artistic skill; and the very confession

of his impotence was an out-burst of poetic tribute to the lofty character of the thoughts he would like to have expressed. He had, however, none the less a realization of the indeterminate mood of the moment, or what is better to say, as expressing the exact truth in the case, he had a season of "access of mind," a "high hour of visitation from the living God," which brought with it a vividness of realization not ordinarily enjoyed. We all have these seasons, gifted or not gifted, the dullest and most prosaic of us, as well as the most seraphic of the seers whose "eye pierces through the scum of things."

I have, perhaps, tarried longer than was necessary on this preliminary matter of the varying methods and apparently conflicting results of the metaphysician and the poet, when seeking to interpret those moments of intense spiritual excitement in which emotion swells to a consuming power in the soul. My aim was to get out of their consenting testimony the principle that our seasons of deepest feeling are really seasons of our deepest, though not possibly our most luminous, thought; that emotion is always struggling into articulate thought, and that it is barren and perishable, evanescent and vain, if it is not made at last to settle into some shape of fixed formula for the mind. I presume we cannot be striking wide of the mark, when we say that emotion in all its phases, even at the high-tide of orgasm and frenzy is of the nature of obscure, indetermined, inchoate thought; and what we want to emphasize now is, that it is a loss of energy, a futile, reckless squandering of spiritual forces, to catch it in this shape and let it go. We should institute an inquiry as to whether in the realm of spiritual experience there is not some *regime* of training for the emotions, whereby the deliberate purpose will be to hold on to them while they are with us, and to renew the occasion of them when gone, to the end that they may work themselves out into settled convictions of the mind.

Concreting emotion in act—Michael Angelo and Wordsworth.—And, now, having found this principle in the province of the beautiful, where the well-springs of emotion are wont to break out ebullient and free, it were well to witness on the same field some practical illustrations of how this principle works. When Michael Angelo found that he had the task, of decorating the

Sistine Chapel on his hands, he shut himself up for days and weeks in his studio, refusing all access, and putting himself down to the meagerest supply of food. He was not sketching particularly; he was brooding over the scenes of awful grandeur which his imagination conjured for him from the ideal world. I suppose if we could have looked in upon his privacy in these hours of solitary musing, we should have seen him often in moods of great mental and physical agitation, the excitement rising betimes into paroxysms of frenzy. A wondrous panorama of epochal history and destiny has flashed out upon the empyrean of his soul, and his very frame is made to tremble under the awful splendor of the apocalypse. Creation has emerged from chaos, and the great years are rolling on with their burden of woe, and war, and prophecy, and redemption, and finally the Judge is on his throne, and the heavens are rolled together as a scroll, and out of the gloom the resurgent nations are coming to the great assize. Every face of the hurrying multitudes carries its history, and almost its doom, written legibly in the eye and along every lineament and muscular flexion — so vividly did the genius of Michael Angelo make the human body translucent to the mind.

But suppose, now, he had been satisfied to walk up and down in his chamber, seeing these awful visions of the Judgment, his eyes all on fire, and his whole frame quivering in Sibylline convulsions, of what profit would it have been? He would have had his seasons of transport, no doubt; but so might a lunatic go raving over the conjurings of his addled brain. Suppose that after these ecstatic visions he had gone down to the Sistine Chapel, and looked at its bald, blank, flaring walls, and turned away, and fled over the border, as more than once he did, of what profit would it have been to him or to the world, that his soul had been the theatre of these wondrous creative dreams? He would have the rapt emotions of the moment, no doubt, the luxury of excitement, the delirium that always goes with the free play of the "vision and faculty divine," but nothing of the tremendous glow of conviction in his own soul, and nothing of eternal truth fixed in imperishable fresco in the Sistine Chapel.

No! these evanescent emotions must be staid somewhere in

the solid substance of the globe. He must leave his solitary musings, go into the Sistine Chapel, erect a high scaffolding, and lie flat on his back for long hours at a stretch, as the days and months and years go by—for eight years was this miracle of art taking shape under his hand—fixing the recalled visions of his solitary chamber into the witchery of such lines and colors as only that mighty magician could devise. Then for him and for all the world, the "Vision of Judgment" was more than a dream.

Take another illustration from the experience of the poet who, more than any other, has set forth this high matter in his verse. It was Wordsworth's habit to wander over hill and valley, and by the glassy mere, and down into the beach glen, and here and there among old ruins, and among the cottages of the poor, for weeks and months together to catch nature in all her moods, and get some spiritual rendering for every object he saw. He was a wonderful master at this. He was nature's unchallenged high priest. "The burthen of the mystery, and all the weary weight of this unintelligible world" was often lightened and glorified for him by momentary flashes of—

> "A presence that disturbed him with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

But suppose he had been satisfied with the luxury of being disturbed with the joy of elevated thoughts, with rapturous glimpses of that "something far more deeply interfused," and, coming back to his cottage by Grassmere, he had not attempted to recall his emotions and fix them indelibly in his immortal verse, he had not been the poet then, and his supreme faculty for insight would have died within him unused. Nay, more, since every high power of the human mind is retained and developed only in proportion as it is lifted from the realm of indeterminate emotion, and carried out on streams of voluntary effort into concrete communicable product in the world, there is no risk in say-

ing, that the mere luxury of poetic feeling must degenerate into surfeit, and the very faculty to enjoy become moribund, if the inspirations of the moment are not habitually coined into forms of art.

Religious Emotions follow the same Law.—And now we come to the realm of religion, and are already forestalled and expectant in witnessing the application of the same principle to the economy of spiritual life. More than any other matter of universal interest religion appeals to the emotions of the human soul. Researches in comparative religion have made it manifest that the religious susceptibility lies deepest in the nature of man, and that, in every clime and age, the stage of culture and development at which it has arrived will infallibly indicate the point in the scale of general uplifting to which the several peoples have attained. Religion leads all other civilizing forces. Everything in the social life of the nations turns as by magnetic traction to this centre. And if here and there in the history of religion, and here and there at this hour on the face of the earth, there are revolting excrescences, and barbarous crudities, and wild fanaticisms, and even sensual and bloody orgies, practiced in the name of religion, it is only an impressive token of the universality and supreme power of this impulse in the bosom of the race. For everywhere religion takes the soil of savagery on its fair robes, that it still may be the deliverer of savages from a stage of crude and foul humanity that else had been more hopelessly crude and foul.

This, however, we find to be the fact, that the religious impulse runs into wild and monstrous excesses only when arrested and detained in its emotional stage, or when the luxury of feeling is ignorantly or unwisely mistaken for the end toward which this impulse is directed. Here is the intoxication of a heavenly joy, why should we farther go? The splendors of the Transfiguration glories are bathing and swathing our souls, why should we withdraw from this mountain at all; why not get up a permanent habitation for our ecstasies, and here in this rarer and finer atmosphere drowse out our lives in delicious dreams? So the three disciples thought whom the glories of the transfigured

Jesus had dazzled and bewildered with excess of joy. But as if to indicate the special weakness of human nature when the strong currents of religious emotion were tiding in upon it, and with the view of setting up a standard, to which the eyes of all generations to come seeking after God might be directed, the Master forbade long tarrying on that mount, and cut short the supernal visitation with a gentle rebuke. There must be no building of tabernacles on that height. On the contrary they must go down with him into the vale below, where there was a poor lunatic waiting to be healed, and where their baffled companions had betrayed to the multitude a lack of resource.

The splendors, indeed, are to be witnessed; the ecstasy to be enjoyed. There must be some deep reason in the very nature of man, for this unwonted uplifting of the feeling when the inner mysteries of religion are approached. But out of it all must come a practical faith that will do the deed, before which the mountain will gather itself up and be plunged into the depth of the sea, or it is only a species of self-indulgence, and must speedily degenerate into spiritual debauch. These states of religious exaltation must never be an end. When so regarded, either by the crude and illiterate masses, who in all things are held to a struggling empiricism in their views, or by religious teachers whose system of thinking binds them to teach that doctrine to the masses—in all cases the attempt to absorb the religious life in the emotions, has been attended with untold disaster both to the teacher and the taught.

Special Lesson of the Transfiguration Eestasies.—We are almost tempted to say, that the special design of the Transfiguration spectacle at the heart of the religion of Jesus, among other stupendous object-lessons which it threw upon the world, was to warn the coming ages of the one all-comprehensive error or practical blunder of the ethnical religions, that of putting emotional afflatus as their end and aim. Far off in the Orient, and down in Egypt, and in the caves and wildernesses of the very land in which the divine Son of Man was at that time sojourning, the leading minds and philosophers were sitting solitary, and wooing the "eternal silences," and hoping to be swept by some sort of oblivious rapture up into blissful absorption with

the divine. Meantime the groping people were as sheep without a shepherd, and religion was becoming a dream. The Master going down from Tabor teaches the lesson, that the most exalted frames of spiritual uplifting must effervesce in delusion, if not henceforth, immediately, concreted into work.

And that this admonition was to be of prime moment in his system, is made clear by what we may call the public policy of our Lord in managing the excited multitudes that thronged upon his path. He never "got up an excitement" as many of our crude emotional methods are wont to do. Whenever through witnessing some stupendous miracle, or hearing some sublime utterance from his lips, the tide of popular feeling would rush impetuously toward him, he would quell it or perhaps more frequently, withdraw himself entirely from their view. Nor will it do to say that this was only his customary precaution against the inconvenience of a throng. When the crowd was not on him, and some great miracle had been privately performed, he would send out the rejoicing subject, how often, with the special injunction that he should "tell no man." The enthusiastic multitudes rush toward him, eager to fling themselves into a vortex of precipitate belief, but just then, we are told, he "would not commit himself unto them, because he knew what was in man." Yes! he knew the spiritual organization of the race he came to save, the law of their emotional nature, and how at any time they could be easily marshalled into a carnival of feeling, and let loose in Bacchanalian profanation of the very sanctities he was here to reclaim.

Nor was the loud hosanna day of the Triumphal Entry an exception to this rule. Here was a special occasion to have its significance, then and there, on the eve of the great tragedy, which, in a few days thereafter, was to witness the same fickle multitude shouting the other way. It was rather a concession, by way of confounding, beforehand, the sophistry of the priesthood, who expected to find in the popular clamor a justification of their wicked deed. Moreover it was a formal entry—the fulfiillment of prophecy—a demonstration made in the eyes of the Jewish state, and of all the world, that he who came riding into their capital city with the usual trappings of royalty, was a

real King, and did hereby set up in his own name. That purpose accomplished, he withdraws himself to Olivet or to that sweet Lazarus family whence he came.

Emotional Methods Prodigal of Spiritual Force.—But, now, here is a question eager to be asked. If the overflow of religious emotion was discountenanced by our Lord, or, rather, if his ministry was so ordered as to prevent the uninstructed multitudes from mistaking the overflow of their religious feelings for the spiritual life he came to confer; and if in his own personal bearing—never subject, so far as we know, to a delirium of joy, and always carrying his mountain ecstasies down into the region of self-sacrificing and beneficent deed—and if in his management of the masses that daily hung upon his words, he made this principle prominent and conspicuous for all coming time, how comes it that emotional methods have had such a widespread and protracted ascendancy in the Christian Church? They certainly have had a long sweep through the centuries, and to-day constitute the active principle of the various systems of evangelism that have had such phenomenal success in Christian lands, and outside of pastoral ranks. The results of their labors cannot have been wholly bad; nay, it is, perhaps, unfair to say that their labors in any case, where the evangelist was clearly and overtly a man of God, and well equipped with the "mind that was in Christ," were in any sense chargeable with evil results. For such is the inherent power of the truth, and especially of the image of Jesus when once it has thrown itself in definite outline upon the soul, that it will work its way into ultimate and permanent lodgment in the life, in spite of the unhappy method in which it is commended to men.

Meantime there is every bad risk, and an enormous loss of spiritual force in the method at fault. Fanaticisms get their opportunity to thrive, and great and disastrous reactions hurl backward the unstable convert into extremes of moral reckleness of which he would not otherwise have dreamed. Christianity, of course, has an endogenous power capable of putting forth its saving efficacy against all the errors, and false systems, and superstitions, and blundering methods, and apostasies, into which the ecclesiastical leaders may fall; and when we review the past,

and see how much of this has been sloughed off in its triumphing ascent—the innumerable spawn of heresies, and an ever-shifting brood of fanatical conceits—we are simply gathering up the irrefutable historical evidence of the divinity of the religion we profess in that it was able to survive all these.

Is it not time, however, that we turn our attention to some of the deeper problems in the economy of spiritual life, in order to determine whether our methods may not be as direct, and as conserving of spiritual force, as were the Master's own, and whether we cannot imitate him in his supreme regard for the laws of the human mind? Or do we err in suggesting the idea of economy in matters in which no human economy can avail—an unspiritual term implying a disposition to tamper with the details of an experience into the which the sovereign Spirit of God alone may intrude?

Scholastic finesse—"Stock and Stone Theology".—Perhaps, if we look deep enough, we shall find these false methods securely entrenched in the notion that, in sacred matters, we have nothing to do with the emotions of other men, or our own, for that matter; that there is the exclusive province of the Spirit of God. When the truth is preached, the Spirit of God moves upon the emotions of the hearer, and undertakes a work upon his nature in which no human being can share. This office he will discharge as seemeth him good. The divine operation for the renewal of man's nature goes on of itself. It drops down from above. And, therefore, all oversight of the religious emotions of men by any other than the Spirit of God and the individual soul in which they arise, is a priestly impertinence which the Christian system will not allow.

Unhappily those who make this retort are uniformly most industrious, and often not very wise in appealing to, and stirring up, the emotions of men. Their questionable methods are backed up by a theory that would allow of no method at all—that is, when carried out to its logical extreme. When christendom waked up from the darkness of the Middle Ages, it seemed everywhere to draw inspiration for its reviving energies from the system of thinking which the great Augustine had thrown upon the world—a system most commending itself to the needs of

the Reformers, because it emphasized the spiritual impotence of man, and magnified greatly the sovereign mercy of God. Man was nothing. God was all. Out of this Calvinism grew as a twig out of the parent stock.

It was natural in those days—the exigencies of Christian evangelism seemed to require it—that extreme and exaggerated views both of the spiritual impotence of man, and of the sovereign mercy of God, be taken, in order to break abruptly with the monstrous forms of Pharisaism which for centuries had been brooding like a nightmare on the vitals of the Church. Accordingly it was the "stock and stone theology" which they found it best to espouse, the system that teaches that, in spiritual matters, the natural man is completely and literally dead, dead as a stock, or a stone, or as the pillar of salt into which Lot's wife was turned.

The learned doctors of the Form of Concord, in expounding the Creed, assert in the most emphatic way, by synonyms and pleonastic forms of intensified expression, that man is so disabled under sin that he cannot even co-operate with the divine Spirit when it comes to dispense its saving grace to the soul—"utterly incapable of understanding, believing, embracing, thinking, willing, beginning, finishing, acting, operating, or co-operating in any respect," not able "to prepare himself to receive the grace of God, or apprehend it when offered him, or accommodate himself and of himself be capable of accepting it, or contribute, act, operate, or co-operate, of himself, by his own power, in any respect toward his conversion, either wholly, partly, or in the smallest degree." "Man is industrious and ingenious in civil and natural things, but in things spiritual and divine, which relate to the salvation of his soul, he is like a stock, a stone, or the pillar of salt into which Lot's wife was turned, which have no use either of eyes, of mouth, or of any other senses."* Language like this is in no danger of being misun-

*Formula Concordiae, Latin edition of Leipsic, Part 2d, Chap. 2d. *De Libero Arbitrio*, secs. 7, 20, 24. These extreme sentiments attributed by the learned doctors in Sec. 20 to Martin Luther in his Commentary on the 90th Psalm, were hardly his in any rigidly dogmatic sense, but were rather his way of expressing with strong rhetorical emphasis

derstood. The disability is complete. But for fear the inference might be too sweeping, and the non-elect sinner might have just occasion to blame the Spirit of God that its saving visitation was never extended to him, these learned doctors do concede to man the single responsible power of "locomotion" whereby he can get to church, and hear the gospel preached to him, and "*in some measure meditate on what he hears.*" But soon thereafter this generous concession is also withdrawn, and the man in the church, hearing the glad news of salvation preached to him, "is worse than a stock or a stone" because it is in his nature when he hears to oppose.

Christendom consents to something more than "locomotion."—Now it is safe to say that the views of all christendom have undergone a vast and radical change, on this vital subject of the power of man to coöperate with the divine Spirit in the renewing of his mind, without breaking with the general *consensus* of doctrine as to man's impotence in spiritual things, and the free mercy of God. Man must have the divine interposition to lift him out of sin. The incarnation, and atonement, and the reign of the divine Spirit—all mean this, or most certainly they have no meaning at all. I cannot get back to God without the help of God, and my sin consists in severance from him, in deliberately ordering my life on what I conceive to be my own resource. I must come at last in my penitence to say, and see, that I have no resource, that the divine life is born into the soul of man in proportion as the life of self is exorcised, and in proportion as, in active life, I am empowered to renounce everything to God.

Every step in this process invites and demands the most vigorous and persistent coöperation of man, and he must go about dislodging the isolating self in exactly the same way that he would dislodge any other offensive habit from the mind. We have come to see that there is a dormant religious nature in every man, and that all the appliances of a supernatural religion, gospel, sacrament, prayer, promise, and above all the ministra-

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his deep conviction of man's disability under sin. Certainly the whole exposition *De Libero Arbitrio* as given by the Concord theologians, has never had a pronounced following in the churches bearing the great Reformer's name.

tion of the Spirit, or, as we would greatly prefer putting it, the pervasive presence of the glorified Master himself—all are but solicitations, and provocations, to the implicit spiritual potentiality of the soul, which, meantime, is lying there inert and blurred under the blight of sin. The preacher joins his agency to the other incitements, but none of them, divine or human, will ever move the man one peg from his inertia, until he undertakes heroically, and with deliberate forethought, for himself.

The Ascetic Conception of the New Life passing away.—In these days, as concerns this most serious of all matters that can engage the minds of men, it has been found best to set all the old-time scholastic *caveats* aside, and go at it in the light of common sense. If a man will get out of sin, he must proceed to get out of it, and not stop to chaffer about the degree of his disability under it. Gradually the ascetic conception of the new life, which houses it up to certain special experiences, and limits it to paroxysmal seasons of exalted devotional fruition, has given way, and men think, if they do not say, that the divine forgiveness is executed for them, only when they have had the fortitude, by the help of the Master, to cut loose from their sins.

And this common-sense view of salvation must in the end greatly modify, and, perhaps, wholly revolutionize the methods by which the Church seeks to evangelize the world. If the power of "locomotion" is all the responsible power that is left to the man, "whereby he can move his members" and get to church, the inference is that the Holy Ghost will let in upon him then, or through the truth which he hears there, an *afflatus* of feeling which is essentially not his own, in which he is held to be "passive," and in which, finally, is embodied the whole renewing epoch to which he is called. Now this makes the emotional moment the sum of all his years. We have already learned that in the field of the beautiful, emotion counts for nothing unless it is concreted in act. The painter must take hold of his brush, and the poet of his pen.

It is true no one would claim a supernatural element in the inspiration of the poet; or in the frenzy of the artist conjuring imaginary beings from an excited brain. The process is all human. Michael Angelo and Wordsworth were left wholly to

their native resource. But in the religion of Jesus we do all know that there is a distinctively supernatural element, and that this pervades its entire history, and sweeps through the entire circuit of the agencies it employs. Is not the Holy Spirit a supernatural agency, and shall he, in his sovereign efficiency, want the co-ordinating feebleness of the prostrate and corrupt will of man to do a work for him which he alone can do? Nay, verily! but then that sort of reasoning would exonerate the sinner, and put the whole responsibility of his ruin upon the Holy Spirit who did not come to his relief.

The truth is, a man's emotions, springing up anywhere, and on occasion of any class of subjects or objects presented to his view, are his own, and get their peculiar character, religious or otherwise, from the vague sentiment that floats about pervasively on the heaving deep. If the objects are beautiful, the aesthetic emotions will be aroused. If it is the touching picture of the self-sacrificing and suffering Son of Man, the passion and compassion of the cross; great power falling in beneficent miracle from hands that were afterwards nailed to the accursed tree; going into the very shrine of our terrors and feeling the powers of darkness wherever they reign; coming up a radiant figure all compassed about with the attempered splendors of the resurrection morn, and in this shape present everywhere with those who will give him place in their souls—before such a picture it were a hard heart indeed that would not give the religious emotions vent.

But the same law prevails here as elsewhere—let us call it a spiritual law in the natural world*—the vague sentiment of the

*See "*Natural Law in the Spiritual World*," Chapter on *Biogenesis*, where these words occur: "Not only in his relation to the spiritual man, but to the whole spiritual world, the natural man is regarded as *dead*. He is as a crystal to an organism. The natural world is to the spiritual as the inorganic to the organic." And that the insemination of spiritual life into the dead soul might not be held simply by way of analogy, the author proceeds to say: "We find one great law guarding the thresholds of both worlds, securing that entrance from a lower sphere shall only take place by a direct regenerating act, and that emanating from the world next in order above. * * * The analogy

emotions must articultate itself into fixed principles for the life, or otherwise these exalted experiences are as evanescent as the morning cloud. It is the truth, and not the emotions, that sets the man free—the truth wrought into perception by being wrought into the very life-blood and palpitating tissue of the soul. The man must go down from the mount, and demonstrate for himself that the well-springs of divine love are coursing through his veins, or else they are not coursing through his veins, no matter how exalted or how genuine his devotional ecstasies might have been. The emotions themselves, the mere paroxysm of elevated feeling, aroused though it be by the Holy Spirit himself, can no more constitute a new spiritual product for the soul, than the dim and flitting vision of Hamlet could constitute for Shakespeare the marvelous, artistic masterpiece of the play itself. For any spiritual movement whatever to be even begun in the soul, the voluntary powers must be engaged, and the man must have gone a-warring, under the lead of the Master, with the evils of his life.

Making Converts "by the Book of Arithmetic" — Polling-Booths.—Now the emotional methods of which we complain reckon up the finished product always within some boundary, more or less contracted, of the emotional domain. They cannot wait for the operation of our Lord's time-gauge: "If ye continue in my word, then are ye my disciples indeed." They must make converts by "the book of arithmetic," and before closing the numbers must be enrolled. Their one forlorn remnant of spiritual capacity, "locomotion," has carried the multitudes to

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therefore, is only among the phenomena; between laws there is no analogy—there is continuity." There is in this a most unwarranted misconstruing of the natural man. The natural man is still in some sense a free spirit, and the law of the spirit is freedom, while the law of the natural world is necessity; and to speak of any natural law running into the realm of spirit by "continuity" is a most unpardonable solecism, and vitiates the whole argument of this otherwise brilliant and suggestive book. The title of the book might better be reversed, and then it would be "Spiritual Law in the Natural world" not by contiuity, but by superposition. Even then the natural man as being himself in the realm of spirit could not be represented as subject to the "absolute regenerative act." What a contribution to Calvinism it would be, to mount it on the back of physical law.

church, or to some vast tent or tabernacle, where thousands are congregated, where the crowd itself, and the preaching, and the prayers, and above all the singing, are calculated to excite the mind, and withal to awaken a ferment of genuine religious zeal. The leaders have made provision for this beforehand, and never once doubted their right or ability to co-ordinate the divine Spirit in its movements on the hearts of men. And so far they were certainly not at fault. But in their haste to roll up formidable numbers, and swell the spectacular aspect of the work they do, they put up polling booths in their assemblies, and invite and press men to vote on their spiritual state. The newborn, having been taught that spiritual life is wafted in upon them as on gales from the heavenly world, are required to note the moment of its advent, and when their joy is most assuring, get up and give that glad testimony to the world. They thus vote themselves into the kingdom, and are forthwith enrolled.

Now the entire sincerity of all this it were wicked to deny, and rude would be the hand that should ever be stretched forth to quench the smoking flax. But it is a gravely serious matter, that these methods, representing as they do the practical operation of refined scholastic distinctions concerning the inscrutable movements of the divine Spirit, and the earlier phases of Christian experience, fast passing out of vogue, are in contravention of the well-ascertained laws of man's emotional nature, and clearly not in accord with the methods of the divine Master himself.

Our Lord's Method, what was that?—That these methods were not the Lord's method, any one may demonstrate for himself, by allowing the wondrous years of our Lord's public ministry to pass in panoramic view before him, recalling, meantime, the distinctly enunciated maxims which guided him in his work. He had the curious multitudes always on his track—the masses, indeed, in the most motly and bedraggled sense of that term. The poor—yes, truly, the poor had the Gospel preached to them; lazzaroni, the wretched, the diseased, the dying, all phases of depraved and broken humanity, kept time with the wandering footsteps of the Master, and caught the touch of his miracle, and heard the sweet tones of his forgiving love. He preached to

them everywhere as best he could, but obviously it was not the multitude as multitude that he sought, as the soil on which his saving truth was to be cast. He had compassion on the multitude—not because they were there in ready attitude to receive his compassion, but because they were as sheep without a shepherd, scattered abroad.

He invited them all to come unto him; he would cast no one out. But when, through the stress of excitement, they were disposed to rush into precipitate and over-sanguine belief, he withdrew himself from them, or put their enthusiasm in check by reminding them, that the kingdom of heaven was like a grain of wheat which a man cast into the ground, which grew he knew not how, first the blade, then the ear, then the full corn in the ear. The time-gauge he kept repeating: "If ye continue in my word then are ye my disciples indeed"—continuance, when they had gone away from the prevailing charms of his person, and the sweet compulsion of his words, when the sentiment that had inspired them had fallen from its height of emotional fervor to the dull common-place of the market and the street.

When one thinks of it, it is remarkable how much of his instruction has this direct practical drift—a continual admonition that nothing of his inexhaustible spiritual largess can ever in any way be appropriated by man, except in so far as it is wrestled into the life. The kingdom he brought with him was a preeminently practical matter, and every man thinking to enter it, should sit down composedly and count the cost. And then there is that memorable Sermon on the Mount filled with precepts, and beatitudes, and heavenly counsel, every syllable of which implies that the true disciple is one who conquers his assurance among the hard utilities of life, and discovers the grace of Jesus in him in his growing power to love his enemies, and to do unto others as he would have them do unto him.* As if to put us

*See Count Tolstoi's "My Religion." This great Russian romancer and reformer claims the distinction of having discovered now for the first time, after these long ages of groping exegesis, the true meaning of the Sermon on the Mount, as being a detailed statement of the laws of the new kingdom of Jesus, condensed in the one comprehensive in-

beyond all doubt on this matter, that wonderful discourse comes to its peroration with the distinct announcement, that whosoever would give heed to his words, and *do them*, was like the wise man that built his house on a rock—his attainments were solid; while he who heard, and *did not*, was like the foolish man that built his house on the sand. The same thing is in the parable of the sower and the seed; in the parable of the laborers; in his great canon of inquiry: "Whosoever doeth the will of the Father shall know of the doctrine;" and, "Whoso doeth the truth cometh to the light."

Absence of all Conventionalism.—Accordingly when Jesus moves among the multitudes, we fail to find one element of conventional evangelism in all he does. He puts no number of them down to bewailing their sins through a season of contrition, long or short, but rather aims to catch the estranged spirit at some point of its physical distresses, and having shed his beneficent miracle there, sends it out rejoicing with the warning, "Go thy way and sin no more, lest a worse thing come upon thee." He carries no roll-book with him, in which the names of the converts might be entered, and they are not induced to stand out in the great assembly and make themselves known. That would be ostentation, the very opposite of the spirit of self-renunciation with which this new spiritual life must begin. He had taught in the most explicit manner in the Sermon on the Mount, that his religion would not consent to be set off in any form of personal or ritualistic show, that whenever it should become spectacular it would cease to be. The rejoicing subject of his miraculous healing was dismissed from his presence, with the added boon of the forgiveness of his sins, but with his in-

junction, "Resist not evil," with four or five special applications, inhibiting divorce under any circumstances, and oath-taking, and courts of justice, and every form of reacting against evil, and requiring the actual and complete renunciation of the personal life or self to the good of others. His discovery is set forth with all the ardor of a zealot, and with startling literal enforcement of passages which we were wont to play upon with our constructive ingenuity. In the midst of its extravagancies and forced renderings this strange book conveys a message to the Church of our day which it may well consent to hear patiently and consider.

dex-finger laid upon his lips. Be still; do not bruit this thing abroad; for whenever you feel yourself craving the eye of your fellow-men it is the return of the banished demon of self in another form.

Religion on Exhibition Dies.—If there was one doctrine which our Lord made paramount to every other, and to which he made every movement of his public ministry conform, it was this, that religion takes tarnish from deliberate exposure to public view. Its quality was to be known in act, in the humblest offices of every-day life, and farther than this the principle was to be, that the left hand should not know what the right hand did.

Hence the skill with which our Lord held back these multitudes, when the incitements to rush into a frenzy were the most extraordinary that ever greeted the eye of men. His miraculous power alone!—what an advertisement that would have been. He might have erected a stage on the Mount of Olives, at the point where the great thoroughfares converge from all climes to the Holy City, and over which the commerce and travel of the world was surging, and from that high theatre he might have exhibited to the gaping curious spectators, such displays of miraculous healing, thousand times repeated, as no one would ever have attempted to gainsay. But he came not to bring miracle, but religion into the world, and religion withers in the atmosphere of public display. The divine fingers, touching human woe at any point, must ray out in miracle, and miracle, by the very nature of it, must become a spectacle to men; but even here, that it might be held back as much as possible from shedding a contaminating influence on the religion it was meant to subserve, the charge to the rejoicing subject was that he should "tell no man."

O, how the Church in after years forgot this paramount teaching of our Lord. Show! why yes, let us have a show. Let us turn these humble offices of the shrinking Nazarene into a vast and imposing system of ecclesiastical pageantry and parade, that honor-loving priests and preachers may have a chance to be seen, and, mayhaps, the gratification of seeing the masses coming and worshiping at their feet. O, those long ages of ec-

clesiasticism! what are they but ages of religious apostasy and spiritual decline? There were lowly ones in those days, indeed, men and women down in the humble walks of life, who somehow inherited the secret of self-renunciation, as not only at the heart of the religion of Jesus, but as essentially the whole of it, and through these, and not through the ostentatious, self-asserting, conspicuous ones, has the historical continuity of the Master's spirit been kept up. They learned of him to be meek and lowly of heart, and they found rest for their souls.

But the point we wish to emphasize now is, that this is the sensitive, vital spot in the religion of Jesus, and that it is evermore in danger of being profaned. Especially in these days of the competition of the sects is our Lord's method, or this vital point in it, likely to be overlooked, and even the distinctive reality of it haughtily scouted and denied.

Our Lord's Method—was it a Type?—It will be said that our Lord's method is no type for the evangelism of these times. He had infinite measures of supernatural resource immediately at his command; we have not. He was divine, and therefore did not require a system of decoy expedients as "a fisher of men," whereby to catch their attention, and help into action their hesitating wills. We are not so equipped. We must fling out our advertisements, and encourage the faltering resolution of the penitent, by some forward public commitment that will secure them for the gospel net. Our Lord could well dispense with all the minuter appliances and organized agencies of modern evangelism, when to his miraculous healing was added such preaching as can never fall from the lips of mortal man.

Moreover, it is urged, these were days of preparation; it was no time to number the host; on the day of Pentecost the first human evangelists will roll up their full three thousand. Jesus was sowing the seed, the time of harvesting came when, on that memorable occasion of the outpouring of the Spirit, Peter and his associates drew in the first gospel draught. Here then was the type in accordance with which our modern system of evangelism has taken shape.

And then again it is urged that with Jesus the apparatus of completed redemption was not yet on hand. He was on his

way to provide it, but it will not be fully consummated until he is crucified and risen again, and out on his spiritual reign. Jesus was, therefore, not properly an evangelist; he was not engaged in saving men, but in getting the moral universe of God in such condition as that men might be saved. His public ministry, for this reason, it is argued, cannot be fairly included in the category of evangelizing agencies, and is otherwise too divinely exalted to be a model for the necessarily varied and ever shifting methods of men.

This looks indeed plausible, but it is evidently going too far. Could it be that the great Redeemer himself should be limited and confined in the exercise of his saving power, by technical processes which he himself was carrying out? Can he not save, who is preparing the way to save? It is hardly possible to conceive of anything so alien to the whole purport of Christ's teaching, and equally so to his practice, as the notion of his saving men by anticipative reference to atoning provisions not yet made. No doubt he is making an atonement, but the atoning power and personality are all there when Jesus touches the blind man's eyes into seeing, and pardons his sins. On countless occasions he performs this supreme act of forgiving men their sins—a thing that sounded like blasphemy to Jewish ears, as did also his calling himself one with the Father. Beyond question all such assumptions imply the fullness of the divine investiture, and, therefore, plenary deific power to do for the poor paralytic, then and there, spiritually, all that the preparations of the coming time would insure, viz. pardoning his sins, and giving to him eternal life.

Special Experiences were never a Test.—But the thing to be observed is, that he does not at any time make special experiences a test. We seek in vain for an instance. And this is so marked a feature of his ministry, which is otherwise so set round with safe-guards in this respect, that it is matter of wonder that this salient particular has not more frequently thrust itself upon our view. We must have noticed that many wretched victims of disease are brought to Jesus, with no higher motive, so far as appears in the narrative, than to have their physical maladies healed, and that he uniformly goes beyond the sordid limits of

their expectation, and imparts to them some measure of his spiritual life. The pardon of sins—what does that mean for one who came not asking it, but asking only that his blind eyes should see, or his deaf ears be unstopped? Of course, it is not even hinted that there was no susceptibility in these victims for the spiritual benefits our Lord would impart; that would contradict the whole moral order of the world, and would be directly in conflict with the rule in accordance with which the divine Healer proceeded—"He did not many mighty works there, because of their unbelief." But what we mean to say is, that the chief and absorbing matter in the minds of these victims, was the desire to be cured of their diseases, and saved from impending physical death. The interests of their souls figured almost not at all. But having accepted the great Healer for what of divine power an unmistakable miracle must always imply, they furnished, in this meagre, scant, almost unconscious susceptibility, a seed-plot large enough, in our Lord's estimate, to receive the deposits of his spiritual life.

The case of the man sick of the palsy is a most remarkable circumstance as throwing light on this otherwise anomalous proceeding of our Lord. Four men, carrying the sick man, and being unable to get him into the house to Jesus, on account of the eager throng that was blocking every passage-way, mount with their charge to the top of the house, break up the roof, and through the opening let down the sick man on his couch immediately at the Master's feet. Here was an occasion; but, mark well, all for the purpose of having this sick man healed. Jesus, having a stupendous lesson to communicate, does not say what they expected him to say: "Sick man, arise, take up thy bed, and walk," but he simply says: Son, or child,—a term of endearment—thy sins are forgiven. There it was; that was all. During the momentous pause that follows, the charge of blasphemy is springing up in the hearts of the scribes, and they are reasoning upon the gravity of an offence when a humble man, here in a lowly Capernaum house, will openly take upon himself the prerogatives of God, for evidently God only has the power to forgive sins. The silence is at last broken by that

memorable challenge: "Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all.

Now there was here the forgiveness of sins, when evidently only a healing miracle was expected, and when the susceptibility for spiritual favor—what there was of it—was more inviting to our Lord in the four men on the roof, than in the sick man on his couch. Above all let us remember that this was the forgiveness of sins, the divine, authoritative forgiveness of sins, with all that that supreme act implies, for one in whom none of the conventional soul-struggles or coveted emotional upliftings were witnessed or required.

Place of Emotional Upliftings in the Economy of Spiritual Life.—But we hasten on, finally, to ask, what legitimate office there may be left for those emotional upliftings to discharge, seeing, now, that they must have some place in the economy of spiritual life. They come to us, every one—these gales that sweep in upon us from the eternal world. I cannot think that in this great world of mankind there is any human being so low down in moral darkness and sin, as not to have wafted in upon him, now and then, some breath of impulse toward a higher life. God cannot so abandon his offspring as to leave them without some token, here and there vividly repeated, of his most loving, and most unwearied interest in them.

This Spirit of his—what after all is it, but the the same great Healer no longer hemmed in by the narrow and gross environment of "the little land and broken people" of Palestine, but out on the range of the universal moral world? Look all about you—lo! he is walking now, as ever, on all the highways of the earth; and whereas, formerly, he could not get to the multitudes nor the multitudes to him, for the very stress of the jostling mass, now the way is open for him to the myriad heart of humanity all at once. Having seen him in his incarnate ministry dispensing his beneficent miracle without stint, and always

overflowing the paltry measures of human desire, we delight to think that he is the same impartial munificent giver of gifts yesterday, to-day, and forever. Seeing him as we do, there comes over us a feeling of shivering revulsion, at the bare thought of his withholding his visitations from some of his creatures, and extending them to others. "Behold, I stand at the door and knock"—most undoubtedly, at one time or another, and in a profoundly real sense all the time, at the door of every human heart in the world. But reciprocation is to be evoked.

As a matter of universal experience, sometimes through incidental influences about us, the reading of a book, the recurrence of some touching memory, the timely utterance of some word fitly spoken, the stealing in upon the dull routine of our work-a-day struggle of an aroma of association, O how subtle! the mind is swept upward into an attitude of spiritual perception and emotion much like that "diviner air" in which we conceive the angels to live. For the time being all selfish and sensual impulses are overpowered and estranged. We seem to be lifted above all the low-mind sordid passions that are wont to rule us in the flesh, and to have actually gained foot-hold in the higher life. But we know that in a brief time the flood-tide of spiritual emotion will subside, and that the mere opening of our door to the street will dissipate the vision into the light of common day.

What then? Were we deceived? Were these the mere caprices of a wearied brain, the reactionary moods of a soul for a long time depressed, and turning to fairer skies, because the gloomy skies cannot always overhang—the inevitable rise and fall of the temperature of the mind? No, by supposition our exalted feeling was in the direction of God, of Jesus, and the play of our spontaneous emotion was all around him. Our mood is a spiritual one, for in it spiritual things, which are wont to be so utterly dull and opaque, become all luminous, and for the moment overpoweringly attractive and real. Sensuous things dwindle in importance, and the world's all-engrossing pleasures and pursuits are robbed of their charm.

Not Seasons of Probation, but Preparations for Probation.—Now what we desire to say, and say again, with O how much

earnestness, is that these moods of elevated feelings, though genuinely spiritual, and coming, no doubt, under the timely ministration of the Spirit of God, are not seasons of probation, and should not be so represented.* There is no trial there, no crisis, and therefore nothing to be attained. If they were seasons of probation, then the soul should take fast hold of the rapt experiences of the moment, and risk its destiny in not letting them go. But go they must, and then with their subsidence the hour and article of probation comes fiercely on. The world now resumes its seductive charms, while on the other hand the spontaneous joy of yesterday's visitation has quite faded out and gone. On this arena the man is put to the test, and here only is it possible for him to attain. Human freedom must move in the atmosphere of moral equilibrium, or it is not human freedom at all; and it is inconceivable how, in any other situation, the soul of man could ever count on a single moral quality as its own. All God's spiritual gifts are deposited with us in that condition of spirit which the furnaces of probation have refined. But probation is one man pulled equally between two men equally strong, with the power of yielding his preponderance in whichever direction he may see fit.

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*See article in the *British Quarterly Review*, vol. 80, p. 389, on Dr. Wm. Geo. Ward s Essays on the Philosophy of Theism. I quote from pp. 409–10. "There are times when, either by the immediate action of the Father within us, or under the influence of an inspired book, or an inspired teacher, we are as it were borne on by the power of spiritual ideas and emotions, the sense of God's presence and the conscious experience of his love overpowering for a time all selfish and sensual ideas. * * * Such blessed experiences are not, however, seasons of probation; they are seasons of preparation for probation. But when the flood-tide of spiritual emotion ebbs, as ebb it will, and the world's attractions resume their seductive power, then arises the critical moment, when man is called upon by the categorical imperative within him to do the right, not because it is predominantly pleasurable, not because, as yesterday, when actuated and impelled by the strong glow of devotion, the spontaneity of his being pressed in that direction, but simply because it is what his higher nature prompts, and what he feels that God approves." Here comes in what Mr. Ward designates the "anti-impulsive effort" of the soul against the "vehement urgency of worldly desire" and in the direction of God's drawings.

Now, yesterday's high hour of rapt emotion cannot go with this man down the mount and out into the street, but it leaves upon his mind a powerful conviction of the reality of his higher nature, and of the inviolable claim it has on him. The truth that floated yesterday before him as a vague sentiment, dazed and dashed by the sun-bursts of his feeling, to-day lies heavily on him, even as if it were the hand of God. On the other hand lies "the vehement urgency of worldly desire," which he has fostered until it has appropriated the larger portion of himself; and between these two forces his free spirit is suspended, and his destiny in the end will be certainly determined by the direction in which he yields himself to obey.

It will be seen, then, that these favored moments of spiritual uplifting involve no crisis, and cannot work out any finished product for the human soul. This is attained only through the fierce refinings of probationary burnings, or in the actual struggle, when the soul, by a strong "anti-impulsive effort," throws itself against the desperate persistency of worldly desire, and in the direction of the divine drawings, the impress of which it carries with it from yesterday's season on the mount. Are these emotional upliftings therefore to be set aside and ignored, as having no rightful place in a well-ordered system of evangelism, honestly planned under God for the saving of men's souls? All that we can say in answer to this is, that they are not seasons of probation, and cannot be, and that it is a serious and grave error to teach men to hope that their spiritual life must begin and end in them.

Gospel of the Two Mountains.—How much of this is done in the current methods of evangelism, it boots us not to say, but there is obviously some cause for the disastrous shrinkage in ethical product from the loudly bruited trophies of the most successful of these campaigns. And the word is gone abroad that the churches of our time have strangely travestied the sublime ethics of the gospel, or, otherwise, have given over the practical features of Christianity for the brief and fitful transports of an ascetic's dream. We are taunted with the charge of having lost the gospel of the one mountain—highly ethical, practical, with strong divine nerve for the heroic uses and sacrifices of

life,—and taken up with the gospel of the other mountain, that whereon the swooning Peter wanted to live his life away rapt in the elysium of a supersensible bliss. Alas! there is a visible lack of those active virtues which the Master put down at the very door of his kingdom, in his great opening Sermon on the Mount,—lack, in those very ones who go forth as the emissaries of the King, teaching, and believing doubtless, that he gave those hard conditions, such as loving one's enemies, letting our light shine before the world, sacrificing self, and keeping the golden rule, not because he wanted them obeyed, but specifically because they could not be obeyed, in order that we might blunder our way over them to spiritual life in him.

Accordingly the intensest forms of self-love are often found obtrusively flaunting their ugly colors closest round the altars of God, in those whose special function it is to preach the beautiful Jesus to the world, and live him in their lives. If there is one sad sight in the world, it is to see such a being, intrusted largely with the spiritual interests of his fellow men, and under solemn pledge to feed his Master's sheep, himself feeding on the dry and sapless garbage of his devotional frames. "How can ye believe which receive glory one of another?"—why, Master, there are those in our day, claiming very prominent places in thy Kingdom, sitting as they imagine on thy right hand and on thy left, who betray incessant craving for the glory of men, and do not dream that this can incapacitate them to believe. Do they not believe when they throw themselves in devotional ardor upon their knees, and talk much and piously of thee? Like the political prelates of old, they import the maxims of the world into the counsels of the church, and in the name of the dear Lord aspire to the chief places of power, and on their way thither ride over every commonest principle of honesty and right. Still they think they believe, for can they not recall the very day and hour when, in the glow of devotion, their whole soul was rapt away in the ecstasy of belief? yet here is the unequivocal teaching of Jesus, that the lust of dominion, and the desire for the glory of men, which in these days of declining spirituality rages like a forest-fire in the churches, turns every vigorous growth in God's garden into the charred stumps of a

wilderness, and eats up and consumes every green thing in the soul. This lust of rule is hell, and how can it be harbored in the churches without turning them into Babylon, or, perhaps, more properly, into that gorgeous colosseum of Mulciber, Milton's Pandemonium, wherein the worshipers are transformed into serpents which go hissing and writhing against the government of God.

The lesson to be inforced is that there is no genuine spiritual life, nor can be, where the love of self is supreme, and that devotional ardors will not burn this defilement out of the soul; the furnaces of probation, kindled of course by the Spirit of God, can alone do this work. And yet in all this it were a short-minded philosophy, and an utterly barren system of evangelism, that would make no reckoning of the high offices of these frequent upliftings of the carnal mind. They come at the divine solicitation of the brooding Son of Man. They are there with no less an import than to give stimulus, and prepare opportunity for the aspiring soul to go into the heat of the contest, and work out its salvation under the light of convictions which its transient ecstasy has thrown all around the sky. But for these, there were no probation possible, because the man in his reason of spiritual uplifting caught glimpses of a higher nature in himself, and had vivid intuitions of the dying love, and the sweet, all-conquering compassion, of the glorified Son of Man. They have put the weapon into his hand, a sharp two-edged sword, with which to deal effective blows, when the time of close-quarters has come for him with the usurping evils of his life, and they have given him a fortitude, and the inbreathings of a generous hope, that, despite his utter wretchedness and sin, he may fight his way out into the light and liberty of the sons of God. And so it would be an error as fatal to all successful ministration in behalf of souls, to overlook these emotions, or give them no organic place in the economy of spiritual life, as it would be to make them all in all.

Reaction of Formalism—Rich Man's Church.—Alas! this again we are compelled to witness—a cold, dry, formal intellectualism, or a tawdry aestheticism, coming up from a violent reaction against the swarming fanaticisms into which mere emo-

tionalism runs. Men build stately churches, and adorn them with rich and gorgeous trappings, and avail themselves of costly appointments, and worship with decorum under the gloom and glory of a venerable ritual, and the far-back historic associations of an imposing ecclesiasticism, and they seem at peace as they go up and down the dim religious aisles, but there is no zeal for souls. O, what a glaring incongruity this is with what the wandering, suffering, self-sacrificing Nazarene planted down on our earth as the Church of his making, in which fishermen and the shepherdless poor were put into the highest place! Shame! shame! upon what unhappy times we have fallen, when the rich and refined must have a church all to themselves, and the poor in spirit are sent out to batten on the bleak common of the world! Look in upon the rich man's church, with its showy assemblies, its formal devotions, its delegated piety, its voice at the altar trimmed to suit the sensitive ear of powerful worldlings who have set up the establishment for their own entertainment and behest, under the awful misnomer of the church of the Redeemer of men, and then turn swiftly to the Nazarene with his motley audience on the slopes of Olivet, or among the fishermen's huts along the sea of Galilee—and mark the contrast. This stupendous religious farce is the phenomenon of our times—a reaction from the wild and revolting fanaticisms into which the untutored poor are wont to carry their religious frames.

Emotionalism and formalism! how these two religious excrescences embarrass the life of the church, and against them how inherently the spirit and method of the Master are in condign revolt. In the better day coming—let us hope, and labor, and pray for its speedy advent—the disciples of Jesus will not be kept asunder by irreconcilable differences of temperament, or method, or form, or creed, but will embrace each other on the highways of life as brethren, with pledges of mutual help and encouragement in the common work to which all are devoted, the supreme all-urgent, comprehensively inclusive effort to reproduce the divine image in tangible, visible realization in the life, and so be one in him, according as he pathetically supplicated in his dying prayer.

ARTICLE II.

THE TEMPTATION OF CHRIST AND HIS IMPECCABILITY.

By Rev. J. Hawkins, D. D., Haigler S. C.

A REAL TEMPTATION.

The account in Matt. 4 of the Temptation of Christ is the statement of a veritable historical fact that is to be accepted upon the same satisfactory basis of interpretation that governs us in the proper understanding of all other scripture.

The Tempter was the devil, whose existence and character are declared in scripture, and not a myth, or spectre, or influence, or suggestion prompted by anything within or without our Saviour. The person tempted was the Son of God and the Son of Man, the Lord Jesus Christ, the God-man, not his divinity apart from his humanity, nor his humanity apart from his divinity, but the Second Person of the adorable Trinity. The Temptation was an effort really and truly made by the devil to try, persuade, incite, or provoke Him to the commission of evil. The Temptation was not merely an occasion offered for Christ to prove either his unwillingness to sin, or his impeccability.

The account then, is to be received as the narrative of a real transaction that did actually occur at the time and place, and under the circumstances mentioned by the evangelists, and constitutes a part of the history of the life of our Lord upon earth.

It is not to be explained away as an allegory, a figure of speech, a parable, or any thing otherwise than a historical fact. And being an important fact in the history of a remarkable personage, and associated with and illustrative of one of the most interesting characters met with in history, it has left its indelible impress upon the world. It also involves principles and doctrines that materially affect the Revelation of God, and the salvation which it reveals.

To properly understand the nature, design, intent and extent

of the Temptation, its effects upon Christ, and hence, upon his Church, and the Redemption for that Church which Christ was then working out, and the effect which it was intended to produce upon the tempted believers in Christ, is a matter of the first importance, and of special interest to every one who claims Christ as a Saviour.

WHAT WAS THE TEMPTATION?

There are different kinds of temptation. In Gen. 22, it is said that God tempted Abraham. The word is there and elsewhere understood to mean to try, to prove, and is not used in a bad sense, for "God cannot be tempted neither tempteth he any man." Nor was it an effort on God's part to find out what was in Abraham, for "he knows us altogether." The scriptures abound in instances and illustrations of God trying and proving the faith of his people. But in no instance can it be alleged that he infuses evil into the hearts of any whom he thus tries, or by any means of seduction inclines them to harbor or cherish thoughts contrary to his will.

In some passages of scripture men are said to tempt God. In Ex. 17, the Israelites are said to tempt, try, provoke the patience of God. In such cases, the motive which tempts God is evil, and the temptation is real, but ineffectual; for God cannot be tempted—successfully as man is tempted, *i. e.* cannot be tempted to do wrong.

Satan and bad men tempt both good and bad men to do wrong, when through word, deed or influence they endeavor to seduce them into acts of disobedience and sin. Sometimes such temptations are successful, at other times they are not, but the temptation is as real in one case as in the other. In this last mentioned sense Christ was tempted of the devil, and it should not be understood in any other sense. On the part of the devil the motive and design were evil. The temptation was an appeal to what he supposed to be a weakness in the human nature of Christ; and the temptation was real and Christ was as really tempted from without as those individuals are to whom St. James refers when he says: "Men are tempted when they are drawn away of their own lusts, and enticed;" but while the

temptation was as real, it did not have the same effect, for Christ was not "drawn away by lust nor enticed."

There is nothing immoral in being tempted. No wickedness attaches to man simply because he is tempted. The only sin for which he is answerable is that of not resisting. If he resists, he has committed no sin. "Every man is tempted, is guilty of becoming party to the temptation, and makes it a means of sinning, when "he is drawn away and enticed," so as to yield to the force of the temptation. Temptation is one thing, its effects quite another.

Nor is it neccessary to suppose that there must be a weakness in the being tempted in order to constitute the effort to lead astray, or a temptation. Men are said to tempt God, and the word is used in a bad sense, and yet the temptation has no effect upon God, for he "cannot be tempted."

This will appear as we proceed to define

THE NATURE AND PERSON OF CHRIST.

Various theories in regard to the Temptation have prevailed as men have understood the Person of our Lord.

A correct view of his Person will lead to a correct understanding of the Temptation. The Person of Christ was different from all other men. We are constituted of body, soul and spirit, and these constitute our personality. Christ was constituted a Person when divinity was conjoined with body and soul. Christ was never simply body and soul, but always a divine Person consisting of divinity, soul and body. He had no taint of original sin, nor the impartation of Adam's sin. His human nature differed from Adam's before the fall, for it never existed apart from divinity. Our dogmaticians tell us that the union of soul and body did not constitute Christ a Person, as it did Adam, and, since the fall, all mankind.

"Christ was always a divine person, never a human person." *Canon Liddon* says: "At his incarnation Christ took on him human nature, not a human personality." The great fault and heresy of *Nestorius* was that of attributing to Christ two personalties, human and divine. The allœosis of Zwingle, which Luther so justly condemns as the grand-child of Dame Reason,

partakes of this heresy, and presents such a Christ as Luther says he does not want as a Saviour, *Schmid* in his Dogmaties, page 316, says: "The person of the Redeemer is constituted when the *Logos*, the Second Person of the God-head, the Son of God, unites himself with human nature, and this so firmly and intimately that the united natures constitute one person, which is that of the Redeemer, the God-man." *Hollazius* says: "The result of this activity of the *Logos* is, that the hypostasis of the divine nature now has become the hypostasis of the human nature, *i. e.* both natures have now the same hypostasis, that of the *Logos*, and together form one person, that of the Redeemer, the God-man."

So, then from the time of the assumption of flesh and blood by our Lord, there has dwelt in Him "all the fullness of the God-head bodily." "It pleased God that in him should all fullness dwell;" fullness of personality, perfection of both natures, fullness of the God-head, fullness of grace, fullness of moral excellence, and fullness of power. All of this fullness dwelt in him from the assumption of our nature, and was used or withheld as occasion required; so that of himself he could do nothing, and yet he possessed all power in heaven and on earth. During the time it was withheld Satan could lead him into the wilderness, and when occasion called for it he could say, "Get thee behind me, Satan," and could have called twelve legions of angels to his assistance.

If it be said that the union of his two natures could not save him from suffering, how then could it save him from sinning, or the liability to sin?—we answer that suffering is not wrong, not inconsistent with his two natures. He could with those two natures suffer and make suffering *meritorious*, but he never could have made either sin, or ability to sin, or a desire to sin, consistent with his nature, nor meritorious in the work of man's salvation. The nature or Person of Christ, the nature of the work he came to perform, and the relations that he sustained both to the Father and to man all precluded the idea of failure, and all danger of any possibility of yielding to the temptation of the devil.

WAS CHRIST THEN IMPECCABLE?

God Himself has made some things impossible for himself. It is impossible for divinity to sin. The very nature of God, the divine constitution of the universe, the "eternal fitness of things," and all the principles of moral right, make it impossible for God to lie, to be imperfect, to sin. This is absolutely declared in God's word, and universally believed by intelligent men. It is impossible for God to fail in the execution of his plans. To fail is to be destitute of absolute power, and contradicts the Scriptures that assert that "all power belongs to God."

It was, then, impossible for the divinity in Christ to sin, for he and the father are one; but we cannot contemplate him, know him, understand him, apart from his human nature; nor can we speak intelligently of his human nature apart from the divine nature. Now, in contemplating such a being as Christ is, it is not necessary to attach the idea of weakness or imperfection to him, nor is it at all allowable for us to do so; for the moment we do so, we attach imperfection to God, for Christ is God. That he *did not sin* is readily admitted even by skeptics and unbelievers. All, from the days of Christ down to the present time, who have desired to sustain any character worthy of respect, have willingly and gladly accepted the doctrine that Christ "knew no sin, neither was guile found in his mouth," that he was "pure and undefiled, and separate from [unlike] sinners"—unlike sinful men who are capable of and liable to sin. His moral character of spotless purity, was uncontaminated and unaffected by sin. Neither the progress of intellectual light, nor the developments of the principles of interpretation and the higher criticism, nor the efforts of the ungodly to disprove the truth of the scriptures and the virtue of Christ as the atoning sacrifice for sin, have made it necessary to discuss the question whether Christ did sin or not. The verdict of the intellectual thinking world is that Christ *did not sin.*

But the merit of his sacrifice, the intrinsic worth of the temptation to the Church, and the glory of Christ as the Redeemer, may depend on the nature of his person, or on his power to resist evil, and overcome what all must acknowledge to be a weakness in him, if indeed he could sin.

The question which we think affects the subject in all its bearings, and the character of Christ as our redeemer, is not whether he did sin, but whether he did not sin because he *would not*, or because he *could not?*

Which are we to believe the *non posse peccare*, or the *posse non peccare* doctrine? Which fits in best with the character of the being through whom we look for redemption? which gives him the highest character as a Saviour, and the greatest glory for our redemption?

We are aware that some great men have maintained that Christ could have sinned, that if the possibility of sinning had not been given to Christ, and the ability to yield to temptation, he could not have been a perfect man, and there could not have been any virtue in his resisting temptation: and that the whole transaction would have been a farce, and Christ would have been playing the role of a deceiver. From *Dons Scotus* and *Socinus* down to Drs. Dorner, Schaff, and Hodge, a few have held this doctrine. Even in our own Church we find such men as Knapp and others, arguing thus: "We are frequently exhorted to imitate the example of Jesus in his virtue, his conquest of sinful desires, etc. But could this be done if he had none of those inducements to sin which we have, and if it had been impossible for him to commit it."

But while a few have, because of a mistaken view of the person of Christ, fallen into this error, the great majority have held firmly to the doctrine that it was impossible for our Lord Jesus Christ to sin.

Scherzer, quoted approvingly by Schmid, page 323, has the following: "Christ never sinned, nor was he even able to sin. We prove the statement that he was not even able to sin, or that he was impeccable, as follows: He who is like men, sin only excepted, cannot be peccable, for since all men are peccable, Christ would be like them also with regard to sin and peccability, which contradicts the apostle, Heb. 7 : 26. He who is both holy by his origin, and is exempt from original sin, who can never have a depraved will, and constitutes one person with God himself, is clearly impeccable. He who is higher than the angels is altogether impeccable. He to whom the Holy Ghost is given with-

out measure is also holy and just without measure, and therefore cannot sin."

Hollazius adds: "Immortality belongs to him both because of the soundness of an impeccable nature, and the indissoluble bond of the personal union. Christ, therefore, is immortal by reason of intrinsic principle."

Capability to sin involves danger and uncertainty, liability to fail, and is in itself a source of temptation, all of which is incompatible with the character of the Redeemer. He never in all his life on earth, though the very strongest inducements were offered him, intimated the slightest wish or desire to disobey his Father's will. Indeed, he could not, for his will and his Father's will were one. He never expressed any sense of remorse for any act of his life, never repented of any deed, never expressed any fear of falling, or failing in his mission, never exhibited any sense of indwelling weakness or imperfection; but on the contrary, avowed on all occasions and in the most positive terms, his perfection of character, and his absolute independence of Satan's power. "The prince of this world cometh, and findeth nothing in me." He meant by this that there was in him absolutely nothing to which Satan could appeal. There was something in the angels while on probation, something in Adam while on probation, to which the tempter could appeal; but Christ while on earth, working out a redemption for man, was not in a state of trial or probation, but was his own master, lawgiver and judge. So that in him there was literally nothing to which Satan could make his final appeal. He had tried and utterly failed; and now when the dreadful scenes of Gethsemane and Calvary were to be enacted, and the Godhood of Christ should in a great measure be withdrawn, Satan would make his last effort to thwart the plan of divine mercy, but even then, in those dark hours of the Saviour's life, he would find absolutely nothing upon which to fix his attack. The perfection of his human nature was such, that even when his divinity was veiled and partially withdrawn, Satan could find nothing in him. Lange says: "No point of seizure." Alford says: "No point of appliance whereon to fix his attack."

It may be objected to this view that the possibility of sinning

is necessary to the entireness of human nature, and to make Christ truly a human being and the temptation real, we must of necessity admit the possibility of yielding and sinning. We can reply that the possibility of sinning may not be an essential of human nature, nor a condition of temptation. Enoch and Elijah are human beings to-day, complete in soul and body, and lacking nothing that is essential to complete human nature; and they are perfect and incapable of sinning. So shall all saints be after the resurrection, and yet they will be clothed with complete humanity. Capability of sinning is an accident of humanity in this world, and not an essential. It is an essential in a state of probation, but not otherwise, and humanity need not necessarily be in a state of trial to be perfect, but rather the contrary. Nor is the perfection of Enoch and Elijah owing to an opportunity to sin, or to an occasion for the tempter. The angels in heaven and Enoch and Elijah are forever established in holiness and are therefore forever incapable of sinning, so that if it were possible for the tempter to make an appeal to them, he would find, as in the case of Christ, nothing in them to appeal to. They have passed their day of trial, their probation is ended, and they are forever established in holiness. Christ's holiness was established in his perfect humanity from the beginning.

Nor is the possibility of sinning a condition of temptation. It may be of yielding, but not of temptation. Temptation is just as real when offered to the strong Christian, who instantly resists it, as to the weak brother who falls. Temptation to steal is as strong in its offer, in its opportunity, when offered to the honest man as when offered to the thief.

It is unwise and unphilosophic to say that temptation implies a possibility of sinning, and a liability to sin. It is as much as to say that there is more virtue in the wicked heart, that meditates murder, theft, or adultery, but for want of opportunity, or for prudential reasons, is kept from it, than in the good man who has never allowed such thoughts to suggest themselves, or who, when the opportunity did present itself, instantly turned from it. In the same degree with which we hate sin will we

love virtue and be virtuous, and to hate sin *absolutely* is to be perfect, and is to put the individual above the power of evil.

THE MORAL BEARINGS OF THE TEMPTATION.

How was it possible for Christ to be tempted unless he could sin? We have already said that peccability, is not necessary to temptation. The reality of a temptation does not at all depend on the peccability of the subject. Moral evil and the temptation to commit moral evil are not one and the same thing. Daniel was tempted when thrown into the lion's den, and Judas was tempted to betray Christ. In both instances the temptation was real, but the effects very different. If temptation can be offered when, because of the grace of God it is impossible for the subject to sin, or in other words, when there is in the soul of the good man nothing to appeal to, nothing to invite or seduce, cannot that same temptation be offered to one who is absolutely perfect? I have three neighbors whom I wish to inveigle into the commission of some crime. The conditions necessary to carry out my plans are that each pay me one thousand dollars. The first has the money, but is so established in the virtue of honesty that he instantly repudiates the offer; the second has the money and becomes party to the transaction; the third is very willing and anxious, but has no money and therefore cannot become a party to the crime. Is not the temptation as real, and was it not as really presented to the first and third, as to the second? In the first there is, in a good sense, impeccability, as far as that temptation is concerned; at least it amounts to impeccability. So that we may not say that there was nothing in the temptation of Christ, if he was not able to sin. Was there not more virtue in the first man, in the above illustration, than in the third? One did not yield, could not, because of his virtuous character, the other did not yield because of the lack of ability; but they were not alike impeccable, nor alike virtuous.

WHY THEN WAS CHRIST TEMPTED?

Certainly not to prove that he was capable of sinning; for it did not in the least prove this, for he did not sin. If it proved

anything in this regard it proved that he could not sin. The temptation was not for the purpose of establishing him in holiness, for he was from the first pure and undefiled. While it was not a test of his character, it was an illustration, a manifestation of that character. His work as redeemer depended, not on the temptation of the devil, but on his pure, perfect, spotless character. He must of necessity be a pure and spotless character, and he must illustrate and make known that character in order that men may believe on him. He is not to be regarded as a truth-seeker, a light-hunter, and as such found out things by testing matters, and made them known to man; but he was himself the way, the truth, and the life; and each event of his life was a revelation of his character and a new evidence of his perfection. He was a pattern for us in all things, and the pattern must be perfect and infallible. The temptation was necessary to make known *to us*, not to himself, that he was entirely above the reach of Satan's power.

The main reasons for the temptations are generally summed up under four heads. 1st. He must set us an *example in condescension* and *humiliation*. Of his own free will he *submitted to a great annoyance*, and thus left us a great example of patience and fortitude. The glorious and all-perfect Lord of heaven submits to the annoyances of the evil one whose power he came to destroy. Surely such an example of condescension and humiliation is encouraging to us who are trying to imitate his pure example. And surely his example is as worthy of imitation as it would have been had he been frail and weak, and liable to fall. Can we think less of him and his example because he was fortified against the attacks of Satan by the perfection of his character? 2d. He set an example of *firmness* and *constancy* under the pressure of adverse circumstances, which is worthy of all praise. The value to us of this example is illustrated by the influence such an example given by a fellow-man is likely to have on us. The firmer any such man is under temptation and annoyances the more worthy we take the example to be. We take a very high example to be indicative of a very great degree of moral worth. Now let us know that the example comes from a perfect model, and how precious the example itself be-

comes, and how worthy of our imitation. Surely the idea of weakness and liability to failure could not in the least heighten our admiration for the Saviour's firmness and constancy. 3rd. He proved himself to be *greater* and *stronger than all the powers of darkness.* And who will say that virtue absolutely impregnable is not as valuable as virtue purified by contact with evil? Who will claim that gold without alloy is purer than that which has passed through the hands of the assayer? Christ claimed to be greater than all the armed forces of earth and hell, and in his encounter with the devil he proved it; and now we know that he did not claim more than belonged to Him. 4th. He became *familiar with the trials and annoyances to which his dear children are necessarily subjected, and in which they need his help*, and thus we are certified of his *sympathy.* "He was in all points tempted like as we are." He was made perfect, not in his person, but in his office, by suffering.

The great trouble with some has been to understand how Christ could set an example for us and sympathize with us unless he was liable to sin. Hence Knapp says: "If it should be *impossible* for a man to live otherwise than virtuously, or if his virtue should be necessary, it would have no value and no merit. All freedom in that case would vanish and man would become a mere machine." However much these remarks may apply to man, they do not, as Knapp intended, apply to our Lord Jesus Christ, the God-man. God certainly is free, and yet it is impossible for him to lie, to sin, to be unholy. Angels in heaven are not mere machines. The obedience of angels and saints in heaven is just as pleasing to God as that of men on earth. The Saviour certainly was free in the voluntary obedience which he rendered to his Father while on earth, and in the exercise of that freedom it was not at all necessary that he should be free to sin. Christians are free to do right, but not free to sin; for if they sin wilfully and persistently they cease to be Christians. Free moral agency necessarily belongs to beings in probation, not necessarily to volunteer agency. Christ volunteered to redeem man, and he volunteered to endure the annoyance of the temptation. Those who run a parallel between the first and second Adam, and thus furnish an argument in favor of Christ's

peccability, forget St. Paul's parallel: "The first Adam was made a living soul [liable to fall], the last Adam was made a quickening spirit"—giving out life, and bringing life and immortality to light. "The first man is of the earth, earthy [and hence liable to sin] the second man is the Lord from heaven," and being the Lord, he was impeccable.

Nor can the probable peccability of Christ be argued from the ground that uncertainty of action is necessary to free agency. Free agency does not consist in indifference, nor in an equal bias towards good and bad; right and wrong contingency does not belong to perfection, and hence does not belong to God, did not belong to Christ the God-man. Contingency does not belong to free agency, for God is a free agent, and to him nothing is contingent.

Nor need we believe Christ to have been peccable in order that he may sympathize with those who are peccable. We sympathize with our fellow-men in their troubles, when we ourselves are raised, by circumstances, above their troubles. We may know how to deliver them, though we may never have had the inward experiences which they endure. Christ felt all the humiliation and annoyance which the temptation brought with it. The whole transaction was as unpleasant to him as a temptation can be to us. And it is only unpleasantness and annoyance that temptation can bring; it is the yielding to it that brings regret, remorse, and a sense of degradation and of guilt.

And surely there is as much to give me courage and encouragement and strength in the reflection that the Being upon whom I can rely in my hours of trial, is now, and always was, above the power that threatens me, as to think of him as weak as I am yet more virtuous than I, and therefore able to help me. Indeed, we cannot imagine how the idea of the peccability of Christ could in any way heighten our sense of his power, grace, love, sympathy or compassion, or make him in any sense a more powerful or dear Saviour than the view we take.

The Lutheran view of the Person of Christ necessitates the doctrine of his impeccability; and the proper understanding of his impeccability gives to the temptation a sublimer meaning and a deeper significance, and to Christ a greater glory and more vir-

tuous merit, and to the trusting Christian a better and firmer ground for sympathy and help in times of temptation, than the doctrine of Christ's liability to sin, and therefore of an imperfect Christ.

ARTICLE III.

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

By Rev. Mark S. Cressman, A. M., Lionville, Pa.

It has been estimated that fully one-sixth of the human race is under fourteen years of age. Strange as it may seem, yet there are those who, by theory and practice, regard this portion of humanity as "out of the category of grace." Children are not, it is asserted by such, proper subjects for Christian baptism, and consequently there is no place for them in the Church. They are treated as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." According to this view, the Church exists only for adults. Into this Church the vilest of the vile may come, but not our innocent babes and children. Christ cannot be their Saviour, for according to this view, he sustains "no official relationship" to them. "They are," says Bushnell in characterizing this scheme, "all outside the salvation fold, hardening there in the storm, till their choosing, refusing, desiring, sinning power is sufficiently unfolded to have a place assigned them within." Well does this writer raise the question, "Is this Christianity?" The great body of the Church Catholic says, no!

All that has been done is, to strip a well known theory of its dress, and present it in its naked form. If the picture is not a pleasant one to look upon, the fault is not the writer's. Attention is called to it, to be the better able to set forth an opposite view, with which it stands in striking contrast.

With but few exceptions, the great body of the Christian Church, since its establishment, has admitted the validity of infant baptism, with all it involves. It has been urged upon parents, both as a duty and privilege to place their offspring into

covenant relation with the Saviour of mankind in the divinely appointed way. The purpose of this paper is not to defend this ancient practice of the Church, nor to establish what Origen has called, "an apostolic tradition or bequeathment"—*παραδόσις αποστολίκη*—for to do this, would be a work of supererogation in a Lutheran periodical. The present inquiry is concerning the relation of baptized children to the Church: not that there is any difference of opinion in the Church on this subject, but for the purpose of emphasizing this relationship, and awakening to a sense of the obligations thereby imposed.

In order to correctly understand and define this relationship, it is necessary to consider, briefly, the doctrine and significance of baptism. This ordinance was instituted by Christ, and was designed as a means of grace. Its observance was not left to the choice of the individual, but has been made obligatory upon all. Christ had said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism was not designed as an empty form, for this would not have elevated it above the Jewish rite of circumcision, which it was intended to displace. Paul calls it "the washing of regeneration and renewing of the Holy Ghost;" and again, "the washing of water by the word." With this well accords Luther's definition—"It is the water comprehended in God's command, and connected with God's word." The Lutheran Church has very properly placed much stress upon this sacrament. The doctrine of baptism is one of the distinctive features of Lutheranism. Her theologians have treated this subject in the fullest and most satisfactory manner possible. Yet here, as elsewhere, they have been greatly misunderstood, and reputed to believe and teach views our Church has ever repudiated. Space will not permit a refutation of errors charged. The briefest possible statement of what we do hold and teach concerning this great subject must suffice our present purpose.

The Lutheran Church teaches that baptism is "a *necessary* and *saving* ordinance." So Paul declares in Titus 3 : 5. Luther in his Larger Catechism says: "Baptism is no mere plaything of human invention, but has been instituted by God himself, who has earnestly and strictly commanded that we should cause our-

selves to be baptized, or we cannot be saved. No man is to think of it as a trifling matter—the mere putting on of a new coat." In Art. IX, of the Augsburg Confession, we have this language: "Respecting baptism it is taught that it is necessary, that grace is offered through it; and that children ought to be baptized, who through such baptism are presented to God, and become acceptable to him." God works through appointed means, and as Martensen puts it, "The Church is bound by the appointment of her Lord." This necessity is further defined as not *absolute*, but *ordinate*, that is, for the sake of good order. The late Dr. J. A. Brown has summed up the teaching of our Church concerning baptism as follows: "When rightly used, it is one of the means whereby the Holy Ghost is given, and regeneration is effected. It ascribes efficacy to it, not as an *opus operatum*, but as a sacrament, having in it the word of God. The whole efficacy is ascribed to the word, and faith in that word, accompanied by the Holy Ghost, working when and where he will." When the Lutheran Church teaches that regeneration is effected through baptism, she is not to be understood as looking upon this Sacrament as possessing a magical power to wash away sin. Baptismal regeneration, in the vulgar sense, has never been held by the Lutheran Church. Her theologians were men of too acute minds to so misinterpret Scripture. She maintains, however, that in baptism, grace is both offered and sealed, and a new covenant established, to which covenant God ever remains faithful.

The object of baptism has been stated with much force and beauty by Bishop Martensen, as "to spread the spirit of hope in God's election of grace throughout life, to be a sign from heaven upon which believers may base the certainty of their election; a certainty which cannot be retained by merely inward convictions in the midst of life's changes, but which must be associated with a visible *sign*, like the rainbow, to which they can look back in the midst of the storms of life in time of external and inward need; a bow of hope in the clouds appearing as the rainbow did in the days of Noah."

Sight is not to be lost of the fact that baptism is an ordinance committed to the Church. Its true import only appears in this

connection. As a churchly rite it is a badge of distinction, by which the children of God may be known from the children of this world, and marks the entrance of the former into the visible Church. Gerhard accordingly speaks of it as "the sacrament of initiation." It is the means appointed by Christ for induction into his Church. The apostles were bidden to disciple all nations by baptizing them in the name of the Holy Trinity. The significant fact is ever to be borne in mind, that baptism is the only gateway into the Church, and alone has the sanction of the Master. Confirmation is not an ordinance of the Lord's, but a human institution, and as such is intended simply as a public ratification of the baptismal vows. Hence we conclude, that a person once having the sacrament of baptism properly administered, by that act is placed, once for all, into connection with the Church. Confirmation is not to be regarded as completing the baptismal act. To do so would be a reflection upon the wisdom of the Great Head of the Church. Man cannot add to his work. The writer is not to be understood as casting any reflections on the rite of Confirmation, in the propriety of which he is a firm believer. Emphasis is simply given to the fact, that it is not *Confirmation*, but *Baptism*, which gives the individual a place in the Christian Church. The time of baptism marks the period when membership begins. It is Christ's ordinance, and not man's, which makes us members of his body. Martensen, in speaking of the two-fold significance of this initiatory rite, has correctly said: "Baptism, as a *human* ceremony, is an act of confession, by which a person is admitted into Christ's Church, but as a *divine* ceremony, it is the act by which Christ, our invisible High Priest and King, establishes his Church within the individual, and consecrates him in a true relation to God."

We are now prepared to give an unequivocal and intelligent answer to the question concerning the relation of baptized children to the Church, viz., that they are members of Christ's Church, and are so regarded by him. A new-born babe, to whom the sacrament of baptism has been administered, is as fully a member of the Church, in view of that act, as the gray-haired sire, who, perchance, for well nigh three-fourths of a century, has been a pillar in Zion. Practically, too little has been

made of this fact, yea, at times it seems almost lost sight of, yet the fact itself is not thereby invalidated.

If the writer has succeeded in making himself understood, his task is almost completed. He has sought to let stand out in its true light the fact of infant church-membership, and the rational and scriptural grounds upon which it rests. Efforts have been made to make this relationship appear absurd, but, as has been shown, the absurdity is with those who deny it. This relationship is not a *modern* dogma, nor a peculiarity of Christianity, for it had its origin in the Jewish Church. When God established his covenant with Abraham, children (babes) were expressly included. To forbid, under the Gospel, what was permitted, yea, ordained under the Law,—to withhold the privileges of the Church from all but those who are able to appreciate them,—is to make Christianity narrower than Judaism. Christ said: "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven." What more could the blessed Master have said? To no adult was never spoken a freer invitation. Since Christ has opened the doors of his Church to my child, I regard it an act of sacrilegious presumption for any one to attempt to close it. God's covenant with Abraham was not to end with the Jewish Church, but was to be perpetually binding. Once included in the Church, infants cannot be deprived of their rights without special divine command. It would certainly be strange if human opinions could annul a divine decree. To continue under the new, what was granted under the old dispensation, a new command was not necessary.

By some it is assumed, that because infant membership has not been formally asserted in the New Testament, therefore, it does not exist. Did it ever occur to such objectors, that if valid, this objection shuts out woman from the Lord's table? We have no *record* of women ever communing in apostolic times. The existence of God would have to be denied on the same ground, for the Bible nowhere attempts to prove it. What is not denied, or is undeniable, needs no proof. In the early Church, the question was never so much as raised, as to the

propriety of infant membership. Those who composed it never knew anything else. The writers of the New Testament had too much else to communicate, to answer questions which were never raised, to meet supposed difficulties: they left such things to medieval theology. To have done this would have required many volumes instead of one. As St. John says in closing his Gospel: "The world itself could not contain the books that should be written." Bushnell has well said concerning the Scriptural statements on this subject: "According to a coarse way of judging, * * they are not as strong as they might be. And yet, in a more perceptive and really truer mode of judgment, they lack that kind of strength just because they have too much of another, which is deeper and more satisfying to suffer it. So familiar is the idea to all Jewish minds, of a religious oneness in parents and their offsprings, that a church institution of any kind, arranged to include parents and not their offspring, would have been a shocking offense to the Jewish nation." We do know that among the many objections raised by the Jews against Christianity, the charge that children were excluded from the Church, does not appear. Had such a state existed, it would have been objected to with all the force crafty minds could have commanded, and would have proved fatal to the influence of Christianity among them. The writer of the Epistle to the Hebrews would not have been able so successfully to have convinced his readers of the superiority of Christianity over Judaism, had the rights of children been denied or ignored.

The Scriptures, however, are not absolutely silent upon this subject. They do bear a testimony, which, as Bushnell has well remarked, is but the stronger because indirect and incidental. Paul addresses his Epistle to the Colossians: "To the saints and faithful brethren in Christ which are at Colosse." If this letter be carefully read, it will be found to contain admonitions to the different classes which composed that church—masters, servants, parents and *children.* To the latter he says: "Children obey your parents in all things; for this is well pleasing unto the Lord." The Epistle to the Ephesians is inscribed in the same way: "To the saints which are at Ephesus, and to the faithful

in Christ." In addressing this church, Paul speaks of husbands, wives, fathers, mothers, masters, servants and *children.* Of each of these classes he makes special mention, and recognizes their right to a place in the Church. To the lambs of the flock he gives this loving admonition: "Children, obey your parents in the Lord; for this is right." We thus see that the great apostle, by implication, regards *children* as members of the Church. He addresses them, not as aliens, but as citizens of the kingdom. Peter, in his sermon on the day of Pentecost, did not loose sight of "the organic unity of the family." He calls to Christ, not adults and heads of families only, but whole households. He says: "The promise is to you, and your *children.*" Peter evidently knew nothing of the modern gospel which calls parents *away* from their children. With that pernicious individualism, which would rob our offspring of their birthright, he had no sympathy.

It militates nothing against the reality or genuineness of this membership, that the subjects of it, for years, are not aware that it exists. Neither is it invalidated because children are not subjects of church discipline, and are not qualified for an active discharge of church duties. Does any one pretend that a child cannot be an heir because it is too young to be cognizant of the fact that a large sum has been bequeathed to it? Does the law regard our children any the less citizens because they cannot bear arms, or do not pay taxes? Is not the new born babe as much a citizen as the aged sire who bears the scars of many battles on his person, received in the defense of his country? Are not the rights of the former as fully protected as those of the latter? A few years ago, when little Charlie Ross was abducted, the detective force of the civilized world was on the alert to apprehend the criminals. More could not have been done to deliver this child from his captors, had it been the President of the U. S., who had been abducted. Child-citizenship is indisputed. It would be strange, indeed, if human law were more loving and thoughtful in its provisions than that divine unstitution, the Christian Church. Child-membership is therefore, not a figure of speech, and existing only in the language of theology, but is as one puts it, "*potentially real.*" Our children are

the lambs of Christ's flock, and as such, doubtless receive the especial care of the Great Shepherd. More than seven-hundred years before his advent, Isaiah prophesied of Christ: "He shall gather the lambs with his arm, and carry them in his bosom." How is this being fulfilled, but in the manner indicated? By baptism the little ones are folded into Christ's flock, and become part of the same.

In view of this relationship, the Church has well defined obligations imposed upon it. To care for the young is no small part of the Church's work. To Peter, the Master said: "Feed my lambs." It becomes therefore the bounden duty of the Church to make provision for the religious education of her infant members. Cotton Mather has quaintly said: "The Lord hath not set up churches only that a few old Christians may keep one another warm while they live, and then carry the church with them when they die; no, but that they might with all care, and with all obligations and advantages to that care that may be, nurse still successively another generation of subjects to our Lord, that they may stand up in his kingdom when they are gone." It will thus be seen, that catechisation has its appointed place in the Church, and can be neglected only at the peril of precious souls. No *modern* theories of church-work can do away with the catechetical class. After the translation of the Bible, Luther did no better work than preparing his little manual of religious instruction, which stands to-day without a rival.

This training of the young is to be *in* the Church, not *out* of it. Let it ever be borne in mind, that baptized children are already members of the Church, and are to be instructed accordingly. They are to be addressed, not as heathens, but as young Christians. It is a great wrong to the children to ignore their baptism, and regard them as in an unregenerate state. A false "scheme of personal experience" is too often held up before them. Their conversion is the point aimed at. They are taught to believe they "must be born again." What significance can baptism have to a child thus taught? Is it any wonder that in mature years such an one regards the ordinance with indifference? Far better is it to build upon his baptism as a

foundation, and to stir up the gift that is within him. It is too common an error that little or nothing is made of the baptism of children. Need we wonder, that in some places, the sacred rite is almost obsolete? Children are too often taught "a religion that begins explosively, raises high frames, carries little or no expansion, and after the campaign is over, subsides into a torpor." The aim of the religious instruction of the young should be, to train them up for an intelligent discharge of their duties as members of Christ's Church. Confirmation will then be, not a mere ceremony, but the personal assumption of Christian obligations.

How often are persons admitted to the Holy Communion by a confession which makes nothing of their previous membership. By this so called confession, they are led to believe they become members of the Church. Is it any wonder that such under-rate and neglect infant baptism? The Church, too often in *practice*, denies what she maintains in *theory*. It is because of this, Bushnell pleaded for a "form of assumption tendered in the place of a confession—something answering to the Lutheran Confirmation." Our fathers builded wisely when they retained this rite in the Church. Those churches that have discarded Confirmation, as a relic of popery, have not succeeded in finding a suitable substitute. Though but a human ordinance, yet as Martensen says, "Confirmation must be regarded as a work of the Spirit in the Church." It is the direct outgrowth of baptism and infant membership. The Lutheran Church demands no new confession from those she confirms. The confession was made, once for all, in baptism. Confirmation, is therefore a reminder of baptism, and as such has great value.

In view of all that has been written, how great must be the duty and responsibility of parents who have placed their children in the Christian Church. Their obligations cannot be passed over to the Church. They must be met and fulfilled. Children are to be brought "up in the nurture and admonition of the Lord." All that has been said concerning religious instruction at the hands of the Church, might with propriety, be repeated in this connection. Parents are divinely appointed

guardians. They should train up their offspring for Christ, as they are his, in virtue of their baptism.

To deny children the Sacrament does not lessen parental responsibility, as some have vainly supposed, but rather increases it. Parents who fail to bring their children to Christ, in his own appointed way, are robbing them of their birthright, and consequently do them great harm. Christian nuture *begins* with baptism, and when properly followed up, cannot fail of its purpose. Let Christian parents recognize their baptized children as members of the Church, rejoicing that they may be one with them in the Lord, even as they are in the flesh. In the home, the seeds of piety should be sown, and the first fruits displayed. In this sense there should be a church in every house. All the inmates thereof should be in constant training for active church-fellowship. The fact should never be lost sight of, that the seal of faith is upon our children, and that they are heirs with us of the same precious promises. Says one, whose age and experience gave him a right to speak on the subject: "One great reason why the children of Christian parents turn out so badly is, that they are taken to be of the world, and the manner and spirit of the house are brought down to be of the world too, and partly for their sake. Take them as the disciples of Jesus, to be carefully trained for him; prepared to no mere worldly tastes, and fashions, and pleasures, but kept in purity, saved from the world, and led forth under all tender examples of obedience and godly living; and it will be strange if that nuture of the Lord does not show them growing up in the faith, to be sons and daughters, indeed, of the Lord Almighty."

ARTICLE IV.

LE CONTE'S BOOK ON EVOLUTION AS RELATED TO RELIGIOUS THOUGHT.*

By Rev. E. H. Delk, Jr., Hagerstown, Md.

A splendid book in typography, material, style, purpose and spirit! The work is divided into three parts:

I. *What Is Evolution?* Under this division is given a concise account of what is meant by Evolution in the broadest sense, as well as defining the modern dogma of organic derivation.

II. *Evidences of the Truth of Evolution.* This part outlines the evidences gathered from the general laws of animal structure, *i. e.* homologies of vertebrate skeletons; homologies of articulate skeletons; proofs from embryology; proofs from geographical distribution of organisms; proofs from artificial production of varieties, races, species, etc.

III. *The Relation of Evolution to Religious Thought.* This treats of Evolution as related to our fundamental religious beliefs. In this section Evolution is presented in its relation to materialism; the relation of God to nature; the relation of man to nature; the relation of God to man. The two final chapters meet the charge of pantheism as applied to the writer's conception of God's immanence in the world's development and the significance of evil, both in the physical and moral realm.

The first and second parts are intended simply as brief summaries of the voluminous literature upon the doctrine of Evolution. The thought of the third part of the work is what really provoked the publication of the book and makes it worthy the attention of every Christian scholar.

Evolution is defined as (1) continuous *progressive change*, (2) *according to certain laws*, (3) and by means of *resident forces*.

**Evolution and Its Relation to Religious Thought*, by Joseph Le Conte, author of "Religion and Science," etc., and Professor of Geology and Natural History in the University of California. pp. iv., 338. 1889. New York: D. Appleton & Co.

Upon the general fact of creation by derivation, *i. e.* Evolution, we believe the great body of modern biologists agree. Prof. Le Conte says of it: "In its most general sense, *i. e.* as the law of continuity, it is a necessary condition of rational thought. * * It is not only as certain as—it is far more certain than—the law of gravitation, for it is not a contingent but a necessary truth like the axioms of geometry. It is only necessary to conceive it clearly, to accept it unhesitatingly. The consensus of scientific and philosophical opinion is already well-nigh, if not wholly complete. If there are still lingering cases of dissent among thinking men, it is only because such do not yet conceive it clearly—they *confound it with some special form of explanation of evolution* [the italics are our own] which they, perhaps justly, think not yet fully established." This we think is frankly and truthfully put. There are still some great names left upon the side of anti-evolution—Dawson, Mivart and Virchow. The latter said respecting Darwinism at the recent Anthropological Congress in Vienna:

"Twenty years ago when we met at Innsbruck, Darwinism made its first triumphant march through the world, and my friend Vogt at once vigorously espoused the cause of this doctrine. In vain have we sought for connecting links between man and the apes; the ancestors of man, the real *Proanthropos*, has not yet been found. At that time, in Innsbruck, it seemed as if the process of descent from the ape to man could be constructed by storm. Now, however, we cannot even trace the descent of the different races from one another. At this moment we can say that among people of ancient times none have been found who were nearer the apes than we are. I can affirm at present that there is no absolutely unknown race of men on earth. Every living race is human; none has been found which we could either call Simian or between the ape and man. So far as the pile-structures are concerned, I have been able to examine nearly all the skulls found, and the result is that we find differences between the various tribes, but that not one of these tribes lies outside of the range of still existing people. It can be definitely proven that in the course of five thousand years no change of types worthy of mention has occurred. If to-day you ask me

whether the first human beings were white or black, I shall have to answer: I do not know."

So then it is possible to reject the dogma of evolution without being a fool. But we repeat our conviction that the great body of modern biologists and philosophers have accepted the doctrine of creation by derivation rather than spasmodic manufacture. The complaint of the theist is, that a materialistic interpretation has been forced upon it by Darwin and Hæckle. Prof. Le Conte seeks to redeem the theory from such a charge. Although in his first and second parts he offers in explanation of the theory four purely natural factors, in the third part he gives a much broader and more subtle meaning to natural forces than the ordinary scientific student and theologian attributes to them. It would perhaps be more exact to say, that, in his last part, he furnishes the vital, guiding principle which during the period of world-gestation finally appears in man.

He finds no difficulty in believing that at some period in time, spontaneous generation was possible, although the conditions favorable to such an event can not *now* be reproduced, and this he considers perfectly in harmony with theistic thought. In the development of the inorganic kingdom, all are agreed, that the time factor is immeasurable and permitting the time factor for variations under the four great factors of Evolution, then *species*, as well as firmament, continents, kingdoms, classes, orders, families and varieties can be accounted for by the operation of natural law. Species is the last rampart to be taken. When this last step is taken, the victory for the reign of law will be complete. The taxonomic series and ontogenic series are the allies and furnish strong evidence for the truth of the phylogenic series. Prof. Le Conte, in the first two parts of his work, has adopted four main factors in producing this progressive change according to certain laws and by means of resident forces.

First, he adopts Lamarck's two factors—"physical environment" and "the use and disuse of certain organs." Next, he uses Darwin's two factors of "natural selection" and "sexual selection." Then he adds a fifth, as filling up the deficiency,

"physiological selection," which was suggested by Romanes. If we were to stop with the second part of his book and fail to read his doctrine of divine *immanence*, we must admit that Le Conte lays himself open to as bald a materialism as Darwin.

Just here, however, there are two things we are to remember: First, his own admission that "there are doubtless other factors, not dreamed of in our philosophy, yet to be discovered." He does not, it is true, admit the "internal formative principle" of Lamarck and our own great Cope, but he does not, on the other hand, combat the idea of other determining qualities. The other truth we must bear in mind, in reading the works of the scientific naturalist, is well put by John Fiske in his *Idea of God:* "The business of science is simply to ascertain in what manner phenomena coëxist with each other or follow each other, and the only kind of explanation with which it can properly deal is that which refers one set of phenomena to another set. In pursuing this, its legitimate business, science does not touch on the province of theology in any way, and there is no conceivable occasion for any conflict between the two." Philosophical theism presupposes the action of Deity, but such a reference is not an explanation of a given set of phenomena, since it adds nothing to our previous knowledge either of the phenomena or of the manner of divine action.

Prof. Le Conte is a firm believer in the transmutation of species and adroitly fortifies the weak points of the proof by several candid admissions. He says: "The *cause* of variation is unknown." Again: "It is freely admitted by the Evolutionist that species are *now* usually distinct and without intermediate links, these having been destroyed in the struggle for life." And again: "It is also freely admitted that although intermediate links must have existed at one time, their remains are rarely found." But he is quick to furnish both reason and proof (p. 230) why these breaks in the evolutionary records occur.

The argument is stiffened by examples contained in part second. Into the varied proofs contained in part second we hardly dare to venture, but there are a few points which, to our mind, are not convincing. The proofs drawn from homologies among

the vertebrata and articulata are impressive and clearly illustrated in excellent drawings.

The force of these facts we have always felt to be one of the strongest claims made by the derivationists and certainly marks a similarity of ground plan for the working out of all forms of skeletons within these special classes. It is when we reach the proof from embryonic morphology that we feel the weakness of evolutionary logic. Because the human embryo passes through the semblance of all the lower animals—"a sort of sketch of the past history of the race"—we do not think it offers any proof of the necessary order or manner of phylogeny. It is reasoning from appearances of sameness which the facts show to be deceptive and false. St. George Mivart, in the *Forum* of March 1889, has certainly weakened the force of the proof from this argument.

There is another weak point, in the, proof offered in the chapter on geographical distribution, *i. e.* the admitted fact that species, when they appear, present themselves with all their specific characteristics fully developed. They may as individuals increase in size and number, but at their first appearance they possess all the characteristics of developed species. Prof. Le Conte points out this fact in his own geology and makes the admission in this volume. True, he seeks to lessen the force of its influence against transmutation, but he finds it "a hard fence to take." See pp. 201 and 234.

But the most unsatisfactory argument, because it is the very storm centre of proof, is that drawn from artificial production of varieties, races, species, etc. No one can fail to admit the extraordinary modifications undergone by species in a wild state and under artificial selection. But these varieties naturally or artificially produced soon revert to the original type. Reversion, the absence of intermediate forms, and cross fertility are huge barriers in the way of any conclusive proof from artificial selection.

The theory of Dr. Romanes is made to do valiant service in this trying hour. The sexual isolation from the parent stock by *cross-sterility* due to the *caprices of sexual relation*, is the last great gun to be fired at the miserable hybrids that like so many

stone walls balk the sure and gradual advancement of protoplasm to the presidency of Oxford or Cambridge.

We do heartly enjoy, however, the aptness of the writer's charge against the anti-evolutionist. "They define species as ultimate elements of taxonomy, as distinct and without intermediate links, and then require us to find such intermediate links; and finally, when with infinite pains some such links are found, they say: 'Oh! I see: we were mistaken; they are only varieties!!'"

The writer seeks to check such evasion by a strong example of extraordinary modification, *i. e.* fossil forms of the Tertiary fresh-water deposits of Steinheim. Prof. Cope adds his conservative testimony drawn from the extinct mammalian period thus: "Such transitions of species are clearly indicated in the *oreodontidæ*, where such different forms as O. *gracilis* and O. *Culbertsoni* are connected by intergradations." Causes or forces are constant, but phenomena everywhere and in every department of nature are *paroxysmal.* We dare not then expect to find a completely graded series either in the geographical or geological scale.

Here we must stop, for our limited space warns us that if we are to treat the distinctive feature of this excellent work—the relation of Religious Thought to Evolution, no more time can be given to the proofs of evolution. Upon the general truth of evolution we are free to pronounce the Scotch verdict—"guilty but not proven."

Upon the last and most important part of this work we hesitate to enter, fearing we may mar the author's noble attempt at reconciling what to many seem eternal foes—evolution and Christian theism. "You have banished God from nature" is the cry of the average religionist to the derivationist. This cry was made against gravitation, against geologic aeons, and a host of other scientific innovations into the realm of petrified theology. Is the cry just? What has the theistic evolutionist to say for himself! The first chapter in part third treats of "the relation of evolution to materialism." There is no more necessary connection of the modern doctrine of natural derivation and materialism than between gravitation and materialism—both are

established laws of nature and materialism an unwarranted and hasty inference from the laws. Because the gaping crowd has discovered how the statue was made shall it turn in disgust from the sculptor's studio and pronounce the grand product shorn of all interest? "God is an honest worker, according to reason—*i. e.*, according to law—ought not science rather to change gaping wonder into intelligent delight—superstition into rational worship. * * * There are three possible views concerning the origin of the individual. The first is that of the pious child who thinks that he was made very much as he himself makes dirt-pies; the second is that of the street gamin, or Topsy, who says: "I was not made at all, I growed;" the third is that of most intelligent Christians—*i. e.*, that we were made by a process of evolution. Now, there are also three exactly corresponding theories concerning the origin of species. The first is that of many pious persons and many intelligent clergymen, who say species were made at once by the divine hand *without natural process.* The second is that of the materialists, who say that species were not made at all, they were derived, "they growed." The third is that of the theistic evolutionists, who think they were *created* by a process of evolution—who believe making is not inconsistent with growing." Theism still holds the fort.

The acceptance of this theory undoubtedly demands change and reconstruction in some of the fundamental dogmas of Christian theology. Prof. Le Conte does not pretend to say what that reconstructed theology will be, but recognizes that we are in a creed-forming epoch.

It is in the third chapter that the real kernel of his work is found. This he says is the real issue. "Either God is far more closely related with nature, and operates it in a more direct way than we have recently been accustomed to think, or else (mark the alternative) nature operates itself and needs no God at all. There is no middle ground tenable." Our Latin theologians have banished God from his universe. Augustine, tinctured with manichæism, thought matter too low a substance in which God would delight. The Greek theologians, Clement and Origen, and the German Lessing and Schleiermacher had the true idea of God's

immanence. The master mechanic idea must be substituted by the indwelling sustaining power that moves for order and righteousness. According to this true view the phenomena of nature are naught else than objectified modes of divine thought, the forces of nature naught else than different forms of one omnipresent divine energy or will, the laws of nature naught else than the regular modes of operation of the divine will, invariable because he is unchangeable." This is defended from the charge of Idealism, because it is the objectified thought of God, not man's thought. It is also defended from the charge of Pantheism because it does not sublimate the personality of the Deity into all pervading unconscious force, and thereby dissipates all our hopes of personal relation with him.

In the chapter, "The Relation of Man to Nature," he develops this thought of God's gradual envolving of his life through the varied operations of nature. "Now this upward movement has been wholly by *increasing individuation*, not only of matter, but also *of force*. This universal divine energy, in a generalized condition, *unindividuated*, diffused, pervading all nature, is what we call physical and chemical force. The same energy in higher form, individuating matter, and itself individuated, but only yet imperfectly, is what we call the life of plants. The same energy, more fully individuating matter and itself more fully individuated, but not completely, we call the *anima* of animals. This anima, or animal soul, as time went on, has individuated more and more until it resembled and foreshadowed the spirit of man. Finally, still the same energy, completely individuated as a separate entity, and therefore self-conscious, capable of separate existence, and therefore immortal, we call the spirit of man." * * * "As the *organic embryo* at birth reaches independent *material* or temporal *life*, even so *spirit embryo* by birth attains independent *spiritual* or *eternal* life." This as we have said is the gist of the philosophic exposition of theistic evolution.

The remaining chapters on "The Relation of God to Man" and "The Relation of Evolution to the Problem of Evil" are just and highly interesting developments of the foregoing thought. The argument from design is strengthened, and moral evil, al-

though rooted in animalism, is distinguished from mere physical non-conformity to environment. Virtue, not innocence, is the test of fitness. If I have aroused any curiosity, by this mutilated outline of the original work of Prof. Le Conte, my task has been performed. We can but urge all Christian and non-Christian thinkers to read this able attempt to spiritualize, what has long been looked upon as the foe of Christian thought. We close as we started—a splendid book in typography, material, style, purpose, and spirit.

ARTICLE V.

WITHOUT TEMPTATION.

By Prof. M. H. Richards, D. D., Allentown, Pa.

This is a very unsatisfactory sort of world! Whatever we may profess to know about it, or however we may confess our ignorance of the divine idea in it, one and another of us is tempted, time and again, to join in saying: "Man delights not me; no, nor woman neither." The times are out of joint! We turn, fully persuaded from the abstract study of causes and effects, to find that the rule does not work in some especial concrete case. What ought to be, is not; and much that is, is wrong. Nor does it improve our temper to suspect that somewhat of the wrong is in us; we are much more disposed to have the betterment begin with other persons and other things.

Hence there is no end of theories and propositions showing how the world might, could, would, or should be made better, so as to become satisfactory. It is an old trade, and many a man has got his living by it; while not a few have caught their death from it. Quacks thrive best in this trade, since their medicines are palatable and easy to take, whatever the after-effect. At times whole nations have taken up the cry, insisting upon the nostrum of the day; often great parties parade some such dictum as the most significant word upon their ensign; seldom indeed that no one is posing as leader of a sect, whose following assure you that, if men would but adopt their principles, the

world would move on merrily, sin be abolished, poverty unknown, sickness unfelt, and death become again, as in pristine times, a far-off necessity. Meanwhile the unsatisfactory state of affairs simply continues.

It is interesting to note that almost all these theories deal with the environment. They seldom touch man himself; they are, as a rule, aimed at his external conditions. It may be that this is reached by imitation and analogy. If the world does not suit us physically, we alter its temperature, its moistness, its degree of light; why should we not alter the conditions of society just as well? Why should it be more difficult to abolish poverty by a law than to heat or light a town by a central plant of steam or electricity? Why not invent a legislative umbrella for keeping a whole community out of the showering drops of debauching appetite, just as we employ that useful rain-shield for protecting our body from a drenching? Evidently it is the environment that is wrong; give us a perfect environment and we will be "all right." Contagion is the cause of disease; bad company is the cause of ruin! To be clothed in our right mind, we need only better tailoring; and a more fitting garment!

At first sight, this prescription has something as reasonable about it, as fascinating. The analogy does seem to hold. Experience has shown that the bettering of the environment is possible, and that with it there is a corresponding improvement in man, a more satisfactory state of society. Cleanliness externally promotes decency internally; a better house and a pleasanter neighborhood make men better citizens; some people who would be intolerable if in extreme want, are fairly tolerable when supplied with a plenty of means; a bright sunshine makes us good-natured and generous, while a three days drizzle sours all our wine of gladness into biting acidity; some men are not in condition to confront the requirements of society, even domestic, until they have broken their fast of a morning. How much might therefore be done by feeding, clothing, housing the world aright by law; by putting some money in his pocket, making the sun shine for him; and regulating the temperature to suit him all the year around. Why not? Science knows everything, and can do everything! Why not? Is not money al-

mighty? Are there not enough almighty dollars in the world to do all these things? Pass a law, and have it done!

Somewhere about this point in the line of our felicitous reasoning we begin to feel a very unpleasant streak of chilling suspicion blow over us. We can lead ourselves up, by such promises, to a conclusion that seems irrefragable, but which a something higher than the syllogism tells us is unsound, impracticable, false, gushing nonsense. True, there are some men, impervious to any such suspicion, who go on in the full persuasion of having discovered something, and persist in shouting "Eureka!" to the world at large. But a closer contemplation of these, as a class, renders the common sense community even less disposed to follow them as leaders. There is a prejudice against accepting one as a guide who seems to have lost himself, or escaped from the precincts of a prudently imposed privacy, mentally unarrayed for company.

Yes, a change of environment is something, but it is not everything; is it enough? Certainly we do not need to stand under a water-spout when it rains; but will even umbrella and overcoat keep out the humidity, or stop the shower? Cleanliness may be akin to godliness; but is it father or mother, or a remote cousin; and can it ever grow into identity with its offspring? Like an attempt at making a five-inch stovepipe fit into a four-inch one, there is a mortifying failure by reason of sundry bulgings out wherever we have attempted sundry bulgings in. Our reservoir of common happiness is found leaky; as fast as we turn new springs into it, these leaks seem to gain upon us. We begin to suspect that we will have to scoop up the entire ocean, and find a place to keep it in, before we can have a dry hold in the ship of universal welfare as built in the yard of those eminent shipbuilders, the environment philosophers. Somehow, their vessels do not seem to have been intended for the ocean; like children's toys, the water takes all the paint off and despoils them of the fair looks they had in the shop-windows. Can it be that many of these theories were made only to be sold, and not to be applied!

All this is suspicious. If right, a theory ought to be practi-

cable; and if not practicable, how can it be right? It may not be wrong in every part; but it must be wrong in some part. Practicability is the answer set down in the book of nature. Whatever is in harmony with the laws of nature, will work; whatever "does not work" is out of keeping with the mechanism ordained and established and respected by the Creator of all things. It is clear that to rely solely, or even in chiefest part, upon an external change, a modification of surroundings, for the accomplishment of the things devoutly to be wished for, in society at large or in the individual in particular, is not a practical method, does not work out, cannot be in harmony with nature's laws, in some way crosses the lines of development marked out by the divine idea. Perhaps it would be well to ask what this divine idea is before we philosophize from self out? Can we evolve social salvation from our own inner consciousness or not? How stands this matter?

Here then, indeed, is the initial problem! What is the Divine Idea? What does God mean by this world, for us at least,—to ask nothing as to its meaning for the innumerable other beings and entities in it? Perchance I may find that a true statement of facts is not that the world is unsatisfactory, but that I am unsatisfying and, hence, unsatisfied. It may not be the environment, the "not me," that needs change so much as myself, my character, the "me." What would an angel care for this rain-storm that makes me so miserable! What part of the environment of a "ministering spirit" is rain, hail, tempest, drought, scorching heat or benumbing cold? Change my "correspondences," and you change my environment. It means no more than those things outside of me which can act upon me or be acted upon by me; and if my mode of activity, my character, be changed, then these things drop out of environment that were in it, and others take their place. The world is very much what we make it; much more than that we are what the world makes us, at all events. Hence it does look very much as though the right way to proceed in making the world better were to make ourselves what we ought to be rather than to begin with our surroundings. Which, then, is the true point of attack, character or environment? But what is the true character? What is Man?

This question brings us back to that other one with which the paragraph began: What is the Divine Idea?

How shall we attain to it? Shall we seek it out in its manifestation in external nature? We call this the Cosmos, the thing designed, orderly, systematic; what then does this design say of the designer? It says a great many things, and some of them very hard to reconcile. It shows created things wherein wisdom and skill and benevolence seem to have vied with one another in the production of perfection; but it shows also distorted things, malformations, birds that cannot fly, animals with disproportionate legs, and human beings humped and crooked, fingerless, deaf and dumb. What shall we say of these? Has old Chaos a survival in the midst of created order? Are these part of the order, the cosmic unity of plan? Or do you say that from our limited standpoint we cannot see enough of the field to infer the whole design, and are judging of it as one would judge a great painting by the exposure of a square inch or two? Or do you affirm that this is but the second volume of a work in three or more parts, and that we must wait until the end crowns that work before pronouncing a verdict? Either way, it follows that only in some degree does nature voice the Divine Idea; it is not far enough advanced to tell us all that we wish to know.

Yet in that degree in which it is advanced may we not, with modest diffidence, point to certain features always prominent; may not the two or three points we have give us some limit as to the sweep of the circle? Is there not a marked struggling, a persistence against adverse surroundings, a development resulting from such necessary vigor, indicated in all the forms of being that fills us with the fullest connection of design and higher life? All of them seem to say, We must fight if we would reign; we have fought, therefore we are regnant. Just as soon as we begin to cherish and fondle these forms of life, make household pets of them, hothouse flowers of them, take away the need of this struggle, then they fade and die without provocation. Pet gazelles, according to the old song, die off. To kill weeds, says a humorist, cultivate them like exotics.

Is the Divine Idea mirrored in our own being, our human con-

sciousness? Is it presumptuous for us to think we can evolve the Infinite out of our finite self? The question answers itself; we cannot by taking thought think out God. Subjective religions are false religions; the noblest of them only speak highly of their joint creators as having failed not without merit. Our consciousness of the spiritual is responsive rather than originative; it feels the truth or falsehood of an appeal to it, but does not act before occasion stimulates its faculty. It is difficult to give a name indicative of the cause to a disease simply from having felt the pain as an effect. Diagnosis requires careful study and especial opportunities of verification, and, with all this, fails often enough in its verdict of cause made upon the evidence of symptoms.

But here again we may make rejoinder. To some degree, and modestly, we can tell of the Creator and his archetypal idea of man, we being men and conscious. We may not be clear as to many things, and yet may see our way fairly well as to some few. It may not appear what we are ultimately to become, and yet it may be clear that our way thither lies in the exercise of certain powers. Of that part which is clear, an appeal to experience assures us that the development of power is by its exercise upon or against that which resists. Neither can the bird fly nor the man swim without a resisting element. We cannot walk or stand firmly without the resisting and antagonizing force of gravitation. We do not will at all except when we must overcome this resistance to our desires. We row against the adverse current, we drift with the swift tide favoring us; and drifting does not develop muscle. An easy indulged childhood makes a weak manhood; woe to that land whose king is a child. Where the movements up and down in the social scale are free, how few remain at the top for three or four generations. When riches increase, virtues must increase with them, or both take their flight. It is a harder task to keep one's grandchild rich and respectable, than to become rich oneself.

If this is an unsatisfactory sort of world, its philosophy and science are very much the same. The more honest they are, the oftener they say, We do not know, We cannot tell. The splendor of their fragmentary success often obscures their fail-

ure as to complete possession. They have fought their way up through a difficult country well-nigh to within sight of the citadel; there they lie entrenched, but have been unable to advance any nearer. Sounds and signals are wafted over the intervening space; but we cannot make them out. We suspect, theorize, but cannot verify. We may make closer advances, but as yet we have not.

Is it to be wondered at that under all these circumstances the Christian turns to the Word, that which he believes to be a message sent by God to man, and questions it? With it in hand, he realizes that he has a clue; and, as a joint product of revelation and experience, he reads the way of life for himself, traces the road along which he must journey. What he is to do, is tolerably clear; what he is to become, is hidden beyond the sunset effulgence, too bright for distinct vision. What now is revealed? In part just what nature without and experience within made us suspect. There is to be a development; and that development is a growth against resisting forces, a constant battle in which every prisoner we take becomes a loyal soldier on our side. To him that hath, it is given; from him that hath not is taken away even that which he hath. The strong become stronger, and the weak, weaker; the rich, richer, and the poor, poorer. But these things which we see in the realm of this life are transferred to another realm. We are assured that the spiritual realm is the abiding one; the unspiritual, a mere transitory. We are warned, advised, assisted to shape ourselves for correspondence with the spiritual environment and withdraw from the material as delusive, perishing, already limited to brief duration

See now what a difference this makes! The mere humanitarian is worried lest some one will own all the acres there are; the spiritual man smiles to think how that poor fool will cheat himself, gaining the whole world and losing his own soul. The environment enthusiast wants to repress every temptation, every inducement that makes errors possible; the Christian philosopher cannot but see that such a state, if attained, would check the growth of character, taking away, as it would, all the material upon which its growth depends. Whence could we ob-

tain a righteousness wrought out, if there were no wrong to refuse, no temptation to resist, no self-denial to persist in? The whole plan of probation, of faithful obedience, of sanctification, falls at once so soon as temptation no longer exists. Without temptation, there is no character!

Let us grant all that can be granted! The necessary remnant of resistance essential to this education of character is far less than the actual amount on hand. The word itself declares us to be in a fallen state, so fallen that without divine aid, atoning merit, as a fresh basis, our case were a hopeless one. We may do much therefore to improve the environment by removing all these excrescences. But the essential features will remain; we can never expect a perfectly sound state of the body social or politic. This world will never be a safe place for a characterless man; it was never meant to be so, upon the testimony both of experience and of revelation. Was salvation by grace an afterthought, the rectification of a blunder; or was it the divine idea from all eternity? Does the whole creation groan and travail even yet, or does it not? What are its misshapen monsters but object-lessons? Why was that man born blind? Why was it needed that God's glory should be thus exemplified?

But this work of conservative reformation needs a hand far more skillful and a head far more sensible than the amiable enthusiast's jumping at conclusions, mistaking occasions for causes, can bring to the task. God does not take short cuts. He will not pull up the wheat with the tares. Creation shows involved processes, causes turning their backs for a time upon the very effects they are to embrace, all sorts of seeming contradictions. We grow impatient, we cry, "Lord, how long!" But the Lord moves on, not slack concerning his promises, but yet as one with whom a thousand years are but as one day. Reformation of society must be conservative, it cannot be radical without pulling up order and disorder at once, for their roots are interlaced and intertwined.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down!" Why not, O Son of the Blessed? Didst thou not already then behold thine own city,

with sure prophetic glance, beleaguered by the foe and the abomination of desolation standing in the holy place? Didst thou not foresee the great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be? Could not the victims of famine, gnawing the bones of their own offspring melt thee to instant resolve? Couldst thou withstand the mute appeal of the crucified captives of that relentless warfare, the horrors of siege and faction? Oh! why didst thou not listen, not indeed to Satan, but to love, and cast thyself down? They would have believed, hailed thee as Messiah, escaped their their doom, and thou thy cross of shame! Thou mightest have perished by loving reluctant hands as a pious sacrifice, adored, wept over, a most precious and avowed paschal lamb, still as effectually bearing the sins of the world, making an everlasting atonement! But he replies not to our importunity! We wonder, and are silent, and we can only read: "It is written again, thou shalt not tempt the Lord thy God." We may safely trust the ordinary forces of culture and civilization for the better environment; but we cannot trust them for the better character. The general progress of civilization is away from violence and injustice, upon the whole; men thrive better without them; they are mistakes as well as sins, injuries as well as impieties. We are frightened now and then by one of the old chaotic forms reappearing, but we soon find out that it is an iceberg drifting toward the equator. The orderly, the cosmical, has grown too strong by its battling with such monsters in the past to be conquered by them now. The danger is from within. Disease rather than violence is to be feared. Ancient civilizations perished by loss of life-force; when they lay already dying, their foes dismembered them. "They lost their national character, and their national degradation followed." But national character is simply an aggregate of individual characters.

The formation of a right character is, therefore, by far the most important matter. Some little good may come from improved external circumstances; but, after all, the tenants of the new house, if they retain their old characters, will soon find some other way to their old degradation. If they are to be held up all the while, what good is attained? Wherein do these char-

acterless beings eventually reach any salvation? This world was not meant for such, cannot be fitted to them, and they cannot, in discord with its requirements, rise to the satisfaction of the ideal set before them. Such are doomed helplessly. After all, we cannot work out other men's salvation for them; each one must work out his own. This is the bitter experience of those who strive and strive, only at last to wail in vain lament: "O, my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" For God has not so willed the laws of man's existence.

Again, with increasing civilization, while the question of environment becomes of less importance, more easily righting itself, the question of character becomes of greater importance. A civilized nineteenth century man needs a far better character than an uncivilized man of a thousand years ago. A man might have been quite respectable in King Alfred's reign who would be debarred from all good men's society under Queen Victoria's rule. Great inequalities were condoned then; history approves in general of those of whom she incidentally mentions lust and murder. She does not do that of contemporaries; let a man run for a public office, and he will verify the truth of this. "As thy day, so shall thy strength be," is as much a warning as a consolation. We can have strength for our day, we can have strength such as never has been; for all the opportunities are on hand for its acquisition. But we *must* have strength sufficient for our day as it is; and it is the day of most intense activity, the day of fiercest temptation, of greatest facility of downfall. We walk upon the heights, exalted in opportunity, exacting of capability; our training must be that of eagles, not of wood-doves.

The *occasion*, not the *cause*, of temptation is the inequality of condition. Property is the occasion of theft; the cause is the lack of a right character. Civilization is the multiplication of diversity in condition; and to an undeveloped, or wrongly developed, character this diversity always appears as inequality. We know the apparent ills of our lot, but we are apt to see only the apparent advantages of our neighbors. We realize the resisting medium's force by means of which we are rowing; but

we only see, as we think, that some other man has a better boat, a better pair of oars. What progress we could make if we had his boat and his oars! What right has he got to have them instead of our having them? Subjectively, therefore, and just as really in consequence for the characterless, every increase of civilization is an increase of temptation.

Yet for the characterful, if one may so call them, what abounding opportunities does this same diversity we call civilization present for growth—development in upward lines. It is the condition of diffused knowledge, of ready information, of accepting that phase of differentiation suitable to the individual taste and temperament. It brings the world close together for our mental food, or makes it safe for our far voyaging observation. It gives us time to live as intelligences, as spiritualities, instead of exacting the work of an entire day as the equivalent of scanty fare, dismal shelter, wretched apparel, a mere animal environment. Talk of the distinctions of classes, the artificial castes of society in our day! What are their burdens and heart-burnings compared to the simple distinction of yesterday's society into the two classes of those who killed and those who were killed! The good, old times, forsooth! Let us not quarrel with civilization, but agonize for character.

The most practical application of this discussion is in the sphere of education. Accepting the fact as a fact that we are born to battle against temptation, that we cannot rise without temptation but that we may just as readily fall by temptation, the one important feature of a true system of pedagogy must be the attention it gives to the development of a right character, rather than of mere accomplishments. The youth of our land must have character, good, sound, sturdy character. Whether they can dance or fence, speak foreign tongues or translate ancient classics, discuss philosophy or dabble in sciences, yea, even make money or barely support themselves, all these are trifles compared to the question, will their training foster a right character? What constitutes a state? Men! And what constitutes a man? Character! Is this the education of our

day, or is it not? Does that too fall into the fallacy of seeking only to improve the environment?

The charge is made against our public schools that they tend to disgust our youth with such employments as are rough, hand-soiling, necessitate ungainly dress, that they all wish to be gentlemen, enter the professions, and the like. This, if true, would be saying that they are taught to seek a more pleasant environment. But we doubt whether statistics will bear out this charge. There is a graver charge against our educating, from which the home is no more exempt than the school, and in which the higher institutions are equally involved, the charge that the tendency all through is to exalt wealth, material wealth, which is but an environment, and mere accomplishments, as conducive to the same end too often, above all care for character or thought of it. The result is summed up in the saying: Get money; honestly, if you can; but, at all events, get it.

Character is not born into the world; but the lack of it is. It does not harden and crystallize for a score of years; but it is tending to its own peculiar angle of crystallization all the while. What that will be, depends upon factors, and that one which we call education, training by precept and discipline, is not the least among them. It begins with imitation of others as models; it catches at the tone of the society in which it moves; it is quick to discern that which all men desire; it is impressible to the divine and the devilish. In the few, it shapes itself by its own native vigor, for good or evil, despite surroundings of home, friends, educators, social tendencies; in the many, it is seriously modified by these in its formative period. With the many, therefore, education is a dominant factor.

But where does this educating, positively and purposively, take place? At home? The home shifts the burden upon the school. At school? The school retorts by shifting all but the intellectual training back upon the home. But at all events it is done in the Church? The church gives from twenty to thirty minutes to positive instruction once a week, providing that the child comes, or the parents send it, supplemented, in some cases by a single course of a few months, an hour or so each week. How is it in the college, in the workshop, in the store? The

latter ones do not pretend to do such work; the former one, as represented by our "larger colleges," solemnly repudiates any such responsibility. Where then does our educational method provide adequately for character building? Alas! nowhere. Hence the too frequent results. Indirectly, negatively, it does something for it; but positively, deliberately, not much. The home example is indirectly much; the school discipline is something; the services of God's house, if attended, are still more; yet there is an assumption, a foundation, underneath it all that the child has a character already and needs only a little assistance to keep it from losing it.

Parental anxiety is far greater as to the accomplishments. "How is my boy getting along?" usually means an inquiry as to his standing in class. Tell this fond parent of delinquencies in character, and he excuses them as mere coltishness, or ignores them; discipline the boy, and the blame is put upon the other boys, or the teacher! Bad company is the explanation. But how did the company become bad? What made it congenial? To go back to philosophical phraseology, whence came the correspondences with this evil environment? "To the pure, all things are pure," for they have no senses open to the impure.

Undoubtedly, home is the place above all others for the first and most important processes of character upbuilding. It is so because the foundations are laid in those earliest years of life when home is the child's world. It is so because the superstructure depends for stability and grandeur upon the foundation. When God has made one a parent, he has made him or her, for neither is to be exempted, a teacher. The family is a divine institution; woe to the household, and the nation, when it forgets its duty! But the school is also a place for character building; and woe to the nation whose schools teach everything but true manhood and womanhood. Above all, the Church should heed the admonition to train up her children in the way in which they should go, and watch with anxious eye their progress.

But how about our "higher institutions" of learning? Is their theory, or, rather, the theory of some of them, that the age of their students renders them masters of themselves, and relieves the university, or college, of all concern except for their intel-

lectual training, a sound one? "Without temptation," no such gathering of young men can be. But should the already characterless be permitted to frequent them? Has the line been drawn, at that age, once for all? Are there not many unformed as yet, pliable, plastic, just hardening, whether by good or evil impression? We believe there are, and deny the plea that these schools should be indifferent to vice, extravagance, rowdyism, irreligion, or suffer these to reign unchecked and set the fashion of the day. Read the columns of our daily papers, their college or sporting news, for one seems to be identical with the other, and note their contents as they bear upon the building up of character. Are these our "*higher*" institutions?

"The fear of the Lord is the beginning of wisdom;" it is the continuance of it, and the consummation also. "We should so fear and love God" is the cement that alone makes the foundation of character strong enough to bear up under the stress and storm of temptation that will, that must, blow upon it. There is no motive of human pride or selfishness or love that can take the place of this. Refined knowledge may understand the results of crime, but is no whit stronger to resist the plausible devil that tells how we may sin without being discovered. Accomplished manners and elegant address may gloss wickedness with euphemistic phrase and call it by other titles, but all this is but painting rotten wood to look like bronze or iron. Philosophy may spin a web of sophistical theory and demonstrate to its heart's content that sin is not sin, and yet its votary will die the death of a sinner just as surely. Men cannot cheat God by rising early or toiling late. He has made our life to consist in a constant battling with temptation in order that we, by overcoming, may be excited to nobler living and made capable of higher being; he has affixed the penalty of degradation upon all who refuse to strive or supinely yield. Without temptation, we cannot be; but with character, modeled upon the divine lines and resting upon mediatorial merit, without temptation we would not be. Without the battle, with all its danger of deadly wounds and disastrous defeat, we can win no victory; and without the victory, we cannot be crowned.

ARTICLE VI.

THE SUNDAY NEWSPAPER: AN ARRAY OF OPINIONS AGAINST IT.

By Rev. P. C. Croll, A. M., Schuykill Haven, Pa.

Until recently the Sunday newspaper has been only an American and a continental European infliction, if not affliction. Now that dashing, enterprising journalist at the head of the *New York Herald*, James Gordon Bennett, has succeeded in introducing it also into England by having an edition of his Sunday sheet published in London. This innovation occasioned sufficient stir to waken again the apparently slumbering question of the Sunday press. Because of the revival of discussion on this topic, I have here brought together a chorus of voices, whose united opposition we trust may do something towards driving these secular dailies from polluting our homes on the Lord's day. The temporary silence on this subject by the Church is no evidence, therefore, that the Christian conscience has changed, or that the opponents to the Sunday paper have been won over to it. Until the Sunday paper shall itself have been reformed and transformed into a messenger of holy and uplifting intelligences this change cannot take place. The Christian public may tolerate it as an unavoidable evil, and the great newspaper-publishing corporations, for the sake of pecuniary profit, may go on for a while in their conscienceless method of creating and supplying such a created public demand, yet we believe that opposing sentiment is growing and that a wholesome reform is coming, if this class of literature be not wholly exterminated. As yet the character of these publications is too low, too secular, too sensational, too namby-pamby to merit the patronage of conscientious Christian men. Its constant reading will certainly vitiate the literary taste, secularize the mind and rob the heart of its holiest influences and sweetest peace on the Sabbath day. It is therefore an enemy to God, whose commandments it transgresses; an enemy to the Church, where it stealthily seeks to

sow tares, and an enemy to the soul, which it would feed on husks and engross with its secularism. Of course the press will be slow to believe this, since it arrogates to itself the exalted position of being the world's chief educator and uplifter. It loves to boast of its elevating influence and its almost omnipotent power. Whilst we are inclined to concede to it vast influence, the standard of morality of its average Sunday issues we think, must be greatly changed or it will take a great many long centuries before the morning light of the millennium will brighten our moral heavens. The argument that it is better companionship than the club-house or the bar-room, or even the public-garden, will not suffice; for it engrosses the mind, robbing it of that best boon to man—a day of sacred rest and change and release from the imperious demands of worldly rivalry and business competition. Until, therefore, the Sunday newspaper can give its readers such release, and bring visions of the home and life beyond, rather than the accounts of fashion, of sport, of crime and of the hard-beaten path of earth's plodding sons and daughters here below, it is a usurper of God's holiest time, a robber of man's noblest rights and a seducer to a narrow and dusty life. As it is, I have never heard of a single life that its pages have exalted into greater usefulness or fidelity to man or into closer likeness with God. But I shall here introduce others and let them speak their sentiments of opposition.

The religious press has, as with one voice, spoken against the publishing of a Sunday edition of our secular dailies. The following extracts show us their sentiments, taking only a few as specimens:

The *Congregationalist* sets forth the damaging character of its influence in these words:

"Probably nothing else has helped on the misuse of the Sabbath, the neglect of the house of God, and hindered the progress of the Church and religious work, so much as the Sunday newspaper."

The *N. Y. Christian Advocate* uses the following strong language against it:

"It is often the first step in the religious ruin of a family to let it in—many have lost the whole life of piety by it. It means

no Bible read, no religious conversation, no prayer or meditation."

The *Christian Intelligencer* in referring to the temptations held out by these journals to week-day readers to purchase their Sunday editions, says:

"The Sunday newspaper is made the most attractive number of the week, stories, engaging incidents, attractive events in social life, interesting personals, striking facts from all departments of life, papers on topics of general and special interest, are gathered or solicited for days beforehand in order to allure men to buy the paper. On Friday the glowing and tempting advertisements of the Sunday sheet begin. On Saturday they are repeated; and this is to sell the paper. The desire to make money out of traffic on God's day prompts the make-up and the publication of the Sunday number of the daily newspapers."

The *Lutheran Observer* arraigns and convicts the Sunday paper of moral guilt, according to the style of criminal jurisprudence on five separate counts of indictment, viz.: 1. The illegitimacy of its origin. 2. The the criminality of its business. 3. The deception and wrong it practices on its old subscribers. 4. Its discrimination in favor of the irreligious portion of the community and its offensiveness to the Christian consciousness of the nation. 5. Its debauching of the national conscience and corruption of public opinion. Then in another issue the same paper continues its accusations thus:

"The Sunday newspaper is the progeny of infidelity and the mammon of unrighteousness. It dethrones Jehovah as lawgiver, and sets at naught the commandment of God: 'Remember the Sabbath day to keep it holy.' * * It saps the foundations of Christianity, and fosters infidelity. The Sabbath is a distinguishing feature of Christianity, and any agency that destroys reverence for it as a divine institution, and interferes with its observance as a holy day, undermines it, and inoculates all whom it can influence by its opinions and practice with the leaven of skepticism. The Sunday newspaper does this more effectually than any other instrumentality of its class. * * It is rapidly transforming the American Sabbath into the Continental holiday. * * If its unlawful and corrupting work is

permitted to go on unchecked it will, in a decade or two, transform New York, Chicago, Cincinnati and St. Louis into the likeness of Berlin and Paris on Sunday, and in a single generation exorcise from the minds of the American people their traditional veneration for the Sabbath and Franco-Germanize the nation.

"The Sunday newspaper is the devotee of mammon, and the despoiler of the poor. * * It is an audacious pretender, and insidious tempter to the unwary, and the destroyer of souls. * * By crowding their Sunday issues with double or treble the amount of matter contained in any of their week-day editions they ensnare the irreligious; and by sprinkling them with some items of religious news to sanctify the whole sheet, they entrap nominal and worldly-minded professors of religion, who are not troubled with enlightened consciences, and are easily tempted to follow a multitude in profaning the holy Sabbath. * * The reading and digesting of such a mass of secular matter as the extra twelve or sixteen-page Sunday paper contains, will occupy most of the Sabbath, secularize the mind, harden the heart, sear the conscience, blast the character, and ruin the soul."

The *Illustrated Christian Weekly* a few years since analyzed a current Sunday issue of the quintupled, twenty-paged *New York Herald.* It showed that into such enormous space—though about half of it was filled with advertisements—was crowded as much reading matter as 250 pages of "Uncle Tom's Cabin," or 400 pages of Stanley's "Congo," or 157 pages of the Bible (Teacher's Edition, Minion 8vo.), an equivalent of reading matter to that found from the beginning of Genesis to the fifteenth chapter of the book of Numbers, or in the New Testament, through the Gospels, together with very nearly the whole of the Acts. Then it shows up the quality of the reading matter to be utterly unfit for religious edification or even moral and intellectual profit, and then concludes as follows:

"Now we say that, to put it in the mildest form, the Christian deliberately puts himself in the way of temptation who admits this monster sheet (we refer to size and not to character in the word) to his house. In the first place, and this alone ought to condemn it, the Sunday newspaper, little or big, secularizes

the whole day. It brings the thoughts of the world, the cares and business of the world, into the hours that ought to be devoted to God. And when we add quantity to this evil quality, what chance is there for the sacredness of the day to be recovered by him who has begun it by 'looking through' the pages of this blanket sheet? What sort of a preparation for the services of God's house or for the tender joys of a pious home in its Sabbath blessedness is the 'looking through' of four columns and a-half concerning theatres and actors, or six columns of gossip about various summer resorts, or again six columns of sporting intelligence? Will it nerve one for the Christian conflict to read a column and more about a pugilistic encounter? Will it set the mind more firmly on the treasures in heaven to 'look through' three columns of matter about the rise and fall of stocks and the like? * * We do hope that Christian men will come to see the harm that must accrue to themselves and their households by their admitting to their homes the Sunday newspaper."

The *Augsburg Teacher* for March 1886 says:

"Our Christian institutions are the bulwark of our national liberties and the Christian Sabbath is the keystone of their foundation arch. Now there is nothing that will more insidiously and surely wear away and destroy this stone than the publishing on Sunday of a secular newspaper, with all the necessities and resorts developed by such publication. Everybody with any intelligence knows that our opposition to these papers is not that they are printed on Sunday (for, of course, they are not) but because they are published and read on Sunday, tending mightily to completely *secularize* the day. Better, a thousand times, that they were all printed on Sunday than that they should be published and read on that day. If things be so, what is a Christian's duty? Why certainly neither to take the Sunday papers nor encourage those publishers who issue them."

The same journal quotes the Rev. Dr. Charles H. Parkhurst from a quotation in the *New York Observer* of a recent sermon of his on "The Lord's Day," as follows:

"I am convinced that there is no influence to-day that is operating with greater rapidity to saturate the Sunday air with

secularism and wipe out the distinctions that have hitherto obtained between the one day and the six days than our Sunday morning newspapers. I can conceive of a Sunday journal so made up that it would be an exceedingly delicate question to decide whether on the whole it would promote Sabbatical ideas and habits or discourage them. But on a recent Sunday, with this subject pressing on my mind, I procured a copy each of what I believe are the six leading Sunday morning issues, and made an analysis of them column by column and paragraph by paragraph, and I confess to you that the result filled me with surprise, chagrin and alarm.

"First was *The Morning Journal*, secular, of course, and nasty as ever, with seven illustrations, which, if sensually contemplated would cauterize the soul as with hell-hot iron.

"Then came *The Sun*, without any obscene pictures to be sure, but just as distinctly and whole-heartedly secular from date to finish as a circus or a bull-fight.

"The next was *The Herald*, containing half a column and thirty-two lines over that were at least suggestive of the day on which it was issued, but out of its 144 columns, somewhat more than a solid half was devoted purely and exclusively to advertisements, with the rest made up, as it is always made up, of politics, horse-racing, murders, suicides, finance, and a tincture of literary criticism.

"Then came *The World*. Really I found nothing in *The World* that would have been inappropriate in a week-day issue. Out of its 224 columns 173 were devoted to advertisers, which is a pretty good test of the unadulterated secularity of its entire animus. On that day its issue amounted to 225,000 copies, which, according to its own representation of the case, would, if stacked up as it came from the press, each paper folded once, make a pile higher than the Bartholdi Statue, the Washington Monument, the Cologne Cathedral, the Pyramid of Cheops, St. Peter's in Rome, St. Paul's in London, Notre Dame in Paris, Bunker Hill Monument, and Old Trinity in New York—a stack higher than all of those piled one on top of the other. That was the amount of printed unmixed secularism that *The World* distributed one Sunday in December. And if 225,000 men

bought it, probably at least twice that number of men read it. That was the Sunday pabulum of well-nigh half a million of men. What do you calculate to be the effect of that kind of influence in the direction of undermining and honey-combing the American Sabbath?

"Next in order was *The Times*, an improvement on *The World* of course: less advertising, and, putting on it a liberal construction, containing well on toward one per cent. of matter that stood in a kind of sympathy with the resurrection day of our Lord Jesus Christ.

"Last was *The Tribune*. It is rather natural for each man to expect that the paper which he himself ordinarily reads will easily eclipse its contemporaries; and therefore when I turned the pages of that Sunday issue of *The Tribune* I anticipated that my shaken confidence in Sunday journalism would be measurably reassured. Setting aside one article which was in the tone of a good-natured caricature of all the religious sects, out of the ninety-six columns that composed the issue there were nine lines that had about them a religious and Sabbatical suggestion. It was something about somebody's preaching down in Broome street. We may or may not agree with that paper's politics; we probably esteem its book reviews and art criticisms; we certainly rejoice in its moral cleanliness. But for all that, every time that it pours out upon the community such an issue by the tens and scores of thousands, and does it on Sunday, it is so much heavy ordnance trained on the Sabbath, that grand bulwark of Christian civilization, and puts only so much added tax upon the Church in its efforts to destroy the devil and all his works."

In harmony with the religious press the *representatives of the great Christian denominations*, in conventions assembled, have, at different times, joined their mighty voices in strong opposition to the Sunday paper. So have the great reform associations of the world. We can but quote the language of a few. The *National W. C. T. U.*, in a leaflet on Sabbath Desecration, says: "The Sunday newspaper has proved itself the worst foe of the Sabbath in any home it enters." In another leaflet on the special topic of the Sunday paper, prepared by Mrs. J. C. Bateman,

the Supt. of this department of the work, this union indicts the Sunday newspaper as a foe to the Sabbath, the Church, the home and our country, on the following thirteen counts: "1. It displaces the Bible and religious reading, diverts the mind from appropriate Sabbath themes and unfits it for serious thought and worship. 2. It displaces rest of brain and nerve. 3. It fills the mind with business, politics, fashions, amusements, and especially crimes, all which should be shut out one day in seven and the mind centered on better things. 4. It puts religion and the world on the same level, nullifies the sacred influence of the Lord's Day and tends to paralyze Christian activity. 5. The example of Christian men who patronize these sheets, sows broadcast the seeds of worldliness and infidelity, and the young people are led thereby into loose views and practice. 6. It demoralizes the Christian family and raises an immeasurable barrier against the entrance of religious thought and feeling into unconverted families, and it is doing this in millions of the homes of our land. 7. It compels Sabbath labor, and thus violates God's law, which allows no work save that of necessity and mercy. 8. It is purely a money-making scheme, was never started to fill a want, but to make money, reckless of consequences. 9. Its moral tone is low despite its religious corner. 10. Except where legislation has been secured in their favor, the printing and sale of newspapers violate state laws forbidding 'common labor and traffic on Sunday.' Worse still, it is the entering wedge for all traffic on Sunday. 11. It often requires extra Sunday trains and extra work of post-offices and makes a close triumvirate of the three great foes—the Sunday train, Sunday mail service and Sunday newspapers, making it doubly hard to dislodge either of the others. 12. Since Sunday newspapers themselves disregard the Lord's day they naturally uphold other Sabbath-breakers, and hence countenance Sunday excursions and amusements, and whatever tends to give us an infidel Sunday, and this throws the weight of nearly every daily of the country on the side of lawlessness and immorality. 13. All who make or support these journals violate God's command to 'Remember the Sabbath day to keep it holy,' and are responsible for its violation by millions more, and are exposing us to

God's curse pronounced upon the nation that will not obey God nor regard his Sabbaths.

"To sum up, the Sunday newspaper is an enemy. It violates the laws of the land and of God, condemns hundreds of thousands to steady grinding toil, draws in its train nearly all forms of Sabbath desecration, and threatens us with the curse of God. It is a cunning device of Satan to deaden the consciences and paralyze the activities of Christians, to neutralize the blessed Sabbath influence and ruin souls."

The *World's Sabbath Observance Prayer Union*, composed of representatives from all Christendom, in its annual call to a week of prayer for April 1887, published in fourteen different languages, sets forth the following as the second great topic for prayer, endorsed by similar societies in this country:

"That the editors of the secular press may be led to use their great influence in favor of the sacred keeping of the Lord's day. The power of the press is immense, and it is deeply to be regretted that this power is so largely employed against the Sabbath. Prayers should ascend that conductors of the press should cease to create the large amount of labor that is now carried on in many of their printing offices on the Lord's day."

Quite an array of *individual opinions*, opposed to the issue of a Sunday newspaper may be drawn up, and yet no one would dare to characterize these men as narrow-minded or as bigots. They have been always regarded as among the foremost of our liberal-minded, progressive and broad-viewed thinkers.

Twenty-five years ago Horace Greely said to Dr. Cuyler: "Six daily papers a week can be prepared in six days without infringing on the working man's lawful day of rest; but seven days a week require seven days' work and break down the Sunday." The editor of the Cincinnati *Gazette*, before commencing the Sunday issue said: "To a hundred thousand printers, the Sunday issue of the newspaper makes all days alike with no semblance of rest. * * One need not be a Puritan to feel that Sunday should be restricted to elevating, humanizing and restful reading; to this class current news does not belong."

Col. John W. Forney gives his impressions of the desecrated Sabbath in Paris, which he visited some years ago, in a letter to

his paper, *The Philadelphia Press.* After describing what he saw of theatres, horse-racing and various other amusements advertised in the Sunday journals of that city, he added: "And this is Paris on Sunday. When the degradation of that day of rest is completed, and it is dishonored in America as it is here, freedom will have gone from us forever." What a comment that this should be the first editor in Philadelphia to introduce the Sunday paper, and that the great journal which he founded should now, with others, be busy, every Lord's day of the year, in attempts to transform the American into a Parisian Sabbath!

Joseph Cook, in one of his Boston Monday Lectures, delivered Feb. 15, 1886, said of the Sunday newspaper the following: "I should not be so much in earnest concerning the breaches made in our Sunday laws by the Sunday newspapers and their distribution, if I did not remember how important it is to resist the beginnings in the letting out of a flood. The Sunday newspaper is a cray-fish in the dikes of misrule; a cray-fish that undermines the banks behind which the race courses,—the theatres, the saloons, the brothels, the gambling dens are roaring for exit. * * This is what Sunday is for: to bring us up and up to the summit of our natures, until we behold God, and, by looking into his face, are changed into the same image, from glory to glory. A man must be living a very bewildered or empty life, who is fifty or sixty years of age and is not dressing his soul for a marriage feast, is not looking on to the hour when he must go hence. News from this world! One day in seven I want news of another world; for I go hence, and a seventh portion of my time is none too much to be used as a rudder for an eternity."

Canon Farrar, on his last visit to America, declared that "he was astounded at the corruptness of the American press, and found the chief exemplification of it in the Sunday journals."

Dr. Wilbur F. Crafts, author of "The Sabbath for Man" likens readers who excuse themselves for patronizing Sunday journals by saying that there is important religious news in them, to the boy who fished on Sunday, hour after hour, and excused himself by saying that always, before the fish began to bite, he took pains to whistle one of the Moody and Sankey hymns. Mr. Foxcroft, the accomplished literary editor of the Boston

Journal, after showing the very small percentage of religious intelligence in the average Sunday journal, says: "A Sunday newspaper does not print its ninety columns of base-ball, summer correspondence, and secular news and gossip in order that it may reach and evangelize the masses with its four columns of religious or quasi-religious articles. These latter are simply the tribute which is paid to a respect for Sunday, not yet extinct in New England; and they are expected to radiate a degree of sanctity over the copious remainder of the sheet, which remainder is heartily given up to the world, not to say the flesh and the devil,"

James Russell Lowell calls the average news in our journals "a goose-pond of village gossip"—a bath in which can but prove a poor preparation for Church. Dr. Howard Crosby and the session of his Church, some time ago issued a circular to the members of his congregation on the evil effects of Sunday newspapers, from which we quote the following: "We have seen with great sorrow the entrance of the Sunday newspaper into Christian families, and having witnessed the unhappy results of this admission, are desirous of warning you against this growing evil. * * There is no influence more insidiously seductive than this, for the demoralization of our Christian households * * It unfits the mind for serious thought, draws it away from God's word and nullifies all sacred influences of the Lord's day. The mind thus led becomes filled with thoughts on business, politics, games, theatres and crimes (which form the staple of newspaper literature), at the time when the Lord calls us especially to consider the things that belong to our higher spiritual welfare. No Christian can yield to such an influence without deadening his piety, chilling his faith, and destroying his usefulness." Sir Walter Scott, that old wizard of the North, speaking of the value of an unbroken and undiminished day of rest opposes all secular intrusions when he says: "Give the world one-half of Sunday, and you will find that religion has no strong hold on the other half."

A few years ago the New York *Star* collected the views of a large number of prominent clergymen of various denominations as to the influence of secular newspapers published on Sunday.

Whilst the opinions thus collated differ, some seeing no or little evil in these publications, others regretting only the character of their contents, and plead for their purification and reformation rather than their extermination and abolition, yet the vast majority of those consulted, and such as have never had their orthodoxy on other topics questioned, are of the decided conviction that the fact of these Sunday papers should be deplored and their spread strenuously opposed. We will conclude this article by quoting a number of these outspoken opinions in opposition to the Sunday press. The extracts are abbreviated from fuller expressions contained in the issue for Feb. 17, 1886, of the above-named journal:

Archbishop Gibbons, Roman Catholic, Baltimore: It is my impression and belief that the issuance and sale of Sunday newspapers are calculated, to a very serious extent, to weaken the religious quiet and solemnity of the Lord's day. I think, therefore, that it is a hurtful institution and one that has not God and truth on its side.

Rev. R. Heber Newton, Episcopal, New York: I do not recommend Sunday newspaper reading as the best mode of mental occupation of the day by any means.

Rev. A. P. Peabody, D. D., Harvard College: A Sunday newspaper which contained gossip, police reports, details of crime or materials to the taste of persons of a prurient imagination would do more mischief than would result from a week-day paper of a like character, as the readers have time to brood over its contents.

From *Congregational* Pastors: Rev. Geo. F. Pentecost, D. D., Brooklyn, N. Y.: "It is bad enough to have the mind and eye persecuted with the volume of filth that invades, I think, unnecessarily and shamelessly, the columns of our daily papers during the week time, without having it served up again on the Sabbath."

Rev. Theodore D. Woolsey, D. D., LL. D., New Haven, Conn: "If Sunday newspapers brought many into Christian assemblies, this might be a very good thing. But they (readers) will rather be alienated from the Church of God than be drawn to it the longer such a kind of life continues."

Rev. E. P. Roe, Cornwall-on-Hudson, N. Y: "I do not approve of publishing week-day papers on Sunday."

Rev. N. Everett Smith, Brooklyn, N. Y: "I have never encouraged the reading of Sunday newspapers, and do not indulge in it myself. Christian and intelligent people can employ their time to better advantage on that day."

Rev. Emory J. Haynes, Boston, Mass: "It has weight with me that the immense majority of the most devoted Christians gravely condemn the Sunday newspaper. In my church these are not the vociferous, the excitably zealous; they are the truly humble before the Bible, the prayerful the strictly conscientious, the conservative standbys."

Rev. Washington Gladden, D. D., Columbus: "It is about the only chance that many have to read and it is melancholy to think of dawdling these hours away over the average Sunday newspaper."

Rev. Mark Hopkins, D. D., Williams College: "I do not believe that any man or corporation will gain anything in the long run and on the whole by appropriating to a selfish use the time that belongs to God."

Rev. J. Hyatt Smith, Brooklyn: "God gave a seventh portion of every week to man and beast as a day of rest and I don't think it is the prerogative of man to change the benevolent enactment."

Rev. Edward P. Ingersoll, D. D., Brooklyn: "The design of the Sabbath is spiritual. Our Sunday papers are not and do not claim to be spiritual. The man who reads his paper and then hurries to church goes with his brain scratched all over with pictures that are not helpful to devout worship."

Rev. Lyman Abbott, D. D., editor *Christian Union:* "I do not believe in the Sunday newspaper, not because it gives some work to editors, compositors and newsboys—for the Monday newspaper creates more work than the Sunday newspaper—but because it brings the current of week-day life into the Sabbath."

Rev. Henry M. Scudder, D. D., Chicago: "The Sunday newspaper is, in my opinion, one of the most potent of the agencies

which tend to secularize the Christian Sabbath and thus to demoralize our nation."

Rev. Alex. M'Kenzie, D. D., Cambridge: "I judge from what I am told of the Sunday paper, for I do not read it. It would hurt my Sunday. I might do worse than read it. I can easily do better."

Rev. Edwin B. Webb, D. D., Boston: "I advise my congregation strongly not to read the Sunday papers."

From *Baptist* pastors:

Rev. Wayland Hoyt, D. D., Philadelphia: "I cannot express my sense of the moral injury which is being done by the fact that so large a part of the respectable press—that agency of such untold and pervasive influence—is allowing itself to be so widely married to Sabbath desecration."

Rev. Robert Lowry, D. D., Brooklyn: "So far as the Sunday paper tends to secularize the public mind, it is to be deplored."

Rev. Henry M. Gallagher, D. D., Essex, Conn.: "For my part I wish the managers of our newspapers would agree to revoke their Sunday issue, and for these reasons: 1. It detains some people from the morning services of churches which they might be likely to attend, and is, without intending it, the most effective rival of the pulpit. 2. It employs through the forenoon of Sundays many persons in labor which is not always a work of necessity. 3. It turns aside the mind and distracts the attention of churchgoing people from the best observance of the day of rest."

From *Methodist* Pastors:

Rev. W. P. Corbit, Brooklyn: "Honest Christians should never read a single line of a paper printed or published on the Lord's day, for any such is an avowed enemy to the Christian Church."

Rev. J. E. Cookman, New York: "The example and precept of publishing, buying or selling the Sunday newspaper is hurtful and demoralizing."

Rev. John Parker, Jamaica, L. I.: "In a pastorate of more than thirty years and a wide observation in many places I have not yet found a person who habitually reads the Sunday newspapers whose religious life has been in any respect a success."

From *Dutch Reformed* and *Presbyterian* Pastors: "Rev. E. S. Porter, Dutch Reformed, Claverack, N. Y.: "Read the Sermon on the Mount and the fifth chapter of the epistle of James and beware of the coming vengeance."

Rev. S. A. Mutchmore, D. D., Presbyterian, Philadelphia: "If religion is anything better than social decency, if it commands the moral nature to abstract itself ever from temptation, the present Sunday paper will not help it."

From *Independent* and other pastors:

Rev. Prof. David Swing of Chicago, says: "The actual *de facto* Sunday paper may well be rated as an evil. I have often attempted to make an argument in its favor, but the effort has never been satisfactory to my reasoning faculty."

Rev. F. D. Power, Campbellite, Washington: "Its whole aim and effect, as at present conducted, are out of harmony with the day and its purposes."

Rev. O. B. Frothingham, D. D., Independent, Boston: The burden of my objection to Sunday newspapers is that, as now conducted, they encourage the vulgar taste for trivial personalities, gossip, jokes, stories, cheap incidents, worthless bits of travel, the doings of insignificant people, items of petty but amusing intelligence."

Rev. F. G. Peadody, D. D., Harvard College: "For a rational man to occupy the best hours of so precious a day with the material provided for him by the Sunday newspaper is as if he should choose to spend his evenings at some belated session of a police court, with its foulness of air and of company, when there was waiting for him the peace and restfulness of his home.

ARTICLE VII.

BENEFICIARY EDUCATION.*

By Rev. S. J. Taylor, A. M., Lock Haven, Pa.

Beneficiary Education as applied to the ministry of the Gospel, has been, is now, and will be for years to come, a subject of deep interest, not only to the Lutheran Church but to the whole church of Jesus Christ. For this reason the subject is still discussed in ecclesiastical assemblies and the church papers.

The writer has not heard nor does he expect to live to hear the last word on the subject. For, though it be clearly demonstrated that the theory or principle upon which Beneficiary Education rests is scriptural, yet there will always be more or less friction in its application to the needs of the Church. This would not be the case were man a less variable quantity.

Nor are the alternations between success and failure that have marked the pathway of Beneficiary Education adequately explained by the defects in man's character or human depravity. Unquestionably one of the causes of this varying progress lies in the fact that many who are called to legislate for the Church on the subject are not satisfied that Benefiiciary Education is scriptural and therefore, correct in principle. Until the Church is satisfied that the principle is right and has attained to clear convictions on the subject, all church legislation on the subject will be tentative and, like all tentative legislation, more or less defective.

We will first examine the principle and then prove its soundness by the fruit it has borne.

Being more particularly concerned about the principle than its application to the exigencies of the Church we pass by several scripture passages which have done good service on this subject, such as Paul's warning to his spiritual son Timothy to "lay

*Delivered at the Loysville convention of the Central Penn'a Synod, and published by request.

hands suddenly upon no man," or the admonition of the apostles by Christ when he said: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Both these passages are in a measure pointless because, *first*, the church's educational exchequer is always so depleted that she is not likely to hurry any man unprepared into the holy office of the ministry; and, *second*, judging from the number of applicants, it does not appear that the Lord of the harvest is slack in sending forth laborers but that the Church is slack in equipping them for their work. Hence, if there be any real lack of ministers, Rom. 15 : 27—"And their debtors they are;" or, not to change scripture nor its application, but the time and place of it—and their debtors you (the church) are, seems to place the axe at the root of the right tree and fix the responsibility.

The circumstances of the text were about these: Paul was about to take up his journey to Jerusalem. He would carry with him the contributions of the Macedonian and Achaian Christians for the poor saints at Jerusalem. These gifts were forwarded to the Jewish Christians by the Gentiles with pleasure. And well might they, says the apostle, for they are in debt to the Christian Jews at Jerusalem.

The language of the apostle in the text reveals to us and all men the relative value of things temporal and things spiritual, placing the spiritual interests of man far above the temporal. For this reason the disciples of the Lord Christ are *always* under obligations to the kingdom of grace to the extent of *its* needs and *their ability* to meet these needs. Unquestionably the obligation of believers arising from the desparity in value between things temporal and spiritual is the ground or basis upon which Paul rests this declaration respecting the indebtedness of the Macedonian and Achaian Christians to the Christian Jews at Jerusalem.

This is undoubtedly true, for there is no other assignable reason for the debtorship of the Gentile Christians to the Christians at Jerusalem. The Macedonian and Achaian Christians were at no time saved from death by the sword, or succored in time of famine or pestilence by the saints at Jerusalem. Nothing of the kind. They only knew that it was from this church

at Jerusalem that the gifts of salvation came to them. This gift of itself and alone is the greater benefaction which places the recipients under an obligation to requite by sharing their carnal things when needed. The recipients of a saving knowledge of Jesus Christ are under a debt to those who have brought them to Christ that never can be discharged, and such persons should deem it a privilege, when within their power, to render any lower benefaction in return. I use the word lower in the sense of less value and advisedly. For in 1 Cor. 9 : 11, St. Paul says: "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things?" That is to say: We who have sown unto you the infinitely more precious treasures of the Holy Spirit, may we not claim in return as a small recompense the only thing you have to give—a share in those things that nourish the flesh. Thus according to Scripture those who are saved by the Gospel are under a life-long obligation to its author, its appointed teachers and its needy poor.

But I am reminded that it is neither concerning the needs of the divinely appointed teachers nor the needy poor, except so far as they have imposed this poverty on themselves, that I am to speak, but concerning those who are preparing for the office of teacher. Is this not, however, making a distinction without a difference between the one proclaiming and the one preparing to proclaim the word of God. Both being called of God to the ministry of his word which of the two, the one now actually proclaiming divine truth, or the one developing his powers and seeking the mastery of them in order that he may honor God in an efficient proclamation of the same—which of these two is about his Master's business and which is not? Or, are they both? If both, are they not both equally entitled to that recompense which will supply their need? Evidently so, for the ground of their necessity is the same. As the ordained minister has let go of all secular employments that he may devote all his time and powers to the work of his holy office and the good of his fellow-men, so has the candidate for the holy ministry. He has made the same sacrifice and for the same purpose.

Is there not a difference, however, between these two classes of persons and our obligations, notwithstanding? In the case of

the ordained minister the necessities of his office have created his needs. Then he has either brought us to Christ or is leading us into a fuller relationship with him; and God has said: Thou shalt not muzzle the ox that treadeth out the corn—Deut. 25 : 14. But in the case of the indigent young man, the desire for the ministerial office has created his needs, and they are, therefore, self-imposed. Wherein lies our debtorship to him?

This question is pressed for answer either because your view respecting the origin of his necessities and the supposed range of your obligations are too narrow; or, because of a desire to do as little for the Lord and his needy ones as you can, instead of doing as much as you can. As the debtorship of these Gentile Christians of Macedonia and Achaia was not confined to the personal needs of God's messenger (Paul) to them but extended to the necessities, (though these necessities had a different origin), of those who had been partakers of the same truth with themselves, so we can not by any just law of scriptural interpretation limit Paul's declaration concerning the Christian's obligations to the creature of a direct service—the ox that treadeth out the corn.

Note the analogy obtaining between the poor saints at Jerusalem and the beneficiary as to the origin of their poverty. Those among the Jews who became Christians were poor in those things that minister to the flesh. From the beginning, as you all know, the preaching of Christ found but little acceptance except among the poor. The poverty of the first believers was increased day by day by the violent hatred of the Jewish authorities and the upper classes. Christ called all classes into his service. The poor in this world's goods obeyed. Their obedience involved them in still greater poverty. The devoted but poor student is called of God into a service. To refuse the call, leaves him a competence. To obey, involves him in a helpless poverty. He yields and incurs poverty rather than disobey God. His poverty is not self-imposed but the result of service and obedience to the Master's call. His obedience and the needs of the kingdom of grace fix your obligation.

And when you have entered upon the discharge of your obligation to the beneficiary, you have done no more than the far-

mer is doing for his beast of burden or the government for its enlisted soldiers. Did not the logic and practical wisdom of both the farmer and the government exceed that of "the children of light," it would only be a question of time until the farmer would be impoverished, the industries and the government paralyzed. The farmer feeds and trains his colt for two or three years without any return service in order that he may get a better service in the future. When the government needs men they are enlisted and sent to camp for drill until they have acquired the power of usefulness. From the hour of enlistment these raw recruits receive the recompense of regulars. The farmer pursues his course because it is wisdom and the government, because it is just and right.

From what has been said it would seem evident that the Christian's or Church's obligation to the candidate for the office of the ministry of the word is both scriptural and common sense—provided a period of training is necessary. In regard to the necessity of training, if the mind of the Church no longer needs instruction on this subject, certainly the purse of the Church needs *enlightenment.* Hence it might be well to remind the Church that training or due preparation for the ministerial office is in keeping with the scheme of divine procedure respecting the propagation of revealed truth. There were none called of God to minister in holy things from the establishment of a regular worship that did not pass through a season of preparation for the work. The necessary expenses of this preparation were borne, sometimes, by those for whom their ministry was intended, and sometimes by others, which seems to show that in the divine mind training for the work and doing the work are equally important. In the case of Moses, the royal court of Egypt trained him for the priesthood, and the inhabitants of the Sinaitic peninsula supplied him with "the bread of carefulness," so that Israel might have a law-giver. The prophet Samuel, among the noblest of Old Testament characters, was received by the priests at three years of age, and, of course, maintained by the Jewish Church. So long as lineal descent in the priesthood was continued, they were maintained by the Church from birth to death. This was done because God so commanded, and

that he might have an efficient service. Even our blessed Saviour increased in wisdom and stature for thirty years, and then entered on his special work only after a season of special preparation. The apostles spent about three years under his instruction before they were given their commission. The apostle Paul, though probably the most learned man of the age, spent three years in Arabia Petraea preparatory to his great work among the Gentiles. This was doubtless necessary that he might come into harmony and sympathy with scripture and the work assigned. It was not that he did not know scripture but because his view-point was now changed, which would compel a different construction and interpretation from that of his former training.

That men might not receive the holy office ignorant and unprepared, the early church fathers provided seminaries and, with the consent of their parents, took the children under their charge, protection and discipline. This custom was kept up through the middle ages by the monastic schools which were liberally endowed for the purpose by pious souls. We understand that to this day the priests of the Roman Catholic Church are all and altogether educated at the Church's expense. All Protestant denominations, also, have been pursuing the same course with varying degrees of liberality, some granting three and four hundollars annually to each needy student, whilst the Lutheran Church reaches the maxmium at two hundred dollars. Thus, when an appeal is made by the Church in behalf of Beneficiary Education, she is only following the markings made by the divine hand on the pages of sacred history.

If in compliance with his command, the Church prays the Lord of the harvest for laborers, will he not send them? Of course he will. But the Church must prove the sincerity of her prayers by her willingness to help the Lord in his work. The simple fact of a command being given implies co-operation on the part of the commanded, otherwise it would not have been given. As the Great Head of the Church did not define nor limit the sphere of her co-operation, the limit of co-operation is her means and her consecration. The Lord will send the la-

borers but the Church must equip them, when necessary, for the work. It is only when the Church is really unable to equip them that he will provide for their needs unaided by her. There is nothing in the Bible to show that God works miracles to accommodate a lazy or stingy people or Church. Our duty is to pray and then do what we can to compass the object of our prayers. Wherein our efforts fail God will graciously supplement them, but not until we have done what we could. Our blessed Lord spent a whole night in prayer before he appointed the apostles. But if he did so, he also appointed them the next day. To pray the Lord of the harvest for ministers and do nothing toward providing them is fanaticism. But to pray God for the necessary supply and do what you can toward securing a supply is to walk in the very footsteps of Christ. While it is true that God must furnish the smooth stones, it is also true that David must furnish the bag and sling.

Now if what has been said be good theology, then it ought to stand the test of experience. As theory is one thing and practice, often, quite another, so true theology is one thing and man's understanding of it quite another. God is never wrong but man sometimes misunderstands his precepts and commands. Let it be asked, therefore, if it is quite the thing to give charity to able bodied young men? Does it not destroy their manhood and make them mere dependents? As to the question of charity, it cannot by any parity of reasoning be shown that it is an act of charity to aid the indigent student in preparation for the Gospel ministry. That it is not charity to aid the poor Gospel student may be most clearly seen by reference to a young man who was of necessity a beneficiary, is now in the Lutheran ministry and with whose history the writer is more or less familiar. His history differs from all the rest only in the matter of dollars and cents, the demands of filial duty or the parents' willingness to educate a son for the ministry. The young man is about twenty one years of age. The exigencies of family affairs compelled him early in life to support himself and help the family also. By industry and care he has turned into the family treasury between three and four thousand dollars and is filling a position worth about eight hundred dollars per annum. With the past and

the present as a basis of calculation for the future it is only a question of several years until his income would be anywhere from twelve to fifteen hundred dollars per year. The Church, awake to its needs and opportunities and filled with a sanctified zeal for the reclamation of perishing souls, calls the young man from secular employments to minister in holy things. To this call he replies that, while it would be to his liking and close up a life-long breach between him and his ideal, he has neither an education nor money. The Church offers two hundred dollars per year with which, with great industry during vacations and the exercise of a strict economy, he can obtain an education and enter the ministry. The offer is accepted. Now which made the greater sacrifice for the good of the Church and the glory of God? The young man gave the Church eight hundred dollars annually for two hundred in return. At the end of a seven years course which he took, the Church, from a business point of view, would owe him forty two hundred dollars. Or the individual member of Central Pennsylvania Synod giving the full amount asked, 27 cents per member, for Beneficiary Education this Synodical year, will have contributed in fifteen thousand five hundred years as much as he did. West Pennsylvania Synod, the heaviest contributor in this line of church beneficence, gave last year only a little more than half as much for the same cause. Besides, the beneficiary referred to had the advantage of doing a real act of charity while the Church did a simple act of beneficence. He gave up six hundred dollars per year, not for eternal life which he had already in promise, but that he might labor more efficiently for others, while the Church gave him two hundred dollars a year that she might in return receive the fruits of his life-long labors. His was an act of charity. Hers was a business transaction. It is not charity at all but simple justice that the Church reward in some measure those who labor for her advantage and the good of souls.

But what of the manhood or independence of the beneficiary? The position of the Church is, if she follows the Bible precepts and examples, that the Lord of the harvest will not only call a sufficient number of men, but that he expects the Church to aid the poor candidates and educate the ignorant ones. If this po-

sition be correct, then supporting the needy does not deprive them of any of their liberty in God's service, If it be found that the contrary is true, then either the Church is wrong or man can lay claim to a wisdom superior to the Infinite One himself.

The opponents of Beneficiary Education have fallen into error and make the assertion as to the ill effects upon the benefited because of a perverted analogy between the beneficiaries of a devoted church and those of an individual or political party. They argue that the beneficiary of a man or party is an ingrate, if he does not recognize his obligations and merge in a measure his independence with the interests of his benefactor. And experience justifies the supposition that he will. Why should not the same thing have the same effect upon the beneficiaries of the Church? There is no reason why it should not and every reason in the domain of man and of God why it should have this effect. Then why argue the matter? Because the analogy is sufficient to show only the effect upon the life and character of the recipient of these favors. At this point all analogy ceases. In the one case the mind and heart are biased in favor of man or party whose object is not only local or temporal but may be hellish in design; in the other, the mind and heart are biased in favor of the Lord Jesus Christ and his Church whose interests can be only eternal and divine. To which one of the many thousands of members of any synod does the beneficiary owe most? He cannot tell you.

Did Grant, Sherman, Sheridan or Hancock lose their manhood because a nation kept and educated them *in toto?* They were indebted to the nation for their developed powers. In return they gave their best services unstintedly. To-day they are a nation's idols. So with the beneficiary. If true to the purposes of his creation, the prayers and consecrated gifts of thousands of souls, he has lost his independence in the line of the divine will, a higher and truer life and a larger usefulness. Such a man is biased in the very direction which God and the holy Christian Church want him to be biased. Let it be further said that he who does not cherish these obligations and proves recreant to his trust deserves the indignant wrath of an outraged God and the execrations of a righteous people.

Brethren, this beneficent work of yours has not only the divine sanction but is richly blessed of God. The evidence of this is found in the history of those indigent young men prepared by the Church for the Gospel ministry. From available statistics it appears that three-fifths of all the ministers of the Episcopal, Presbyterian, Congregational Churches as well as of our own beloved Zion are beneficiaries. Not to detain you with statistics let me state the simple facts. As compared with those who educated themselves or were educated by friends, the beneficiaries are in the majority as missionaries and pastors. As presidents of and professors in colleges, they stand on an equality. In secular employments you will find four self educated to one educated by the Church. In regard to those without a charge or occupation unknown, secretaries, editors and agents of benevolent societies the percentage is two to one in favor of the beneficiary.

From this showing it looks as though the Church would be the gainer if it adopted the method of supporting all and altogether. At all events as the Church serves God so he blesses her. We declare but the truth when we say that there is no single line of church beneficence that is so full of rich blessings to you and your neighbor for the outlay as Beneficiary Education.

Not only is the return blessing great, but so pressing is the demand for ministers that this work must be continued with increased benefactions or a halt called on the advance guard of Home and Foreign Missions. Nor is this all. The day is fast approaching when some of the old and well established pastorates must lie fallow for want of preachers to supply them. The number graduated annually from the schools of the prophets but little more than make up for the loss by death and seperannuation.

The question left with you, brethren, for your solution then is this: Do you care more for the few dimes that you do not need than you care for the temporal and spiritual blessings of Christianity. This is just the position of every child of God who is indifferent on the subject of church beneficence. He does not

believe in it because he cares more for himself than he does for the cause of Christ. He does not believe in it because the dollar in his pocket-book is deemed by him greater in value than all that the religion of Jesus Christ has done for him, his family or the nation which by God's blessing has become the most wonderful in the world in affording privileges, opportunities and material blessings to its citizens. He does not believe in it, because he holds the dollar so close to his eyes that it looks bigger than all of God and eternity. Drop it from before your eyes and catch a glimpse of the Almighty in love and sacrifice.

Let us as pastors and people, with eyes and ears attuned to heavenly voices and scenes, turn toward the eternal throne a moment. What do we hear? Hark! the voice of Jesus—"Go preach the Gospel to every creature." An echo is heard, the voice of an apostle—it is Paul's. What saith it? "How shall they hear without a preacher?" Expectation reigns. The heavens are silent. List! "Here am I, send me," is the cheerful response from the lips of earth's gifted, pardoned, consecrated young men. With beaming countenance the Saviour says to winged messengers, "Go, tell my beloved disciples." The gifts, the expression of the love, zeal and self-sacrifice of thousands of consecrated souls are gathered by them on jeweled platter. Across it and in letters of gold is written the amount. It is given to Jesus. He raises his eyes, looks out upon the multitude of perishing souls. Moved with compassion, he weeps.

ARTICLE VIII.

THE LITURGICAL QUESTION.

By PROFESSOR J. W. RICHARD, D. D., Gettysburg, Pa.

Time and again have we been requested during the last few months to present to the Church a paper on the LITURGICAL QUESTION, and to make the discussion bear principally on the COMMON SERVICE. We yield to the requests not reluctantly, believing with judicious men that such a paper as we propose, calm, tranquil, and based on facts, will promote the glory of God and the good of the Church. It is not our object to enter into controversy, or to attack men's persons, or to impugn the motives of men, whether of the living or of the departed. Hence we have based this paper on facts—facts which sooner or later must and will become known, for in matters of history where the original documents are still in existence, it is just as impossible to conceal facts *forever*, as it is to render them non-existent. The facts which concern us now are those of the history of the Lutheran Liturgical Worship and the facts about the COMMON SERVICE as related to that history.

I. WE BEGIN WITH LUTHER.

No sooner did Luther begin to reform the doctrines of the Church, than he began to reform the worship of the same, for with him doctrine had no value except as it could be made available for the comfort and edification of poor sinful souls. He saw how the word of God was obscured by the traditions of men, and how Christ was dishonored by the sacrifice of the Mass. It was with a view to the restoration of the word of God to its true place, that in the year 1523 he wrote his little tract entitled: "OF THE ORDER OF THE DIVINE SERVICE IN THE CONGREGATION."* He says: "Divine Worship, which now prevails everywhere, has a noble Christian origin, as has also the office

*Erlangen Ed. of Works, 22, p. 154 et sq.

of the ministry. But as the office of the ministry has been corrupted by ecclesiastical tyrants, so also has Divine Worship been corrupted by hypocrites. As we do not abolish the office of the ministry, but seek to restore it to its true position, so it is not our intention to abolish Divine Service, but to bring it to its proper position.

"Three great abuses have overtaken the Divine Service. First: The word of God has been silenced, and we have only reading and singing in the Church. This is the most wanton abuse. Secondly: Where the word of God has been silenced, there so many unchristian fables and lies have entered in legends, songs and sermons, that it is dreadful to contemplate them. Thirdly: The Divine Service is performed as a work by which to obtain the favor of God and salvation. Hence faith goes by default, and every one wants to found churches and monasteries, or to become a priest, a monk, a nun.

"Now, in order to put away these abuses, it must be distinctly understood that the Christian congregation is never to come together except to preach the word of God and to offer prayer, even though it may be ever so short, as in Ps. 102 : 23: 'When kings and the people assemble to serve God, they shall declare the name and praise of God.' And Paul in 1. Cor. 14 : 31, says; that in the congregation there shall be prophesying and teaching and admonishing. Therefore if the word of God be not preached, it were better neither to sing nor to read nor to assemble." He urges the Christians to assemble early in the morning, as in the time of the apostles, for the purpose of reading the Scriptures. "Then shall the priest or the person appointed, come forward and explain a portion of the lesson so that others may understand it, learn and be admonished. This work Paul calls speaking with tongues; the other, explaining and prophesying and speaking with the understanding, 1 Cor. 14 : 26. And unless this be done, the congregation will not be benefited by the reading, just as has been the case heretofore in cloisters and monasteries, where they have simply blown against the walls. * * After the reading and explanation have lasted half an hour or so, the congregation shall thank and praise God and pray for the fruit of the word. To this end let them use Psalms, and some good re-

sponsories and antiphons, but brief, so that all may be done in one hour, or so long as the people wish, for souls must not be burdened so as to become tired and disgusted, as hitherto in cloisters and monasteries they have had a donkey's burden laid upon them.

"On Sunday the whole congregation shall assemble to sing the Mass and the Vespers, but at both services there shall be preaching to the congregation; in the morning the usual Gospel, in the evening the Epistle, or as the preacher may think best. If any one should desire the sacrament, it may be given him, as all can be done together according to circumstances of time and persons.

"But the daily Mass shall not take place, for reliance must be placed upon the word and not upon the Mass. Yet if any one should desire the Sacrament on a week day, let a Mass be held, according as worship and time permit, for there must be no law nor restraint.

"The hymns in the Sunday Mass and Vespers may remain, for they are good, and are derived from the Scriptures; yet they may be abridged or lengthened. It shall be the duty of the pastor or preacher to appoint hymns or Psalms for the morning, so that a Psalm, a good responsory or an antiphon with a collect way be arranged. In the evening also after the lesson and explanation, there may be reading and singing. But the antiphons, the responsories, the collects, the legends of the saints or of the cross, must not be used yet awhile, until they are cleansed, for they contain a shocking amount of filth." He recommends the abolition of the festivals of all the saints; but would retain the festivals of Purification, of Annunciation, of the Assumption, of the Nativity, of John the Baptist, but declares the legends of the apostles impure. "In a word: This is all done that the word may come into use, and not become again a howl and a sound. It were better that everything go by default, than the word, and nothing has been employed superior to the word. * * One thing is needful, namely, that Mary sit at the feet of Christ and hear the word daily, which is the better part that Mary has chosen and which shall never be taken

from her. The word is everlasting. All else must perish, however much Martha may have to do. God help us. Amen."

In the above extracts we have presented about two thirds of Luther's famous tract on Divine Service. The parts omitted would in no sense modify the view here offered. It will be observed that he lays decided emphasis on the *preaching* and *teaching* of the word of God, and that he enjoins *preaching* even in connection with the celebration of the Lord's Supper, which was still called the Mass. But what is yet more remarkable, is his almost *complete abolition* of the festivals of the Church. Only a few are to be retained. The Psalmody of the Church must be retained, and prayer and praise must accompany the reading and the explanation of the word, but the one chief thing is that *Mary must ever sit at the feet of Jesus.* Times and circumstances must be allowed to modify the service, and there must be no law, nor arbitrary limitation; and yet everything tends to brevity and simplicity.

In all this we who are the followers of Luther as he was the follower of Christ, see a principle which we can neither ignore nor surrender. The *preaching* of the word must be made the *chief* thing, and pastors must qualify themselves, above everything else, to preach the word effectively and profitably. The people must be taught the Divine will, and the way of salvation. Before all other things the pastor is a *preacher.* All his graces, activities, studies, accomplishments, must bend in the direction of the pulpit. And a Christian congregation can render no higher, nor more acceptable service and worship to Almighty God, than reverently and prayerfully to hear the reading and exposition of the Divine word. The service at the altar, whether in confession and absolution, in responsory and antiphon, in Psalm and in creed, can have no higher office than to prepare the mind and heart of the worshiper for the reception of the word of truth. In so far as fixed forms of Divine Service can be made to subserve this end, they may and *ought* to be used, for thereby good order is maintained and a spirit of reverence is begotten; but when they are allowed the *chief* place in the Divine Service, then the Gospel is silenced, and we have that "most

wanton abuse" of which Luther speaks in the quotation given above.

Later in the same year (1523) Luther wrote his *Formula Missae*, or form for the celebration of the Lord's Supper. It has in view this *one sole end.* In the opening paragraph he says: "We shall treat of a godly formula for saying the Mass, as they call it, or for celebrating the communion; but we will do it in such a way as not any longer to rule hearts by word or doctrine, but will try to provide for the public service so as to prejudice no one, nor to disallow any one to follow another. Moreover, we heartily beseech for Christ's sake that of anything better shall have been revealed to them, they bid us be silent, that we may serve the common cause by a common service.

"First of all therefore we declare that it is not, nor ever has been our mind to abolish entirely all worship of God, but to purify that which is in use, but which has become vitiated by the most reprehensible additions, and to point out its pious use. For it cannot be denied that Masses and the Communion of bread and wine, are a rite divinely instituted by Christ, which at first under Christ himself and then under the apostles, was observed in the most simple and pious manner, and without any additions. But in the course of time it was augmented by so many human inventions, that besides the name, nothing of the Mass and Communion has come down to our times."

After expressing his approbation of the pure parts of the ancient service, and his disapprobation of the Canon and sacrifice of the Mass, he proceeds "to indicate the rite according to which the Communion shall be administered," which we condense as follows:

1. Introits—"although we would prefer the Psalms whence they have been taken, as formerly; but now we allow the accepted use. * * We at Wittenberg seek to keep Sabbath only on the Lord's day, and on the festivals of the Lord only. We think that the festivals of all the saints should be utterly abolished, or if there be anything worthy in them, that it be joined with the Lord's-day services."

2. The Kyrie Eleison. Nine times.

3. The Gloria in Excelsis—"yet it will depend upon the judgment of the bishop, how often it my be omitted."

4. Prayer or Collect—"but only one."

5. The Epistle. "The person who arranged the epistles seems to have been remarkably unlearned, and a superstitious promoter of works. Duty required that those in the main should be selected which teach faith in Christ. The same certainly was had in view too frequently in the Gospels, whoever was the author of those lessons."

6. Graduale with Hallelujah. "The Hallelujah is a perpetual voice of the Church, as it is a perpetual memory of its passion and victory."

7. The Gospel—"where we prohibit neither candles nor incense, neither do we require them. Let that be free."

8. The singing of the Nicene Creed.

9. The Preface, preceded by the *Sursum corda*, and the *Gratias agamas.*

10. Words of Institution.

11. Sanctus and Benedicamus. "The bread and cup are elevated, according to the usual rite, especially on account of weak persons who may be offended because of a sudden change in this important ceremony of the Mass."

12. The Lord's Prayer, ending with the *Pax Domini*, which is a sort of public absolution from sin, a voice of the Gospel proclaiming forgiveness of sins."

13. Administration, with singing of the Agnus Dei.

14. Benedicamus Domino.

15. Benediction. Numbers, 6 : 24–26.

Luther then writes: "Such are our views of the Mass, in all which things care must be taken not to make a law out of liberty, or to compel those to sin who would do otherwise, or who would omit certain things. Only let the words of institution be preserved intact, and then let them act in faith. For such ought to be the rites of Christians, that is, the children of the free woman who voluntarily and *ex animo* observe them, prepared to change them as often and in what manner they please. Wherefore it is not necessary that any one either seek or institute any necessary form or law in this thing, whereby they may

ensnare or vex consciences. Wherefore among the early fathers and in the primitive Church we read of no example of this rite full, except in the Roman Church. Nor should it even be followed if they had set up something as a law on this matter, because these things neither can be, nor ought to be bound. Moreover, if different persons should use different rites, let no one either judge or condemn another, but let each one be satisfied in his own mind, and let us mind the same thing, even though we do things differently." Further: Luther inveighs against the private Mass as contrary to the institution of Christ. He insists on an examination of those who seek the Lord's Supper, in order that it may appear whether or not they are impelled by proper motives. In the matter of private confession before communion, he teaches that it is not necessary nor to be required, but that it is useful and not to be despised.

These are the broad, liberal and flexible principles by which Luther was guided in the construction of his first liturgical order, and in the purification of the services of the Church. These principles are simple, evangelical, and easy of application. Luther will not ordain, he will not decree, he will not bind consciences. He is anxious simply that the word of God be preached, and that the institution of Christ be kept free from idolatry. Alt says: "This *Formula Missae* clearly indicates how far the Papal order of Mass may be used *for a time* in an evangelical Divine Service. This was demonstrated by the German Mass published three years later (1526), which is less dependent upon the Papal Ritual, is distinguished by greater symplicity, and brings forward the proper character of a Divine Service ordered according to evangelical Lutheran principles; although as Luther himself observes, even this, as likewise the earlier form of Divine Service, was instituted for simple-minded lay people, to train up the young, to call and incite people to faith, until Christians who regard the word with sincerity, find themselves at home in it, and hold fast to it. Should this come to pass, he hoped then for the introduction of a third service, which he did not present, but sufficiently explained by indications, and which Count Zinzendorf confessedly followed as a guide, in setting forth a service for the Moravians. But in the liturgies of the Churches

of Lutheran countries, one or the other of Luther's two orders was taken as the basis—the Formula Missae, where there was the greater attachment (Anhänglichkeit) to the Papal Ritual; the German Mass, where there was the greater independence. This latter order of Divine Service is set forth by Luther as follows:"*

1. Spiritual Hymn or Psalm.
2. Kyrie Eleison—"Three times, and not nine times, as follows: Kyrie Eleison, Christe Eleison, Kyrie Eleison."
3. Collect.
4. Epistle.
5. German Hymn.
6. Gospel.
7. Creed Hymn: "Wir glauben All' an Einen Gott," to be sung by the congregation. (This is Luther's versification of the Creed).
8. Sermon on the Gospel for the Sunday or Festival.
9. Paraphrase of the Lord's Prayer, and Admonition to the communicants, "which may be made either from the pulpit immediately after the sermon or before the altar. The ancients made it from the pulpit."
10. Consecration—Words of institution.
11. Distribution, with singing Agnus Dei and Sanctus.
12. Thanksgiving Collect.
13. Benediction.

This, be it understood, is the famous Deutsche Messe,† or German Mass of 1526. It is simpler and more evangelical than the *Formula Missae.* It opens the service with a hymn or Psalm instead of the regular introit for the day; it reduces the the Kyrie from nine to three times; it omits the Gloria in Excelsis; it substitutes the Creed Hymn for the Nicene Creed; it obliterates the Preface with the preceding Salutation and Sursum Corda, with which the Preface opens; it directs the

*Christliche Cultus, p. 243.

†Works, 22, p. 227 et seq. The German Mass was used first at Wittenberg October, 29, 1525. Seckendorf, II., 6, VIII, XX. It is not improbable that it was printed and published that year yet, but dated, as is not unfrequently the case in Germany, the year following.

minister to consecrate the elements immediately after the Exhortation. The German Mass is a fuller realization of the principles laid down in the ORDER OF DIVINE SERVICE IN THE CONGREGATION, and a clearer recognition of the great law of adaptation. Worship is for the edification of the people. Therefore it must be in the language of the people, and must be conducted with such forms as can be most easily apprehended by the people.

But Luther did not abolish the *Formula Missae.* To have done this would have been to proceed in a radical and revolutionary manner. For hundreds of years the people had used only the Latin language in the Mass. Many of them understood it and could use it profitably. To have taken this away entirely and to have thrust upon them a language which as yet was new in the Christian world, would have been to scandalize many, would have been a reckless violation of the very principles of freedom which both forms assert. Besides, there were schools attached to many important churches, in which the youths were taught the Latin so skillfully and so thoroughly that they learned to speak it fluently. Luther says: "I do not desire the order contained in the *Formula Missae* changed or removed, but as it has hitherto been retained among us, so I would have its use left free, where and when we please, as occasion arises, for I would by no means have the Latin language entirely excluded from Divine Service. For I desire to do everything for the young, who ought to be trained up in several languages. If I had the power, and the Greek and Hebrew languages were as common among us as the Latin, and had as much excellent music, I would have Mass celebrated, sung and read one Sunday after another in all four languages, German, Latin, Greek and Hebrew."* (Vol. 22, p. 229).

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*Daniel says (*Codex Liturgicus*, II. p. 99). "The Church of Luther embraced his views. Down to the beginning of the present century in many churches the Gloria, Creed, the Prefaces, the Benedicamus Domino were sung in Latin." In the Wittenberg Order of 1533 the Epistle, the Gospel, and the Collects were sometimes read in Latin, "because we have a university here, and the learned men stand nearest the altar and understand the Latin."

In the German Mass Luther asserts still more positively the great law of Christian liberty. He says: "Before all things I kindly intreat all those who may see this our order of Divine Service, not to make a necessary law out of it, nor to bind or hamper anybody's conscience with it, but in Christian freedom to use it according to their pleasure in what manner, where, when, and so long as their affairs may justify or require. We by no means intend to lord it over any one, or to rule with laws. * * I by no means require that those who have their own good orders, or by the grace of God can improve them, should lay them aside and follow us. For it is not my intention that all Germany should accept this our Wittenberg order." (Vol. 22. pp. 227–8). Uniformity within a county or in the large cities, he regards as desirable, but as by no means necessary.

In the German Mass Luther also gives greater prominence to preaching—declaring that in "*the Divine Service the greatest and most important part is the preaching and teaching of the word.*" (Vol. 22, p. 235). He also sets forth the outline of a still simpler service, which he calls the proper form of the evangelical order, and which is intended for those who are Christians indeed, and who with hand and mouth confess the Gospel. He says: "The third, that is, the true form of the evangelical order does not take place so publicly, and among all kinds of people, but with those who wish to be Christians indeed, and who confess the Gospel with hand and mouth. These must record their names and assemble in a house alone for Prayer, Reading, Baptizing, receiving the Sacrament, and doing other Christian duties. In this order those can be known who do not conduct themselves as Christians, can be admonished, corrected, excommunicated, put under the ban, according to Matt. 18 : 15, seq. * * But I cannot and may not yet order or set up such a congregation or assembly. For I do not have the people nor the persons for it, and I see but few persons who are inclined towards such a thing. But should it come to pass that I must do it, so that I cannot omit it with a good conscience, I will give it my attention, and do the best I can. Meanwhile I will abide by the two services already mentioned, and will promote that Divine Service among the people, together with preaching, in order to in-

struct the young and to call and incite others to faith, until Christians who really have a regard for the word, find themselves at home in it, and hold it fast, so that no schism arise—which I could draw out of my own brain. For we Germans are a wild, raw, boisterous people, with whom it is not an easy matter to undertake anything, unless the highest necessity compels." (Vol. 22, pp. 230. et seq).

The above sketch affords a clear, distinct and comprehensive view of Luther's Liturgical Principles. We note and emphasize the following points:

1. Luther's moderate conservatism. He was not willing to break away entirely from the past. There was much in the old forms of worship which could be rendered edifying. This he would still preserve.

2. His tendency to greater simplicity. The *Formula Missae* is much simpler and briefer than the Roman Ritual, from which it was taken in the main. The German Mass was still briefer and simpler than the *Formula Missae.* He evidently looked forward to the time when much still in use could be safely and profitably removed. But in order to train up the young, to attract other people, to avoid schism, he was willing to hold on to the *Formula Missae* and the German Mass. (Vol. 22, p. 231).

3. His recognition of and obedience to the law of adaptation. He recognizes a new ecclesiastical environment. Worship must be adapted to the genius of a people, and to the present condition of things. History proves that this is the only correct principle of liturgical construction.

4. The entire subordination of liturgical service to the teaching and preaching of the Divine word. "Mary must sit at the feet of Christ, and hear the word daily." "The greatest and most important part (*grössest und fürnehmpst stück*) is the preaching and teaching of God's word." (Vol. 22, pp. 153–235.)

5. The emphatic proclamation of Christian liberty in the use of liturgical service. This principle he carries so far as to declare that each one may order his own service. Beck in his Pastorial Theology (p. 69) says: "How earnestly this zeal for the externals of the Church was combated by Luther is evident from

several of his sermons (Church-Postils); for example: 'To make a necessity of it as though there were no alternative, and to make it binding on the conscience as though it were heretical to do otherwise—this is a thing we will not tolerate at the risk of life and limb. Indeed even of the sacrament he says: 'To keep it as of necessity and in obedience to the outward commandment is to quench faith and gospel—yea, it is damnable.'" Luther also declares that he retains the Epistles and Gospels as they are ordered in the postils "because there are so few intelligent (Geistreich) preachers, who can effectively and profitably handle an entire Evangelist or other book," (Vol. 22, p. 239,)—by which he means to say that if the preachers were better educated and generally more intelligent, they could be intrusted with the duty of making their own selections of Scripture both for reading and for texts.

II. THE DEVELOPMENT OF LUTHER'S PRINCIPLES OF THE COMMUNION SERVICE.

As seen already in the passages quoted from Alt (p. 110) Luther's principles of the communion had a too-fold development. Those churches which had a greater attachment (Anhänglichkeit) to the Roman Ritual, made the *Formula Missae* the basis of their orders of worship. Those which were more independent (Selbst-Ständiger) adopted the German Mass as the basis of their orders. In his KIRCHENJAHR (1860) p. 439, Alt has stated the method of development more fully and accurately thus: IN REGARD TO THE GERMAN-EVANGELICAL CHURCH-YEAR, as it took shape under manifold influences in the different countries, we find in reference to doctrine a thorough-going complete harmony as over against the Papacy. All the Church Orders are at one in the rejection of the Mass, the adoration of the saints and other abuses of the Papacy, and recognize as a true Christian Divine Service only that in which the word of God is purely (rein und lauter) preached, and the sacraments are rightly administered. They are less uniform in those parts about which the Reformers were satisfied (zufrieden) (provided only the chief end (Hauptzweck) was attained, viz., that the word of God have free course) to determine nothing absolutely, but wished to leave

to every one a free hand, to retain or abolish, of that which had hitherto been in vogue, whatever any one for the sake of his conscience or on account of the weak, regarded as salutary.

"On the ground of this liberty universally recognized within the domain (Bereich) of the Evangelical Confession, so to order the public Divine Service and the times thereof, as should best correspond to the needs of the congregation, there arose in connection with the Evangelical Lutheran Church year, as it took shape first in the Electorate of Saxony, an Evangelical Church-year which on the one side approached the Roman Catholic, on the other, the Reformed Cultus; in that on the one side certain festivals and usages of the Roman Catholic Church were held as in perfect harmony with the Evangelical Confession, while on the other side, holding on to that which in Catholic Cultus was scriptural, they sought to unite the views of the Reformed with the practice of the Lutherans."

In this judgment of Alt, a most competent, learned and scientific authority, there are several points to be noted. (a) These two different types of the Church-year as they embodied themselves in the Church Orders, are *entirely at one* in doctrine. (b) The one type representing, as we shall hearafter see, the practice of Northern and Central Germany, is *Romanizing* in its usages; the other, representing South-west Germany, inclines towards the simplicity of the Reformed, without relinquishing in any sense the Evangelical, that is, the Lutheran Confession, for Alt declares that they are all alike within the domain of the Evangelical, that is, the Lutheran Confession. (c) By "views of the Reformed," Alt of course can have no reference to *doctrine*, for that would flatly contradict what he had just declared in regard to doctrine. He refers to the views of the Reformed in regard to festivals and certain usages in contrast with the Romanizing usages of the other class. (d) That the Reformers were indifferent in regard to these *adiaphora*, provided only the Gospel be purely preached and the Sacraments be rightly administered. (See Augsburg Confession Art. XV.) Alt proceeds to illustrate the foregoing distinctions as follows:

"A. THE LUTHERAN EVANGELICAL CHURCH-YEAR.

"In harmony with the above named determinations (Rathschlagen) and regulations (Anordnungen), the Wittenberg Church Order* (Kirchen-Ordnung) was the first to appoint a three-fold Divine Service for the Festival of Sunday.

"(a) The early Divine Service was appointed for the Catechism-Sermon. 'On Sunday early,' it says, 'shall the priest or deacon preach from the Catechism, and when it is finished, he shall begin again. Thus the preacher has time enough to go over the whole Catechism well and diligently, especially that which is required for the domestics. At special festivals the priest may preach at these hours something about the festivals, the Sacrament, the confession. After the sermon the words of the Catechism and the command of Christ in regard to both sacraments may be repeated, with exhortation to prayer. The lecture on the Catechism and the festivals, the lecture on the Gospel, or O. T. prophets for the day, and a German hymn, shall precede the early sermon. After the sermon another German hymn shall be sung. Then the Te Deum or the Athanasian Creed, closing with the collect and the Benedicamus Domino.

"(b) The Communion (Haupt-Gottesdienst), or Mass shall begin with the Benedictus, (Luke 1 : 68), and the Introit or a suitable German Psalm. Then the Kyrie and the Gloria, the Collect and the Epistle. Then may follow a German hymn from the Scripture. Then shall follow the Gospel, the Creed and the Sermon on the Gospel. Then the De Pacem is sung, Latin or German, whereupon the Priest reads a collect at the altar, and while the congregation sings a German hymn, the bread and wine are made ready for the Communion which is to follow.

"(c) The evening Divine Service shall be used for a sermon

*This is the First Wittenberg Church-Order (1533). It is very important, because it exhibits the liturgical practice of the Reformers. It "superseded the personal orders of Luther and Bugenhagen, and thereafter was used by them." (See Preface to Common Service of the United Synod). It is characterized by brevity, simplicity and flexibility. It is not a little significant that Alt has chosen it as the normal type of the Lutheran liturgy, and distinguishes it by the title "Lutheran evangelical." The writer is so fortunate as to possess a copy of this rare work.

on the Epistle, or whatever from the Holy Scripture shall seem good, and shall be held in the way indicated above.—But in the country churches the Catechism sermon shall be preached at this time." This Order also arranges simple services for each day in the week. But in each case it says: "The Priest shall preach from Holy Scripture," "from the Gospel." It provides also for the following festivals: Christmas—"three days;" New Year; Epiphany; Purification; Annunciation; Passion Week; Easter; Ascension; Whit-Sunday; St. John's day; Visitation of Mary; Michaelmas.

Alt closes his discussions of this section with the following observation: "This Church-year, regarded by the Lutherans as *their own*, obtained recognition (Geltung) with the Lutherans beyond the borders of Germany, in Denmark, Norway, the East Sea provinces, and wherever the Lutheran Church established congregations, as the especial 'evangelical Church-year;' and now again by many, amid painful complaints about the multilations which have come in the course of time, is pointed to as the ideal and goal to which we must again attain." p. 442.

Alt next proceeds (p. 444) to

"B. THE CATHOLICIZING EVANGELICAL CHURCH-YEAR.

In harmony with the Minden Church Order (1530), the Brandenberg-Nurnburg (1533), the Nassau Instruction (1536), the Nordlingen (1538) and the Brandenberg (1540), in which, with firm adherence to the evangelical confession, stands out very manifestly the effort to retain from the Roman Catholic forms of the Divine Service, whatever is in harmony with the doctrine of the Scripture. After a distinct rejection of the papal Mass-offering, it is urgently enjoined upon pastors and preachers in the cities to admonish diligently and retain the people to the Communion, so that there may be communicants *every day*, and that thus *daily* the Lord's Supper may be held. (That is every Sunday). "The order of Divine Service for Sunday morning is as follows: First shall the priest, if he holds Mass, in company with his attendants in their usual clerical attire, go to the altar and say the *Confiteor*. Then shall follow the Introit, the Kyrie, the Gloria; then a German hymn by the congregation. After

this the Gospel and the German Credo ('Wir glauben all an Einen Gott'). Then shall the pastor begin the sermon on the Gospel for the Sunday or Festival of the Church-Year.

After the sermon shall the Offertory,* or in villages a German Psalm, be sung. Then the Preface, the Sanctus and the Communion. If there be no communicants present, the preacher shall sing the German Litany, or the Lord's Prayer; or Mitten wir in Leben sind, or es wolle uns Gott gnädig sein," shall follow, closing with Verleih uns Frieden gnädiglich, a Collect and the Benediction."

In this order of the Evangelical Church-year, must also be classed in general the liturgies of Northern and Middle Germany, which manifestly, and as all liturgical scholars agree in stating, follow Luther's *Formula Missae.* Like the *Formula* (which is wholly Latin) they retain the Latin in many parts either wholly, or in alternative forms, and observe the same general order in the principal parts. Some of them go quite beyond it in the number of parts,—for instance the Mechlenberg, the Wittenberg (1559, 1565), especially the Austrian (1571), which both Kapp and Klöpper say, "follows very closely the Romish Mass." In general it may be said of this order called by Alt "catholicizing," that it represents a reaction from the simplicity of Luther and the practice at Wittenberg and in the electorate of Saxony. This reaction culminated in the "*Luthero-Romanizing*," Mark Brandenberg (1540), which, in addition to an unusual amount of Latin, and a long list of Festivals and Saints' days, "restored almost literally the Gregorian Mass-text." (Alt). But with this extreme development Luther expressed dissatisfaction: "I do not think these additions will last long: especially the prolixity of the Mass and of the other offices—When they begin to be despised and to go down of their own accord, they will not long resist the contempt of the people."* Alt says that Luther's prophesy soon came true, for already in 1554, changes were made, and in 1572 a new Order was introduced.† Alt finally advances to

*Only the Brandenberg (1540) has the Offertory.

*De Wette's Luther's Briefe, V. 307.

†*Christliche Cultus*, p. 272.

"C. THE UNITING-EVANGELICAL CHURCH-YEAR,

"As the third form of the Evangelical Church-Year, stands out clearly in the South German Church Orders, which proceeded mainly from Brentz, viz., in the two Swabian for Swabian Hall (1526 and 1543), and the two of Würtemberg (1536 and 1553) * * "The Communion Service shall begin with the Introit de tempore; then the Kyrie, and if the time permits, the Gloria, the Collect, a Graduale or Alleluia. Then the text of the Gospel on which the sermon is preached. Then if time allow, the Nicene Creed follows. Then the Lord's Supper is celebrated as follows: The Admonition to the communicants. Consecration and distribution with the singing of the Sanctus." Some of this class allow the sermon to be preached either before or after the communion, as the pastor may think best. This class of South German liturgies is distinguished especially by simplicity, and flexibility. They plainly bear the characteristics of the German Mass on which they are based. But as the South German liturgies will pass under review again, we withhold further description at this place.

III.

We come now to consider the COMMON SERVICE, which was constructed by chosen representatives of the General Synod, the General Council, and the United Synod of the South. As the leading facts connected with the origin, the progress and the publication of this well-known manual of devotion, are generally known, it were superfluous to rehearse them here. We advance to the examination of the rule according to which it was constructed, viz., "The common consent of the pure Lutheran Liturgies of the sixteenth century, and when there is not an entire agreement among them, the consent of the largest number of those of the greatest weight." This we extract from the Preface to the edition of the COMMON SERVICE published "by authority of the United Synod of the Evangelical Lutheran Church in the South," and bearing date, Holy Week, 1888. It is in this form that the COMMON SERVICE represents the work of the joint committee who constructed it. It is in this form that the COMMON SERVICE as such must take its place in history. Hence it is in

this form that we pass it under review. We understand that the form to be published by the General Council will be identical with that now in our hand. But every fact and principle established or yet to be established in this paper applies and is intended to be applied, equally and in exactly the same sense, to that form of the COMMON SERVICE adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits.

1. This rule, fairly interpreted and honestly applied, must result in the transference of the Liturgism of one language and of one ecclesiastical environment, into another language and another ecclesiastical environment, and without any regard being paid to the great and all-important law of adoption, which, however, *ruled supreme everywhere in the construction of this very Liturgism in the Fatherland three hundred years ago.* Furthermore, it may be said truly that such a rule, and such an application of such a rule, has appeared nowhere in the construction of any one of the great national liturgies—that all of the great historical liturgies of the Church have been constructed with special reference to the wants and conditions of those Christians who were expected to use them.

The first Roman liturgy of which we have any definite knowledge was compiled by Pope Leo (440–461), out of forms already in use, but which, as all learned liturgical scholars assure us, were adapted to the supposed needs of the Church of Rome at that time. This liturgy was revised and further adapted by Gelasius (492–496); and this again by Gregory the Great (590–604); which remains to all intents and purposes the Roman liturgy to this day, and which under the tyrannical policy of Rome has well-nigh supplanted all the national liturgies of Roman Catholic countries. But for a thousand years after Gregory, the different national churches which felt the influence of Rome's liturgy, *always* modified its forms and arrangements and offices to suit local and national conditions and circumstances. In the diocese of Milan in Northern Italy, the Ambrosian liturgy is still a living rite. It is Ephesine in its origin, and was gradually formed in the north of Italy, and at the first in entire independence of the Roman Ritual. The Gallican Liturgy also is a

national growth. Its germs came from Ephesus. It was enlarged, and improved and adapted by Hilary and others, but was violently suppressed by Charlemagne (742–814), who substituted for it the Roman Liturgy. This rite is the great historical value, as it is the basis of the ante-Reformation liturgies of Germany and England (but locally adapted), which in turn are the bases respectively of the Protestant liturgies of those countries. The Mozarabic Liturgy, which is still used in Toledo and in a few other places in Spain, was originally modeled after the Gallic rite, but was so much changed and improved by St. Isidore, that it has often been called by his name. It is a thoroughly national liturgy. In the year 596 "the great and good St. Augustine undertook his missionary work to the West Saxons." But he found that Christianity had preceded him to the Island of ancient England, and that the forms of worship were different from those of Rome. Under what was afterwards called Augustine's oak, he thus addressed the seven bishops of the English Church: "You act in many particulars contrary to our customs, or rather to the customs of the universal Church, and yet, if you will comply with me in these points, viz., to keep Easter at the due time; to perform the administration of Baptism by which we are born again to God, according to the custom of the Holy Roman and Apostolic Church, and jointly with us to preach the Word of God to the English nation, we will readily tolerate all your other customs, though contrary to our own."* Augustine, while passing through France on his way to England, observed that the modes and customs of that country also were different from those of Italy. In his perplexity he wrote as follows to Gregory: "Whereas the faith is one, why are the customs of the churches various? and why is one manner of celebrating the Holy Communion used in the Holy Roman Church, and another in that of the Gauls?" Says Blunt: "The answer of St. Gregory contained wise and catholic advice; and to it we owe under Providence, the continued use of an independent form of Divine Worship in the Church of England

*Blunt's *Annotated Book of Common Prayer. p. 2.*

from that day to the present. 'You my brother,' said Gregory, 'are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of England, which is at present new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious and correct; and when you have made these up into one body, instill this into the minds of the English for their use,"* Here again the principle of adaptation rules. Gregory, though himself the author of the Roman Liturgy as at that time used, does not ask that that rite be transferred to England.

The Norman Conquest (1066) was followed by new ecclesiastical conditions in England. Two peoples with different languages and different customs were being commingled, and many of the dioceses were passing under the rule of Norman bishops. "One of these, Bishop Osmond of Sarum, A. D. 1085, revised the service book which he found in his diocese with such skill that it became the pattern for the greatest part of the country, and under the name of the 'Sarum Use' prevailed very generally for nearly five hundred years in the Churches of England."† Mark, Osmond did not introduce the Norman use. He revised the English use. Finally the Reformation came. Cranmer received instruction to revise the services of worship. October 7, 1544, he wrote to the King: "In which translation, for as much as many of the processions in the Latin were but barren, as meseemed, and little fruitful, I was constrained to use more than the liberty of a translator; for in some processions I have altered divers words; in some I have added part; in some taken part away: some I have left out whole either for because the matter appeared to me to be little to purpose, or because the days be not with us festal days;

*Blunt, *Annot. Bk. of Com. Pr.*, p. 2.

*Burbidge, *Liturgies of the Church*, p. 89.

and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin."* The same independence was observed in the construction of the Book of Common Prayer. Cranmer and his fellow-commissioners constructed an English Liturgy on English soil—by curtailing, expanding, translating, re-arranging, adding, adapting. It was a new book made out of previously existing materials, in the main. Hence Burbidge is historically unimpeachable when he says: "The English Service Books have always been distinctively *English.*" "Our services are still distinctively English, even as they were in the time of the Reformation."† That is, he means, they have been formed on English soil, and with special reference to the wants of the English people. The American Book of Common Prayer is the English book of the same name altered to suit local conditions, and the alterations introduced do not stop with those required by differences in forms of government. "The Directory of Worship for the Reformed Church in the United States," does not even pretend to be the Consensus of the Reformed liturgies of a former century. It recognizes, as in a word do all the national liturgies, a new ecclesiastical environment. *And nowhere in the world was this principle of adaptation more clearly recognized, and more fully and widely acted on* than among the Lutherans in Germany in the sixteenth century. *It constituted the very foundation of Luther's two services, as well as that of the nearly or quite one hundred Lutheran liturgies which appeared in Germany during the sixteenth century*, so that it may be said that this principle of adaptation is of the very essence and vitality of the Lutheran liturgism; and as a matter of fact, Melanchthon, Bugenhagen, Brentz, Osiander, Bucer *et. al.* composed *different* liturgies for different countries. Nor was the application of this principle confined to the sixteenth century. It was carried forward into the following century, which, though it was the great dogmatic period of the Lutheran Church, witnessed important liturgical changes; some in the direction of greater fullness; others in the direction of greater simplicity.

*From Blunt's Annot. Pr. Bk., p. 10. †*Liturgies*, pp. 90, 262.

The most influential body of German Lutherans in America has recognized and acted on this principle of adaptation. The Liturgy of the Missourians is founded on the old Saxon Liturgies, but it is essentially a new work, and is characterized by brevity and simplicity. The "Lutheran Manual of Hymns, Liturgy, and prayers," published in Copenhagen, 1880, and used in America by Danish-English congregations, contains a very simple liturgical service, both for the regular Sunday morning worship, and for the communion. An eminent Danish Lutheran pastor and author in this country furnishes us with a full description of his service, which, he says, is exactly like that in Denmark. It is very brief and simple.

But the justness of this principle of adaptation is so apparent that it needs no elaborate defense. Whilst the Christian faith as a revelation from God, is one, and remains unchanged under all skies, the mode of administering the contents of that faith cannot be made uniform without extinguishing the freedom of the Christian man,—without making "rites instituted by men" marks and tests of the Church, and of unity among her members. But here is a Ritual in regard to which it is *officially* said that it was not constructed with reference to our times and wants.* It proposes to take the liturgy of the Lutheran Church of Germany, as it was three hundred years ago, and to transfer it *bodily* into America. It *ex professo* takes *no account* of changed times and different circumstances. It says, if not in words, yet in reality, that what was good enough for the fathers is good enough for the children, that there is no such a thing as growth, that the Holy Spirit has not taught anything new in worship within the last three hundred years, which it is our duty as well as our privilege to employ in our devotions. It says, practically, that the sixteenth century and the times prior thereto exhausted the *whole subject of worship*, and fixed *metes* and *bounds* thereto which we may not pass. This method of liturgical construction we pronounce *absolutely unhistorical*, as shown by the sketches given above of the great liturgies of the Church. Not the less is it *un-Lutheran*. Luther made the most significant charges in the liturgy of the Church, besides merely

*Minutes of the General Synod, 1885, p. 15.

throwing off its idolatry and superstitious observances; and almost every important town and state of Germany, modified, changed, adapted its liturgy, (some of them several times) during the sixteenth century. Moreover, we are not expected to act upon this method, or to be guided by this rigid adherence to the sixteenth century, in other matters ecclesiastical. What English-speaking Lutheran preacher of to-day models his sermons after those of Luther, Brentz, Bugenhagen, Osiander? What English-speaking Lutheran congregation sings or is expected to sing the "common consent" of the German Lutheran hymnology of the sixteenth century? What English-speaking Lutheran congregation of our time observes or is expected to observe, the Lutheran ecclesiastical customs of the sixteenth century, as, for instance, the consecration of just so many wafers as shall be used in communion, the signing with the cross, the Exorcism of the devil in baptism, private absolution, and others that might be mentioned? Why then should we be asked, or expected, to have and to use "in their order" *only* those forms of worship which are represented by "the common consent of the pure Lutheran Liturgies of the sixteenth century"? Such, however, is the rule according to which, it is claimed, the COMMON SERVICE was constructed, and it is well known, and well understood, that the most determined efforts have been made to have this service endorsed, recognized and used as the only true and proper Lutheran liturgy—a procedure which is *directly antagonistic*, not only to the very conception of Lutheran worship as expounded by the Reformers, but which flies in the face of the principle that regulated the construction of *every Lutheran liturgy of the sixteenth century*, viz., *the principle of adaptation.*

Moreover, the rule does not take into the account the question of the fitness or of the unfitness of the Christians of the sixteenth century to be the guides of the Christians of the nineteenth century in the matter of liturgics. This is a most delicate question. It touches a tender spot, and is likely to excite indignation against the man who raises it. But we turn that indignation from ourselves upon the man who both raised and answered it—the late learned Dr. C. Porterfield Krauth: "The most earnest Christians of that unhappy time required all the

grace they could command to keep from cutting each other's throats. It was no time for the production of a new, well-ordered service. It was a dogmatic, polemic and symbolic, not a liturgic period. For gentler and riper times, the great work of producing a true Liturgy has been reserved."*

Now, be it recalled, we have not yet written a word about the *application* of the Rule, nor about the *product* of the application of the Rule, viz., the COMMON SERVICE *as such.* We have discussed the rule simply as a principle in liturgical construction. We have shown it to be *unhistorical* and *un-Lutheran.* We believe it involves the principle of stagnation, and of ecclesiastical tyranny,—of stagnation, because it practically denies that the Holy Ghost has begotten a single new idea in the matter of worship during the last three hundred years; of ecclesiastical tyranny, because it practically denies to the Church of the nineteenth century the right to order her worship with reference to her present needs, and environment, and ever enlarging operations.

We come now to consider the application of the Rule.

2. The Rule includes only "the pure Lutheran Liturgies of the sixteenth century." This implies that there are impure liturgies of the sixteenth century bearing the Lutheran name, which were to be excluded from participating in furnishing the desired "common consent."

Now, the word, *pure* and *impure* have very definite meanings with us Lutherans in our theological controversies and discussions. We at once think of the *reine Lehre*, and of its opposite; and rightly so, for pure doctrine is that for which the Lutheran Church has contended *vi et armis* for more than three hundred years, and for which she has always been willing to bear shame and reproach and to suffer martyrdom, if need be. All honor to the Lutheran *reine Lehre!* and all honor to the men who have so valiantly defended it! If there be liturgies of the sixteenth century bearing the Lutheran name which have been unfaithful to the *reine Lehre*, then *let them be forever excluded* from participating in the formation of a service for the English-speaking Lutherans in America.

**Mercersburg Review* for 1869, p. 647.

Now we recall that Alt* divides the Lutheran liturgies of the sixteenth century into three classes, "the Lutheran Evangelical," which includes and represents the usage of Wittenberg and Electoral Saxony; the "Catholicizing-Evangelical," which includes and represents in general the liturgies of Northern and Central Germany, and the "Uniting-Evangelical," which includes and represents those of Southern Germany. Harnack† parts them into the *Majoritäts Praxis*, which includes those of Northern and Central Germany and Lower Saxony; and the *Minoritäts Praxis*, which includes those of Southern Germany.

It is commonly understood that the liturgies of Southwest Germany (sometimes spoken of by the liturgical writers as the liturgies of South Germany, of West Germany, all meaning the same thing) were allowed no part in determining the "common consent." On the thirteenth day of last June we ourself asked a prominent member of the Committee on the the Common Service, this question: "Why were the South German liturgies excluded in the matter of the common consent?" The instantaneous answer was: "Because they are tainted with Zwinglian and Calvinistic notions of the Lord's Supper." On the following day in our presence a learned professor in the General Synod's Theological Seminary, in an official capacity asked the same gentleman: "What does the word "*pure*" in this connection have reference to?" The answer came in one word: "Doctrine," and was accompanied with the statement, as additional reason for the rejection of the South German liturgies, that Bucer, whom Harnack names among the authors of the South

*Kirchen-jahr, p. 439 et seq.

†*Liturgical Tables.* Harnack cannot be strictly relied on in this discussion: (a.) He includes the Ulm liturgy (1531) in the *Minoritäts Praxis*. This liturgy is based upon that of Basle (Richter KOO) and was composed by Bucer *before* he became a Lutheran. It is not strictly Lutheran in doctrine. (b.) He names only Blaurer Schnepf, Bucer, u. A. as composers of the S. W. German liturgies. He does not mention *Brentz*. He gives the following as South German liturgies: Baden. Nassau, Hohenlohe, Strassburg, Ulm, Worms, Würtemberg, u. A. Kliefoth names Baden, the Rhine, Würtemberg, Strassburg and other cities and small territories, p. 29. Alt simply mentions the two Swabian-Hall and the two Würtemberg as the chief representatives. *Kirchen-jahr*, p. 446.

German liturgies, "was a tainted man." On the day yet following, the same gentleman with Harnack's Table in hand, made *substantially* the same charges against the South German liturgies before the General Synod. A learned professor who was more than a spectator at Allegheny writes: "The entire handling of that point on the part of Dr.— indicated that their objection to the South German liturgies lay in their doctrine." These charges made in the presence of many witnesses, and *publicly*, produced a decided impression, and will not now, we presume, be denied, as not having been made. Other members of the joint-committee on COMMON SERVICE have reported to the writer hereof that representations about the South German liturgies made before the Committee created in their minds the impression that said liturgies were *impure in doctrine*. Such then seems to have been the reason for their exclusion—a reason to our mind, *entirely* satisfactory, if *based* on facts.

But as this is a very severe arraignment of the churches and liturgies of South Germany, and as it clearly implies that they would have been included in supplying "the common consent," but for this conception of their doctrinal character, it becomes an important matter to inquire into the facts.

1. *The Authorities.*

(a.) Klöpper in his *Liturgik* (1840) pp. 155 et seq., mixes together the liturgies of North and South Germany and points out various items of individual difference, but does not indicate any difference of doctrine. To his mind they are all alike Lutheran liturgies, and are so treated.

(b.) Alt distinctly says that these *Uniting*, that is, South German liturgies, held fast to the evangelical confession, by which he means the Lutheran Confession. Neither in the *Christliche Cultus* nor in the *Kirchen-Jahr* does he ever mention any difference in doctrine between the three classes, but the very opposite—"*Thorough-going complete harmony.*"

(c.) Dr. Krauth, in an article in the *Mercersburg Review* for 1869, incidentally mentions several of the churches and liturgies of South Germany, and *unqualifiedly* calls them *Lutheran.*

(d.) Ebrard, the great Reformed Dogmatician, says of Western Germany, especially of the Palatinate and Hesse: "As to

cultus, she was far from Puritan ic, and was throughout Lutheran."*

(e.) Daniel says: "It is scarcely necessary to say that the churches of Würtemberg, Baden, Mormpelgart and Strassburg, are called Luthero-Calvinizing for no other reason (*nulla alia de causa*) except that in *rites and ceremonies* (Italics, Daniel's), they approach a little (*aliquantulum accedant*) to the unpolished and severe simplicity of the Calvinistic discipline. In Kliefoth they are called *Die Unirenden*—the Uniting—by which he means exactly what we do."† We turn now to

(f.) Kliefoth,‡ who on page 29, says that these Southern German liturgies "are fairly well characterized by calling them an abbreviation of the full Lutheran Service." On page 99, he says: "Between the diametrically opposed Lutheran and Reformed types, enter the Uniting Church-Orders, with various methods of adjustment. Nearest to the Reformed stands the KO§ of Palsgraf Frederick of the Rhine. According to this in a wholly Reformed manner, in the cities once a month, in the villages once in two months, after previous announcement, the Lord's Supper shall be held; but the preaching must be according to the Lutheran method, only not on the Perikope, and especially not so that the sermon came to stand independent (selbständig), but a sermon was preached on the Lord's Supper—whereby it returned to the standpoint of the Reformed. So also the Würtemberg KO. of 1536, which has the yet more mod-

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**Dogmatic*, Quoted from *Mercersburg Review*, 1856, p. 260.

†*Codex Liturgicus*, II. p. 133. What these rites and ceremonies were, Daniel tells us at pp. 202, 215, 216, viz., Exorcism, Signing with the Cross, the Chrisom-Cloth in Baptism, etc. "Exorcism was never by the Lutherans referred to the essence of a sacrament, but it clung closely to our Church, because all her enemies, the Calvinists, the Enthusiasts, and the Separatists attacked this with their weapons."

‡*Die Ursprüngliche Gottesdienst-Ordnung in den deutchen-Kirchen Lutherischen Bekentnisses*. 1847.

§This is the symbol for *Kirchen-ordnung*—Church-Order. An additional O pluralizes the word. These KOO., in folio or quarto volumes, contain sections on doctrine, Catechism, the Examination of candidates for the ministry, and all the rites and ceremonies of the Church.

erate addition that the Lord's Supper shall be held so often as there are communicants. On the contrary, the Strassburg KO. of 1598, holds fast the sermon after the Lutheran manner, that is, the sermon on the Pericope, and the Lord's Supper occurs in its proper places in the Lutheranly constructed Communion Service. But it returns towards the Reformed in that it alternates the celebration of the Lord's Supper among the several churches of the city, and has it celebrated each Sunday in only one church—whereby the Lutheran principle is naturally abrogated.* The Ott-Heinrich and the Baden-Highlands KO. of 1598, adopt the 'true mean.' Both order with the same words: 'The Communion of Christ may be celebrated every month, or every two weeks, or on Sunday and festivals in the Church, so often as there are communicants who have announced themselves beforehand,' at which also 'the Communion Sermon shall be preached together with a discourse on the usual text from the Gospel. Also a short instruction on the use and need of the Holy Sacrament of the Lord's Supper, shall be preached.' They also seek to blend the Lutheran Pericope Sermon (Perikopenpredigt) with the Communion Sermon (Abendmahls-predigt)."†

Here now we have the true difference between the liturgies of Northern Germany, which Kliefoth calls *den ächten Typus* (the true type) and those of Southern Germany which he calls *Die Unrenden.* It is in *no sense* a difference of *doctrine.* He further explains: "She (the Lutheran Church) lays down as an ideal principle (ideele Anforderung) for the Divine Service, that it dare not be held without the Communion, as also for the congregation that there must be ever in it a hungering after the Sacrament, and thus that the table of the Lord dare not remain without guests. Hence in all the liturgies *vom ächten Typus,* she orders the chief Divine Service of Sunday (sonntäglichen

*Kliefoth means the Lutheran *ideele Anforderung* according to which the Lord's Supper must be administered in each Church every Sunday.

†This explains what is meant by Harnack when he says in his Table of these South German liturgies: "Unsicherheit über das Verhältniss von Wort und Abendmahl in Cultus." That is, some of them have a sermon on the Perikope; others, a Communion Sermon. Also some of them have the sermon before the communion, and some after.

Hauptgottesdienst) on the presupposition that there must be communicants, and that the Lord's Supper is to form an integral part," p. 89. Thus the liturgies which he calls *von dem ächten Typus* have direct reference to the communion, and have been constructed on the presupposition that the communion will be celebrated every Sunday. But as Kliefoth has said, they also foresee cases when there may be no communicants. Hence they have ordered a service under the title: "*When there are no communicants*," which in many cases contains important modifications of the service, not only of the part which follows the sermon, but also of that which precedes. From the very beginning they were not able to realize the *ideele Anforderung*. Daniel says in this immediate connection: "The Holy Supper was celebrated in very many churches only once a month; in others only quarterly." II. p. 115. On p. 124 he says: "Almost all have that sad clause: When there were no communicants present." And in this case it must not be forgotten that these Communion Services were constructed for congregations which sometimes contained thousands of members. It would not have been possible for any large proportion to commune every Sunday, nor were the same persons expected to commune every Sunday. Yet withal the Communion was not held every Sunday. Again: the liturgies of that class require that the sermon shall be preached on the Gospel of the day (Perikopenpredigt)—shall be independent (Selb-ständig), and without reference to communion, and that the communicants shall present themselves. In these three particulars the South German liturgies differ from the Northern German more or less, some in this particular and some in that. They provide that the communion may be held once a month, once a fortnight, or whenever *communicants are present*; that the sermon may be a communion sermon (Abendmahlspredigt), and some of them may invite the communicants according to the method of the Reformed. But if these are to be the tests of a pure liturgy, then the COMMON SERVICE itself is not a *pure* liturgy. For (a) what has it done to set up the ideal principle (*ideele Anforderung*) that the Holy Supper shall be celebrated every Sunday? Has it, as the liturgies "von dem ächten Typus" do, employed

a rubric requiring the preacher to exhort the people to remain for the communion, and to declare that if they do not do so, they give evidence of decline in piety? Nay, verily. It has been constructed on the principle that the preaching service is the chief thing, and shall recur every Sunday, and that the communion is to occur only at much longer intervals. On the very face of it, it makes that impression, for the *primary* title is: THE ORDER OF MORNING SERVICE. But the *title* of all that class of services from which the COMMON SERVICE professes to have been taken, is: THE ORDER OF THE MASS; OR THE COMMUNION; and on page 10, the COMMON SERVICE says: "If there be no communion," which shows that it has completely abandoned the *ideele Anforderung*, and there is no rubric to correct that impression.*

Moreover, our churches in America have adopted the Reformed practice of holding the communion, not every three or five weeks (Kliefoth p. 99), but much rather at intervals of from three to five *months*. And the COMMON SERVICE, by not interposing a check here, that is, by its very silence, has not only gone as Kliefoth would say, *in ganz reformirter Weise*, but very far beyond it. (b) Nor has it done anything to check the custom among us of preaching a Communion Sermon (Abendmahlspredigt) on communion day. And so generally is this the custom among us that it has actually come to be considered *un-Lutheran* not to preach such a sermon; and we are informed that a prominent member of the Committee opposed the Exhortation (Vermahnung) on the ground that he never uses it, but always preaches a *communion sermon* on communion day. The COMMON SERVICE has not ordered, as do the liturgies "vom ächten Typus," that the sermon every Sunday shall be a *Perikopenpredigt*. (c) Nor has it said simply, as do the liturgies "vom ächten Typus," that if there be those present who wish to commune, they shall assemble in *dem Chor*, die Mans-personen an einem und die Frauens-personen an einem andern Orte. Be-

*A Professor in the Concordia Theological Seminary, writes: "Communion is held in our larger congregations every other Sunday, in others every month, or four times a year, according to size of congregation." Is then the Liturgy of the Missourians impure?

sides, we have never yet seen a communion, whether in a church of the General Synod, or of the General Council, or of the United Synod, to which the communicants were not *invited.* There can be no denying the fact that in two of the above particulars, the entire English-speaking Lutheran Church of America, has gone quite over to the position of the Reformed, and in the first, it has, with the Reformed itself, gone quite beyond it; that is, in the words of Daniel, (see p. 128) the English-speaking Lutheran Church of America has become *Luthero-Calvinizing in* RITES and CEREMONIES. We ask again, Has the COMMON SERVICE brought back the *ideele Anforderung?* Nay, verily. Therefore judged by the practice of those who use it, and use it according to its fullest directions (and there is no more rational way of judging it), it is in these particulars one of the most "*Uniting*" liturgies that ever *bore the Lutheran name*; and hence again, judged by the rule of its own construction, it would for these reasons be placed *entirely* without the pale of the "pure" Lutheran liturgies. But if to this it be said that there is nothing in it which would hinder its use every Sunday as an actual communion service; then we reply that there was nothing in the South German liturgies which hindered their use in the same way. A rubric appears in nearly all of them directing that the communion shall be celebrated whenever there are communicants who present themselves.

We have now examined the chief authorities on the subject of the Lutheran liturgies. We find that they limit the differences between the liturgies of Northern Germany and those of South Germany (a.) to brevity and simplicity in favor of those of South Germany, (b.) to *rites* and *ceremonies*—rites and ceremonies which the English-speaking Lutheran Church in America has adopted, and constantly practices, and in adopting and practicing which, she does not regard herself as *un-Lutheran.* But this greater brevity and simplicity, and the relation of the sermon to the Lord's Supper are not Reformed in *origin*, nor is the latter characteristic confined to the *Unirenden.* Luther's German Mass (1526), as shown above, was distinguished for brevity and simplicity—being briefer and simpler than was Zwingli's service of 1525, which, as both Alt and Krauth declare, closely fol-

lows Luther's Formula Missae, and which, because of its elaborateness, and its *extremely responsive* character, stands in marked contrast with the liturgies of South Germany,*

So early as the year 1526, John Brentz, who through Luther's German Mass, is the father of the South German Liturgies, composed the order for Swabian Hall. He omits the Prefaces which Zwingli retained; also omits the Epistle and Sanctus, and *expressly* aims at restoring the Mass to its *original simplicity*, "as it was instituted by Christ and administered in the ancient Church." At this time Calvin was only seventeen years old, and it is impossible to conclude that Brentz was influenced by Zwingli, for not only is Zwingli's Service much longer and more elaborate than Luther's German Mass, (and quite different in its structure from both the German Mass and the Swabian-Hall), but already the year before (1525) Brentz had begun controversy with Zwingli andŒcolampadius in the celebrated *Swabian Syngramma*, which Luther twice republished, each time with a preface written by himself.† Nor is it to be supposed for one moment that Erhard Schnepf was influened by Zwingli's Service, when he prepared the First Würtemberg in 1536, for he had assisted Brentz in the composition of the *Syngramma;* and it was only in this year that Calvin came to Geneva, and he had not yet turned his hand to the preparation of a liturgy. Therefore it is *historically certain* that the *Reformed could have exerted no influence* in laying the *foundation* of the liturgies of South Germany. In the characteristics of brevity and simplicity they are *unquestionably* LUTHERAN, and have as their prime models Luther's German Mass, and the Swabian-Hall of 1526, 1543, and the Würtemberg of 1553.‡ Nor is the Communion Sermon confined to these *Unirenden*. The Cologne Reformation (1543), which Dr. Krauth vindicates as a Lutheran liturgy as over against Dr. Shield's claim that it is Calvanistic, and which is recognized as Lutheran by all the great Liturgical writers, appoints

*Zwingli's Werke. 2. II. p. 235 et seq. †Works, vol., 65, p. 179.

‡Whatever very slight influence in ceremonies may possibly have been exerted by Blaurer on the Würtemberg of 1536 was purged away, (according to Dr. Horn, a most competent authority and member of the Committee on Common Service, see below) by Brentz in the Würtemberg of 1553.

"Ein Underricht oder Predige vom Heyligen Nachtmal." And the Saxon General Articles (1557) ordered that Communion be held so often as there are persons who desire it, which is exactly in accord with the "*Unirenden.*" (Ritter. II. 180.)

But that the South German Churches were *subsequently* influenced in *rites* and *ceremonies* by the Reformed, cannot be denied. It is not possible for two such powerful bodies to live side by side for generations without influencing each other. Hence, Kliefoth says that the Lutherans become less liturgical and the Reformed more so; but this reciprocal influence was scarcely so much felt in the matter of worship, as in some other ceremonies of the Church. And this process of reciprocal influence is going on yet, deny it who may, or oppose it who will; and there are at least a few Lutherans in this country intelligent enough to know with Dr. Krauth, that "at the time of the hottest controversies between the Lutheran and the Reformed Churches, when the differences were magnified on both sides to the last degree, it was never pretended by either party that there was any diversity in regard to the principles of public worship involved in the discussion. The Reformed and Lutheran Churches were a unit as to every *principle* of worship which now divides the German Reformed Church. The history of the two Churches demonstrates that it was conceded on both sides, that if there were doctrinal harmony, the questions of public worship would settle themselves. Both Communions hold that the Church of each country has the right *pro re nata*, to change and order all matters of worship not fixed by God's word, as her best interests may, in each case demand;" and there are a good many thousands of Lutherans in America, who are syncretistic enough to ask with the same great man: "Shall either of the Churches, where time has been working its quiet changes, go back merely for tradition's sake, to the old forms and revive, without reason, the dead, old disputes? Shall we have exorcism and the Latin hymns back again in the Lutheran Church—because she once had them,—and shall the German Reformed melt down her silver communion cups, and burn up her organs, because she once disapproved of them? Shall we not rather thank God as any real healing is seen in any part of his bleeding Church, and es-

pecially if, not by compromise of principles, but by genuine growth in them, the Lutheran and Reformed Churches, with so great a work in common, are able at any point to approach each other?*

2. *The authors of the South German Liturgies.*

(a.) *John Brentz* is unquestionbly the father of the South German Lutheran liturgies, Any attempt to vindicate the Lutheran soundness of this great man, would presuppose the reader's ignorance of the history of the Reformation. We let Dr. Krauth speak: "Brentius, whose name, in the department of polemic theology, is mentioned next that of Luther and of Melanchthon in the early history of the Reformation—Brentius, who stood so high in the judgment of Luther himself, one of the acutest judges of character, to whom Luther applied terms of commendation which seemed so near an approach to flattery, that he felt it necessary to protest that he is speaking in godly sincerity, whom he compared, in relation to himself, to the 'still small voice following the whirlwind, earthquake and fire,'—Brentius, whose contributions to sacred interpretation not only stood in highest repute in his own land, but several of which had sufficient reputation to lead to their translation in England * * and whose writing are still consulted with delight by the scholar, and republished"†—surely such a man ought not to be charged with having written an impure liturgy. Or if such a charge be made, we ask for testimony from Brentz's own *contemporaries.* Who of his time called any one of his four liturgies *impure?*

(b.) *Erhard Schnepf*, together with Blaurer, composed the Würtemberg KO. of 1536, but not until they had agreed on the following formula: "*Corpus et Sanguinem vere, i. e. substantialiter*

**Mercersburg Review* for 1869, pp. 643, 646, where the differences between the two Churches are fully presented by Dr. Krauth. But if the Lutheran and Reformed of the sixteenth century were one in every *principle* involved, how can *one* class of Lutheran liturgies be called with reference to the Reformed, *pure* and another class *impure?* The words *purity* and *impurity* express qualities which are directly antagonistic to each other in principle. If the Lutheran and Reformed Liturgies held no such relation to each other, how could or how can the Lutheran Liturgies of Northern and Southern Germany hold such relation?

†*Conservative Reformation*, p. 76, n.

et essentialiter, non autem quantitative vel localiter praesentia esse et exhiberi in Cœna."* Schnepf was at the Diet of Augsburg, signed the Smalcald Articles, and was regarded as one of the most strenuous Lutherans of his age. Blaurer† had been a pupil of Zwingli, but after signing the above given formula in regard to the Lord's Supper, and after satisfying Schnepf and Brentz of his Lutheran soundness, we see no reason why he might not be quite as competent to assist in the composition of a Lutheran liturgy, as a man could be in our day who had been educated in a Congregational college and a Presbyterian seminary.

(c.) *Luke Osiander*, next to Melanchthon, was the most learned man of the original Lutheran Reformers. His liturgical pedigree will be established when it is known that he was the chief author of the great Brandenberg-Nurenberg KO. of 1533, "which became the foundation of many other Agenda"—Klöpper (*Liturgik*, p. 166).

(d.) *Bucer*, who was called "a tainted man'," (see above p. 128). But from a judgment so harsh we appeal, first, to the Preface of the COMMON SERVICE in hand, which calls him simply a *Lutheran Professor*, and, secondly, to Dr. Krauth, who says: "Melanchthon and Bucer were both Lutherans. However mild, irenical, and unionistic they might be, they were both adherents of the Augsburg Confession, declaring that they held it from the heart as their faith. Bucer signed the Augsburg Confession in 1532. In the Wittenberg Concord of 1536, Bucer came to a full concord with Luther in the faith, even to the last point of contest, 'that the unworthy truly take the body and blood of Christ, though to their own judgment.' At the consummation of this Concord, Bucer and Capito shed tears of joy. 'From the year 1536,' says Diefenbach, 'Bucer was thoroughly Lutheran:' and Schenkel, who would gladly have reached another conclusion,

*Kurtz, *Ch. Hist.*, Vol. II., p. 79.

†Among the doctors and ministers at Smalcald who declare and "unanimously profess that they believe, and teach in their several churches, agreeably to the articles of the Confession and Apology," is Ambrose Blaurer. See Smalcald Arts. Appendix.

says: 'That in the Wittenberg Concord, Bucer ceased to hold his earlier conviction, that he was overcome by Luther's authority, and that his zeal for union carried him away to the recantation of the Swiss doctrine, is a fact which no sophistry can set aside.' (Herzog, Real Enc., Art. Bucer). The most violent feeling was roused against Bucer among the Reformed on the Continent, and he was styled in bitter sarcasm: 'Luther's Cardinal a latere.'

"Lathbury shows that Bucer was the object of intense hatred to many of the Calvinists in England, because of his adherence to the doctrine (to use Bucer's own words) of 'the real and substantial presence of Christ in the Sacrament,' in which doctrine he remained steadfast to his death. Guericke says: 'Bucer went to England, and even there held firmly to the pure evangelical' (Lutheran) 'doctrine; deeply deploring its imperilling by the rationalizing tendency which prevailed.' In 1537 among the 'Doctors and preachers who subscribed the Augsburg Confession and its apology,' appears the name of Martin Bucer, attached to the Appendix to the Smalcald Articles. Melanchthon says to Luther (1543) 'Both Bucer and Pistorius teach purely and rightly.'

"That Melanchthon and Bucer were on terms of personal friendship with Calvin, no more proves them to be Calvinists than our hearty admiration of Dr. Shields makes us a Calvinist. Calvin never praised either of them as ardently as he did Luther; and it is pretty well settled that Luther was not a Calvinist—although more largely than many imagine Calvin was a Lutheran."*

Thus it would seem that the South German Liturgies and KOO. have a very fair paternity. Men who signed the Augsburg Confession again and again, and other Lutheran formulae, could hardly have composed *impure* Lutheran Liturgies, albeit they may have preferred to follow Luther's German Mass, and to curtail the number of festal days, and to modify some *rites* and *ceremonies*. But in doing this they followed Luther's later and maturer judgment, and, as Alt says, showed themselves more *independent*. It is certain that neither Luther nor Me-

**Mercersburg Review*, 1869, 601.

lanchthon nor any member of the Wittenberg Faculty, reproached them for their preference. It strikes us that it is a little too late in the Christian era for men to defame their characters or to impeach their work. A grand paternity have these South German liturgies—Luther, Brentz, Schnepf, Blaurer, Osiander, Bucer, and to a degree even Melanchthon, as we shall hereafter see. Any imputation upon the liturgies which they composed and endorsed, is an imputation upon the men themselves.

3. *The Liturgies Themselves.**

(a.) *The First Würtemberg* (1536). As just shown, this was the work of Schnepf and Blaurer, "examined and approved by Brentz," says Dr. Horn (*Luth. Ch. Rev.* I. p. 272), who further states: "Blaurer objected that Brentz wished to introduced too much that was superstitious, and instanced his requirement that only so many wafers should be placed on the altar as there would be communicants to receive them. He was able to override Brentz's preference for the chor-rock, but Brentz and Schnepf insisted on retaining absolution." But Dr. Horn objects not one word about doctrine, for to do that would at once impeach the doctrinal soundness of Schnepf and Brentz, and that again would be to contradict his own compliment to the latter: "It will not be necessrry to prove Brentz's eminence as a man and a Reformer." Surely Dr. Horn would not contend that the battle of the Liturgies is to be fought out over a few wafers and a *chor-rock.*

(b.) *The Swabian Hall,* (1543). This is Brentz's own work.

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*We have read in a recent publication that the South German Churches were influenced in their Cultus by Carlstadt, but no proof is given. After leaving Wittenberg in 1524, Calrstadt forced himself into Orlamund, whence he was expelled the same year. He then went to Strassburg, where he prejudiced the minds of Bucer and Capito against Luther; but in the year 1525, was published the first Strassburg Liturgy, which is almost identical with the *Formula Missae*, except that it is still more closely modeled after the Romish Mass. Löhe classes this liturgy with Bugenhagen, Döber, Urfuth, and is much influenced by it in his own liturgical work. Schmucker speaks of it with high praise. It is certain, as shown above, that no influence came into the Lutheran Cultus from Switzerland, whither Carlstadt went from Strassburg. We are not aware that Carlstadt either composed or assisted in composing a liturgy.

Says Dr. Horn: "It is free from the Calvinistic deformities of 1536, and in basing it on the Brandenberg-Nurenberg KO. of 1533, he (Brentz) justified our use of the latter as the real exponent of his views," p. 273. Those who know something of Dr. Horn's excellent liturgical scholarship, and of his extreme views of doctrine, will regard this as as strong testimony to the purity and the Lutheran soundness of a liturgy, which so distinguished a critic and judge as Alt (*Kirchen-Jahr*, p. 446), regards as one of the foundation liturgies of South Germany.

The "Calvinistic deformities" to which Dr. Horn alludes, have already been mentioned—a few wafers and the *chor-rock* (cope). He makes no reference whatever to the chief South German characteristic of the liturgy of 1536, viz., *that it orders the communion to be held every two months.* To have found fault at this point would doubtless have been to have found fault with his own custom. But we must protest that it is anachronistic to talk about "Calvinistic deformities" at that time, 1536. We must repeat that Calvin did not come to Geneva until in that year, that he remained there only two years, and then spent three years at Strassburg, where he subscribed the Augsburg Confession (Krauth's *Conserv. Ref.*, p .180), and acted as a Lutheran minister; and "that Calvin was not at this time opposed to the practices of the Lutheran Church, and that he wished to establish the rite of confession, as exercised among the Lutherans, appears from a letter to Farel, in which particular mention is made of this part of discipline."* His own Liturgy did not appear until 1543. Far more probable is it that he was influenced by the Lutherans, than that the Lutherans were influenced by him, for by this time the type of South German liturgy, was fully established, both in regard to the interval between the celebrations of the Lord's Supper, and the relation of the sermon thereto. All this is fully established by the outline of the Swabian-Hall (1543), which Dr. Horn gives as follows: "Begins with proper *Introit.* After the Collect a gradual, Alleluia or Sequence. Then the Gospel. The Nicene Creed. Then shall follow the Communion with German Exhortation, Consecration,

*Henry's *Life of Calvin*, I., p. 141. Baird's *Eutaxia*, p. 21.

and distribution, the scholars meanwhile singing the *Sanctus*. The Creed in German, or a spiritual song suitable to the time. The Sermon. General Prayer. Alms. German Song." This, be it remembered, is the liturgy of which Dr. Horn says: "It is free from the Calvinistic deformities of 1536." That is, it is a pure Lutheran liturgy. No fault is found with the place of the sermon.

(c.) "In 1553 Brentz prepared the *Great Würtemberg* KO., in which he was able to correct some of the peculiarities of 1536. He based this on his own work of 1543. This KO. through the great influence of Duke Christopher of Würtemberg, became a model of many churches of other countries and cities." (Dr. Horn, *Ch. Review*, I., p. 273). Here Dr. Horn speaks of two things worthy of notice: The one is that there were only "irregularities" in the liturgy of 1536, and the other that the Würtemburg of 1553 "became a model." Evidently Dr. Horn regards it with too much favor to call it "impure," or to intimate that the churches which modeled their liturgies on it were not Lutheran. He finds no fault with it because it proposes to celebrate the Lord's Supper once a month, or every fortnight. But there is yet other testimony in regard to this *Great Würtemberg*. Daniel says: "It is agreed by all that this was a model for many others" (quam multis aliis exemplo fuisse inter omnes constat). Similar testimony is borne by Richter in the Preface to Vol. II. of the KOO. It also testifies of itself. In its preface it binds itself to the Augsburg Confession, and to the Würtemberg Confession, and declares: "We will and require that our pastors and preachers, and our other church-ministers shall teach and perform church-acts in disputed and in other points, according to the contents, the directions, and the explanations of the two confessions mentioned." It also contains John Brentz's Catechism, which is still in use in Würtemberg, and which no man will impeach as un-Lutheran. In the preface to the ceremony of the Lord's Supper, it says: "In regard to the doctrine of the Lord's Supper we hold it outright (stracks) according to the meaning of the word of Christ as it is explained in

the Augsburg Confession and in our own Confession,* viz., that in the Supper of Christ the body and blood of Christ are truly and actually communicated with bread and wine, are received and partaken of,† p. 25. (See also Daniel, *Cod. Lit.* II. p. 133). In order that this statement may have its full force we call attention to the fact that up to this time, namely, the middle of the sixteenth century, the Lord's Supper was the only doctrine fairly in dispute between the Lutherans and the Reformed. At Marburg (1529) the Lutherans and the Zwinglians had agreed on fourteen and a half articles, and had disagreed only in regard to Christ's bodily presence in the Eucharist. The Predestinarian Controversy had not yet arisen.

(e.) *The Würtemberg Seminary* (*Summarischer Begriff*) (1559) plants itself squarely on "the Prophetic and Apostolic Scriptures, also the Augsburg and our Confession; but chiefly in regard to the articles wherein at this time there is controversy, not only with the Papacy, and other false religions and beliefs, but also with all kinds of sects, shall candidates be examined." Then follows a series of questions to be addressed to candidates for ordination, which reveal the most positive Lutheranism, even down to the eating of the body of Christ by the unworthy.

(f.) *The Pfalz-Neuberg* (1543) was composed by Osiander. The name of the author is sufficient guarantee for its character. Much of it is taken from the Brandenburg-Nurenburg, as was to be expected. It is a tolerable full liturgy, and exhibits the stanchest Lutheranism. It is referred to here chiefly because it is a witness of the pure Lutheranism of the country in which it

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*By "our own Confession" is meant the *Confessio Würtembergica*, prepared by ten Swabian divines and the city of Strassburg in 1551, to be sent to Trent. It was approved by the Wittenberg Faculty. It remained in use up to the beginning of the present century.

†The Exhortation to the communicants is taken from the great Brandenburg-Nurenburg (1533), as are also the words of distribution. "Take and eat, this is the body of Christ, given for you." "Take and drink, this is the blood of Christ, shed for thy sins." The COMMON SERVICE took its words of distribution from the same source. The Würtemberg of 1553, as does also the Swabian-Hall 1543, restores the *chor-rock*, which was thrown out by "Calvinistic deformity," according to Dr. Horn.

was used. Its words of distribution are taken from the Brandenberg-Nurenberg.

(g.) *The Ott-Heinrich*, mentioned by Kliefoth (see p. 130), is based on the Würtemberg, and differs very little from it. It declares its doctrinal basis to be the three ecumenical creeds, "and in harmony with these the Augsburg Confession."*

(h.) *The Strassburg* (1534) contains the following: "In the Lord's Supper Christ himself becomes to us the food of eternal life, and his true body and true blood are communicated and given, and are truly received from the fingers of the Lord and partaken of (genossen). By this is meant not that the bread must be the very body of Christ, and the wine, the blood; or that the bread and the wine are changed into the body and blood—but with the bread and wine together with the words, the true body and blood are given to us."† Comment is unnecessary, except to say that Dr. Krauth declares: "Strassburg received the Augsburg Confession in 1532, and never become Calvinistic," (*Mercersburg Rev.* 1869, p. 605),—a statement which is corroborated by "The Consensus between the theologians and professors in the University and Church of Strassburg, March 18, 1563," in which the Augsburg Confession and the Apology are accepted as "the form and rule of all doctrine, not only in regard to the Lord's Supper, but also in regard to other articles," and further: "It is agreed that the Formula of Concord between Martin Luther and Martin Bucer of blessed memory, the ministers of the Churches of Saxony and of Upper Germany, be followed by all in teaching." (Pfaff's *Acta et Scripta* Eccl. Würt. p. 358).

(i.) *The Strassburg* of 1598. Says Richter: "In this KO. the triumph of Lutheranism in Strassburg seems complete" (II. p. 479). On page 238 this KO. requires all candidates for holy orders to subscribe the "Confession, the Apology and the Form of Concord." The formula of subscription is very stringent.

(j.) *The Frankfort* (1530) is founded on Luther's German Mass, and declares that in the Lord's Supper we have to do not with mere bread and wine but with the flesh and blood of Christ.

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*Richter, KOO. II. p. 146. †Richter, KOO. I. p. 231.

(k.) *The Worms* (1560) is taken from the Würtemberg. Says Richter: "In reality it is the Würtemberg KO. or one of those borrowed from it." It declares that the "proof and explanation of all controverted articles, must be sought and obtained from the ancient symbols, the Confession, the Catechism, the Confession of Luther, the *Loci* of Melanchthon and the Wittenberg Examen Ordinandorum." We should pronounce this a pretty strong Lutheran basis.

(l.) *The Hohenlohe* (1577) plants itself on "the writings of the prophets and apostles of the Old and New Testaments as the *norma judicii*, the three ancient symbols, the Augsburg Confession, the Apology, Luther's Catechism, the Repetition of the Augsburg Confessins, the *Loci* of Melanchthon, and the present KO. The other writings of our teachers shall be understood and explained according to this body of doctrine; but the controversial writings and impure books of the Papists, the Calvinists *et al.*, shall not be used."* We are ready to believe that no Lutheran of the sixteenth century ever charged impurity upon this KO. Its sources also are good—the Würtemberg Summary (1559), the Saxon (1539), and the Nurenberg.

(m.) *The Mompelgart* is an abridgment of the Würtemberg Summary (1559). This is sufficient guarantee for its orthodoxy.

(n.) *The Hanau* (1573) is closely conformed to the Würtemberg Summary, and requires that its pastors shall teach according to the Augsburg Confession, and shall not become infected with the errors of the Papists, the Zwinglians and the Anabaptists.

(o.) *The Palatinate* (1557, second edition in 1560, a third in 1563, a fourth in 1570). (Richter, II., p. 194). The large folio stands before us. The order of the Lord's Supper was taken principally from the Mecklenburg of 1554, but without the *Preface* and the *Benedicamus*, which are generally omitted from the Liturgies of South Germany, in imitation of Luther's German Mass, and the Swabian-Hall. It was submitted to Melanchthon,

*Richter, II. p. 400. It is proper to explain that Richter's KOO. is a large double volume, containing the essential parts of nearly all the liturgies of the sixteenth century, with valuable historical notes.

who made numerous suggestions which were adopted. (Richter II. p. 194). Melanchthon's suggestions are found in *Corpus Reformatorum*, vol. VIII. pp. 938–9. He adds: "I, Philip Melanchthon, have read your writing, and approve the doctrine recited in this writing, and declare (judico) that it agrees with the Confession of the churches which in the dominion of the Dukes of Saxony, and in the cities of Saxony embrace the Augsburg Confession, and I judge that the churches are able to use in a godly manner the rites which are here set forth."

The significance of this testimony is, that it approves both the doctrine and the *rites* of this South German Ordnung, thus showing conclusively that in the judgment of this great theologian, the churches of the Palatinate, which used this Order were in the unity of one and the same pure faith, and that the *rites* of these South German churches were not a subject for cavil. This Kirchen-Ordnung was also submitted to Brentz. He expressed himself in general well pleased with it, but suggested less severity towards the Anabaptists, and greater brevity in the ceremony of the Lord's Supper. This is doubly significant (*Corp. Ref.* VIII. p. 938). In the preface this KO. binds itself unqualifiedly to the Augsburg Confession, the Smalcald Articles and to Melanchthon's *Loci*. On page 97 it sets forth its view of the Lord's Supper exactly in the words of the Würtemberg of 1553, which shows the wide influence of this typical South German Order. "Hold!" says some one, "This is a pure Lutheran Liturgy." "Hold!" say we. On page 97 it orders that the "Communion may be held once a month, or every two weeks, or so often as there are communicants present," which, according to Klieforth (see p. 129), is one of the chief characteristics of the *Unirenden;* and, besides, as already noted, it omits the *Preface* and the *Benedicamus*. The sermon is on the Gospel lesson, as is also the case in the Würtemberg and some other South German KOO.

(o.) *The Erbach*, 1560. This was sent to the Diet of Worms (1557) to Melanchthon and Brentz for examination. On the third of December 1557 Melanchthon wrote to the Counts who had sent it: "The Rev. Dr. Brentz and I have carefully read

your book. The order of rites does not displease us, but we have made some suggestions in regard to the phraseology, and in regard to the doctrine of repentance." *Corpus Ref.* IX. p. 392. The suggestions follow. Some of these suggestions were inserted, and the book was published in the year 1560. Thus Melanchthon and Brentz became in part authors of the Erbach Ordnung, which was founded partly on the Nurenberg. "Der Ritus aber ist abgekurzt" (Admonition, Words of Institution, Thanksgiving, Benediction), says Richter, (II. 223). Are we prepared to say that an order of service which was approved by Melanchthon and Brentz is to be regarded as not a *pure* Lutheran Liturgy?

(p.) *The Rhein-Pfalz* (1577) declares in its Preface that all doctrines, explanations and ceremonies, must be in accord with the Augsburg Confession.

But we are tired of this endless repetition, and so doubtless is the reader. It is the same thing over and over again. These South German *Kirchenordnungen* pledge themselves to the Lutheran faith and confessions in language the most unequivocal, and just as decisive and emphatic as can be found in the *Ordnungen* of Northern Germany. And this, it must ever be understood, is the true test of a Lutheran Church,—*doctrine*, not rites and ceremonies; and in their doctrinal and catechetical sections these South German KOO. set forth the pure Lutheran faith in every article. We do not say, however, that absolutely no one of the *Unirenden* bearing a Lutheran name ever contained a *taint* of Calvinistic doctrine. We are not learned enough to make any such assertion. We are certain that the many which we have examined, proceed everywhere on the supposition that they are absolutely free from such taint, and we are certain that neither Klöpper, nor Alt, nor Daniel, nor Kliefoth, nor Krauth, nor Harnack, nor Löhe (Horn who discusses and analyzes four of these South German liturgies, declares in a summary, "The Lutheran doctrine insisted on"), makes any imputations upon the doctrine of these *Unirenden.* Nor have we discovered anywhere that in the sixteenth century the churches of South Germany, or their Ordnungen, were charged with being un-Lutheran. Moreover, it must not be forgotten that Jacob Andreae, a Wür-

temberg theologian was the chief author of the Form of Concord, that John Brentz, the father of the South German liturgies, was the originator of some of the strongest statements in that famous Formula, and that to these two, Martin Chemnitz and all Northern Germany bowed in submission, without charging impurity upon the liturgies of South Germany. These are facts which ought to count for something when we come to form a judgment of the liturgies and Ordnungen of South Germany. That some of the South German churches did pass over to the Reformed, is true; but so did Brandenburg; so did Hesse (which Dr. Krauth especially calls Lutheran); and finally all Germany passed over to Rationalism. Did this occur because their churches did not have pure Lutheran Liturgies? But it is a fact that these South German churches have always been most distinguished for piety, and they were the last to yield to the Illumination of the eighteenth century, which came from the North. (Kurtz, *Ch. Hist.* II. p. 289).

So far as we have been able to ascertain, Kliefoth (1847) was the first to classify the Northern German Liturgies as *Der ächte Typus*, and those of South Germany as *Die Unrenden.* Alt in his *Christliche Cultus* (1843) distinguishes them respectively as those of the churches which had greater attachment for the *Roman Ritual*, and those of the churches which had greater *independence.* In his Kirchen-Jahr (1860) he adopts Kliefoth's designation for the South German class, but calls Kliefoth's *der ächte Typus* "The Catholicizing." If we were so disposed we might offset the authority and classification of one of these most learned and competent judges by the authority and classification of the other, and say, We will have nothing to do with the Liturgies of Northern Germany, because they are *Catholicizing* in festivals and usages. But it is evident that each makes his designation for purposes of scientific distinction, without any reference whatever to difference in doctrine. Yet it is important to remember that Alt claims the Liturgies of Saxony as "*the Lutheran Evangelical.*" Klöpper and Krauth make no discriminations, but claim all alike as *Lutheran.* Harnack, as already observed, simply parts them into the Majoritäts Praxis and the Minoritäts Praxis of the Lutheran Agenda of the XVI.

and XVII. centuries. Löhe (p. 59.), under the heading: "The Second Part of the Mass according to the Widest Usage in the Lutheran Church," names twenty-three liturgies, six of which are classed by Harnack and Kliefoth with the South German liturgies, but he makes no distinction whatever, either in regard to doctrine or ceremonies. With all these authorities, the Lutheran Liturgies of the sixteenth century are *Lutheran Liturgies*, which they could not be, and which they could not be called honestly, did they not contain Lutheran *doctrine*, for it is Lutheran *doctrine*, not ceremonies and usages, which entitles a church, a creed, a liturgy, to be called *Lutheran.* Now, of the Lutheran Liturgies of the sixteenth century, there are evidently two, if not three types. But,—to repeat for the purpose of emphasis,—the class called by Kleifoth Der ächte Typus, Alt, who is equally learned and equally capable as a judge and critic, calls *Catholicizing*, because it holds on to the Roman Catholic forms of the Divine Service; and he selects another class as the true "Lutheran Evangelical" Liturgy. Both unite in calling another type *Die Unirenden.* But the doctrine is *absolutely* one and the same in each class. Hence the question at issue resolves itself very much into this: Shall we accept the *Formula Missae* (which both Alt and Krauth declare was intended "to be used *for a time*"), and the liturgies founded thereon, which, as all learned critics declare, and as a little examination will teach any one, retain many Roman Catholic forms and ceremonies and usages,—shall we accept *this* class as the true type? Or shall we accept the German Mass, which embodies Luther's later and more mature conclusions, and the simpler liturgies based thereon, which have been slightly modified in a very few rites and ceremonies by contact with the Reformed, which rites and ceremonies, according to Dr. Krauth, involved no difference in *principle*,—shall we accept *these* as the true type? The answers which different men will give to these questions, will be determined very much by the answer which they shall have given first to the question: Shall we have a long and elaborate liturgical service with many festal days, or shall we have a brief and simple one, with only the chief festivals of the Church? In favor of the latter alternative is the judgment and liturgical taste of Luther, and Brentz,

and Spangenberg, and the practice of the whole Faculty and University of Wittenberg, who used the German Mass and the First Wittenberg of 1533, (see p. 116).

IV.

We come now to a more minute examination of the COMMON SERVICE

For the sake of convenience and greater clearness, we divide it into four principal sections, following Kliefoth.

1. The first section extends to and includes the *Gloria in Excelsis.*

(a.) *The Invocation*, "In the name of the Father and of the Son, and of the Holy Ghost, Amen." We have not been able to find this as the opening of the Communion Service, in any of the many North German Lutheran liturgies of the sixteenth century, which we have examined. It is not found in Löhe's second edition, 1852, but is in the third edition* (1883). It begins the Ordinary of the Roman Mass.

(b.) *The Adjutorium*, "Our help is in the name of the Lord," etc. Klöpper says (p. 166) this came into the Mecklenburg from the Reformed. It is the opening sentence of Calvin's Liturgy of 1543. Alt (p. 282) notices it as part of the *Weiheformel* of the Romish Mass, and Krauth says it was taken from the Romish Mass. From the Mecklenburg it passed into the Wittenberg† of 1559, and into the Palatinate of 1560 and into some others. It does not by any means have "the common consent" of even the *few* liturgies which begin the Service with the *Confiteor.* Of course it is in Löhe.

(c.) The versicles, "I said, I will confess my transgressions

*The Rev. William Löhe, Lutheran pastor at New Dettelsau, Germany, published a liturgy in 1844. In 1852 he issued a new and enlarged edition. In 1883 a third edition was issued by Rev. William Deinzer. Prof. Lutz writes: "Deinzer prepared the third edition according to the wishes of the clergy of the Iowa Synod, but did not change anything in the Communio, except that he added the 'Oratio Fractionis,' which was a footnote in the second edition." A comparison of the two does show, however, a couple other small changes, which we notice elsewhere.

†"A reprint from the Mecklenburg KO. of the edition of 1554," says Richter, II. p. 222.

unto the Lord. And thou forgavest the iniquity of my sin," we have found in the Cologne Reformation of 1543, which was but little used in the land in which it originated, and which cannot be claimed as "standard." Luther was angry with Melanchthon and Bucer about it, and the Elector himself was dissatisfied both with the doctrine and the ceremonies* (Seckendorf, III. 437). It dealt too softly with Rome. These versicles are found in the Austrian of 1571 *as an alternative form.* But this Order is one of the most elaborate. Both Kapp and Klöpper declare that "it closely follows the Roman Mass." We are certain that these versicles can lay no *shadow* of claim to "the common consent." As might be expected, they are in Löhe. *But they are not in the Harrisburg Report* (Minutes of the Gen. Synod (1885), p. 18), and every liturgical scholar knows that they form no part of the *Confiteor* promised in that Report. The Confession proper (double form) and the Absolution are taken from the Mecklenburg, as is also one of the alternatives in Löhe. Richter says that this first part of this service was taken from John Reibling's Order of the Mass of 1540. But this double form of Confession, one part to be said by the Priest, and the other by his assistant—in the COMMON SERVICE, the first part to be said by the minister, and the second part by the congregation with the minister,—does not have "the common consent" of even the *few* liturgies which place a *Confiteor*† before the Introit. "The common consent" would give a *simpler*, a less complicated form. In the Brandenberg-Nurenberg the Priest is directed simply to say the *Confiteor*, or whatever his devotions may bring to his mind. The Veit Dietrich directs the Priest to pray the *Confiteor.* In both these cases the *Confiteor* is probably the *Beichtgebet des Priesters*, that is, the minister's own private devotion

*Daniel calls the Baptismal formula of this liturgy, "Luthero-Romanizing." *Cod. Lit.* II. p. 202.

†By the *Confiteor* we mean *all* that precedes the Introit. The great majority of the Lutheran liturgies, following the example of Luther, begin the service with the Introit, which may consist of the (Scripture) verse the Psalm (verse) and the Gloria Patri. But the Gloria Patri is by *no means* always used. It is frequently omitted when the Introit is a Psalm or Hymn. It does not find place in the German Mass. Spangenberg uses it more frequently in the Latin Service, than in the German.

at the altar. In the Cologne, the congregation is directed to make the Confession; and the minister, to pronounce the Absolution. In the Pomeranian the Priest makes a confessional prayer for himself; after this immediately the service opens with the Introit.

But why discuss the various parts of which *this* CONFITEOR, and that of Löhe, are composed? It must be said not only that no such *elaborate* and *composite* CONFITEOR, can be found among the *standard*, *representative* Lutheran Liturgies of the sixteenth century, but that the *Confiteor* as such lacks "the common consent." The *great majority* of the Lutheran Liturgies are *absolutely* without the *Confiteor*. The Mecklenburg directs that the *Communion* shall begin "with the public confession, prayer and absolution," and says, "as is the custom in this country." The Wittenberg, after directing the service to be opened with the same forms, adds, "As it is in some countries." This at once shows limitation, especially since the word *etliche* (and einige), according to Adler, conveys the idea of "more than two, but not many." Says Klieforth: "A few (einige) KOO. place also the *Confiteor* before the Introit. In the ancient Christian Divine Service each member on entering the congregation, made for himself a silent confession of sin, just as we are accustomed now to say a silent Lord's Prayer. In the later Greek Church, there took place before the Divine Service of the congregation, an act between the Priest and his assistant, by which they prepared themselves spiritually for the spiritual act which they were about to perform. This the Romish Church adopted, and placed before the opening of the Mass Service with the Introit an act by which the Priest makes the confessional prayer, and the attendant responds in the name of the people; whereupon the Priest pronounces the Absolution. Of this act of preparation (which in the Mass-Ritual had added to it many invocations of the saints) have a few (einige) Lutheran *Ordnungen* retained so much, that the minister opens the service every time with the reading of a general Confession and Absolution. Nevertheless the most (*die meisten*) of the KOO. have omitted it, because the Confession (*Beichte*) is indeed contained in the Kyrie. It is thus made certain that the true type (*der ächte Typus*) of this first section con-

sists of the triad of the Introit (oder Eingangslied), the Kyrie and the *Gloria in Excelsis*," p. 152–3. And on p. 162 he says: "The Lutheran Church did not lay much stress on this general confession; what thereof was necessary lay in the Kyrie and the *Gloria*. She also regarded the sermon itself, the preaching of the word, essentially as a general confession and absolution. And besides, she had among the subordinate services which precede the Communion, a special Confession-service, namely, the service on Saturday afternoon."

This testimony of Kliefoth (which our own examination confirms) settles the question of "the common consent" emphatically against the *Confiteor*, that is, against all, in the COMMON SERVICE, which stands before the Introit. But what is especially noteworthy in the testimony of Kliefoth is, that he uses the words *der ächte Typus*, the very words which he so constantly employs to embrace the Northern German liturgies as over against those of South Germany. And if it be said that some of those which do not have a *Confiteor* before the Introit, do nevertheless have it further on in the service, then we reply again in the language of Kliefoth: "Only a few of the extreme type," (*nur wenige KOO. von dem strengen Typus*). Even should we take "the common consent" of the four which the COMMON SERVICE calls *standard*, viz., Henry of Saxony, Mecklenburg, Lüneberg and Calenberg, we will find that the vote against the *Confiteor* stands three to one. Spangenberg's great work* (1545), with a Latin title: *Cantiones Ecclesiasticae*, and a German title: *Kirchen-Gesänge Deutsch*, provides a service with

*This is one of the most important manuals of devotion issued in the sixteenth century. Says Dr. Schmucker: "Prepared at Luther's entreaty it gives the whole service of the Lutheran Church with all its varying parts for all the Sundays and Festivals of the Church Year and music for them." *Church Rev.* 1882, p. 169. It has the following parts for the full Communion Service: Opening Hymn; Collect; Kyrie; Gloria in Excelsis; Collect; Epistle; Hymn; Gospel; Creed; Sermon; Preface, without Salutation and Sursum Corda; Sanctus; Paraphrase of the Lord's Prayer as Exhortation; Words of Institution; Communion with appropriate singing; Thanksgiving Collect; Benediction; Da Pacem. It has neither salutations nor responses. No doubt it well reflects Luther's liturgical taste and judgment.

music in the Latin language, and a corresponding one in German, for every Sunday in the year. But in neither one is there a *Confiteor.* The Latin directs: "The Veni Sancte Spiritus is to be sung at the opening of every Mass Service;" then follows a very brief "Collect," then the Introit. The German directs: "At the beginning of every Divine Service shall be sung the German Veni Sancte Spiritus, the 'Kom heiliger Geist, etc." This is followed by a "Collecta Deutsch." Then comes the Kyrie. Daniel (*Cod. Lit.* II. p. 125) says that Ludecus, in his *Missale Havelbergense*, (1585) "mentions neither minister nor *Confiteor.*" Neither of Luther's Services contains a *Confiteor;* neither is there any in the Wittenberg of 1533, which was used "thereafter by both Luther and Bugenhagen," and by the Wittenberg Faculty.*

How now is it possible for us to reconcile these facts with the statement found in the Preface before us: "The Common Service here presented is intended to reproduce in English the *Consensus* of these pure liturgies"? The reader may solve the enigma as best he can.

2. "The Second Section consists commonly of the Salutation, the Collect, the Reading of the Epistle, the Hymn (Zwischengesang) and the Reading of the Gospel." (Kliefoth, p. 153).

(a.) The rubrics in this part of the COMMON SERVICE, which announce the Epistle and Gospel respectively, viz., "The Epistle for——(*here he shall name the day*) is written in the—— Chapter of——beginning at the—— Verse." "Here endeth the Epistle." "The Holy Gospel is written in the——Chapter of St.—— beginning at the——Verse." "Here endeth the Gospel," are taken *verbatim et literatim* from the Church Book of the General Council. As they appear in the COMMON SERVICE, they are, we have been positively assured, a conscious imitation of the English Book of Common Prayer. But these rubrics even go beyond the English Book in ritualistic formality, since

*In the *Lutheran* of May, 14, 1885, Dr. Schmucker declares: "Most of them (the liturgies of Northern Germany) have no confession of sins at the opening, and no Nunc Dimittis near the close."

they require the specification of the day, and add: "Here endeth the Gospel."

Now all this is in very marked contrast with the simplicity which prevails in the Lutheran liturgies of the sixteenth century, and which has been preserved even by Löhe: "Thus writes (St. Paul to the Romans in the thirteenth chapter, verses 11–14." "This Holy Gospel writes (St. Matthew in twenty-first chapter, verses 1–9)." Seldom do we find the rubrics at this place in the old Liturgies *fuller* than this. Often do we find them *simpler*, and sometimes they simply direct at the proper place the reading of the Epistle and the Gospel, without any specified form of announcement. Who will *pretend* that such rubrics are justified by "the common consent"? Verily our fathers, just emerging from a thousand years of papal darkness and subservience to times and seasons, were less inclined to ἡμέραλατρία than are some of their sons. The procedure at this point is so manifestly against Lutheran usage as to suggest the thought of impurity.

(b.) Many of the liturgies of the sixteenth century place a Hallelujah, a Gradual or a Sequence between the Epistle and the Gospel. We judge with Kliefoth that the majority provide simply a Psalm or Hymn at this place as an alternative part. We give the usage of some of the very noted ones. The Mecklenburg (1554) orders a sequence or a hymn, as the time may require. The Pomeranian (1568) orders a Tractus, a Hallelujah with Gradual. On Sunday, simply a German Psalm. The great Brandenburg-Nurenberg, in its regular Communion Service, orders either a Hallelujah or a Gradual. In its service where there is no communion, it orders a Hymn. The Saxon (1539) orders a Sequence, or a Psalm, or a Hymn. Calenberg (1542), simply a Hallelujah or a Sequence. It is certainly the exception for a rubric to say, with the COMMON SERVICE: "*A Psalm or Hymn may be sung after the Hallelujah.*"

Of the Psalm or Hymn which occurs in this place, Kliefoth says: "These are only the expansion of the Hallelujah, and should express the gratitude with which the congregation receives the word of the Lord. They are only the rejected *Deo Gratias* and *Gloria Tibi*, with which, according to ancient usage, the congregation responded to the reading of the Gospel and

Epistle," p. 157. It is the uniform and almost invariable custom of the Lutheran Liturgies to proceed *at once*, after the simplest form of announcement, to the reading of the Gospel, and from that to the Creed. That is, as Kliefoth says, they have abandoned the "Glory be to thee, O Lord," and the "Praise be to thee, O Christ," which are found both in Löhe and in the COMMON SERVICE. The one solitary exception which we have found, is the Pomeranian (1568), which uses only "Ehre sei Dir, Herre," and which is so *exceptional*, that Kliefoth notes it with the remark: *Die Pommersche geht ganz auf die alte sitte zurück.* The *alte sitte* is that of the Missal of the Middle Ages, which has *Gloria tibi, Domine*, and *Laus tibi, Christe.* In his first edition, Löhe used a Hallelujah at the close of the Gospel Lesson, but he tells us in his second edition (p. 35, n.) "*das ist falsch.*" Then he gives "*Lob sei Dir, O Christe*—really old, as the Roman Liturgy shows." Whether the COMMON SERVICE "goes wholly back to the ancient custom," or whether it simply reproduces Löhe in these versicles, we do not know; but it is certain beyond question that the judgment and liturgical taste of the fathers of the sixteenth century, rejected them with a unanimity which is almost *absolute.**

(e.) *The Offertory.* It will not be pretended that "the common consent" of the Lutheran Liturgies of the sixteenth century, furnishes an *Offertory.* We have found it in only one—the Mark Brandenburg (1540), which is uniformly denominated *Romanzing.* So entirely foreign is it to the recognized liturgism of the Lutheran Church, that Kliefoth does not even mention it in discussing the parts of this section. Harnack says in his Liturgical Tables: "Statt des Offertoriums ein Lied oder Psalm." Caspar Calvör, who, as Buddeus observes, "has well represented the rites of our Church" (Isagoge p. 929), says: "In the Churches

*We were informed by the member of the Common Service Committee alluded to above, that we could find these versicles, or responses in Spangenberg. *We do not find them there.* Neither do they appear in the Harrisburg Report, nor is there anything to indicate that they should appear in "finishing the details;" and the scholar, acquainted with the Lutheran liturgies, would say that they could not appear in the finished work, under the rule of "the common consent."

of the Protestants, Psalmody has been restored to the place of the Offertory. As soon as the preacher has descended from the pulpit, the congregation begins to sing a Psalm which has reference either to the Sermon or to repentance or to the Holy Supper. QUOD CONVENIENTIUS." Of course Löhe has the Offertory. In the Preface to his second edition he declares that he hates the Romish Offertory, and says that he does not intend to employ it as in the Mass-offering, but "as the churchly utterance accompaning the churchly alms-giving of the congregation." "There lies in this a great moral demand that one should learn to regard his giving as a sacrifice, to give as if offering a sacrifice (opfend). At the same time I willingly confess that in this form of the Offertory I see no completion (Vollendung), but I hold the presental of the *primitiae creaturarum*, *i. e.* the praying presental of the elements, that the Lord may unite with them his holy body and his precious blood as the crowning point (Höhenpunkt) of the Offertory and as much more churchly, liturgical, more beautiful, than if we simply have the elements placed upon the altar by the sexton." (See Preface). It is not difficult to see how easy it would be to pass from Löhe's conception of the Offertory to that which prevails in the Roman Catholic Church. In the first place, he thinks that we ought to present our gifts as if offering a sacrifice. In the second place, his idea is that the elements should be presented with prayer in order that the Lord may unite with them his holy body. We regard this as only one step from that priestly consecration which is supposed to transubstantiate the elements into the body and blood of Christ. The Offertory of Löhe and that of the Common Service are in the same place, and are given in almost the same words, and are intended to be used every Lord's day, and for the same purpose, namely, as "the churchly utterance accompanying the churchly alms-giving of the congregation."

Now, whatever may have been the mind of those who constructed the Common Service, we cannot refrain from lifting up one weak voice against the Offertory. We object to the word itself, just as we object to the word *Priest*, which almost everywhere in the KOO. of the sixteenth century, is used for minister; as we object to the word *Mass* for Lord's Supper, which

likewise is used in the same documents; as we object to the word *Absolution* for the ministerial declaration of grace. There *is* something in a name when for ages that name has been bound up in the popular mind with superstitions, and with grievous, soul-destroying, Christ-obscuring error. All things may be lawful, but all things are not expedient, and all things edify not. We object to the thing itself. Whilst we heartily endorse the idea of "worshiping God with our substance," with equal heartiness do we protest against the idea of giving "as if offering a sacrifice;" and we can hardly separate the two ideas when we sing, "The sacrifices of God," etc., every time we drop a penny or a nickel in the collection basket. With the constant and ever growing tendency to magnify the importance of our gifts and benefactions, we cannot but believe that evil is portended in the Offertory. Wisely did our fathers omit it from their services, and most unwisely do we restore it to our ecclesiastical vocabulary, and to usage in our congregations.* In spite of anything and everything we may do to the contrary, people will still associate with our use of the word the definitions of the encyclopedias and dictionaries: "An anthem chanted or a voluntary played on the organ during the offering and first part of the Mass. That part of the Mass in which the priest prepares the elements for consecration."—Webster. Why should we take upon ourselves the necessity of having to make constant explanations? Why should we erect a stumbling block? Even the Church of England has been more cautious in her Offertory, which may consist of one or more of a large number of appropriate verses of Scripture, which are read by the minister while the offerings of the people are being gathered; but only one of them speaks of sacrifices.

3. The third section of the Service consists of the Creed, the Nicene Creed, the Sermon, the Hymn, (Predigtlied). "With few

*The Liturgy of the Buffalonians, founded on the old Pomeranian, has no Offertory. The same is true of the German Liturgy of the Missourians, founded on the old Saxon. The English Liturgy of the Missourians has an Offertory only in connection with the Communion. It is composed of vers. 10, 11, 12, of 51st Psalm, and has no reference whatever to giving or sacrificing.

exceptions the Confession of Faith remains between the Gospel and the Sermon, and has the following signification: The Gospel of the day is only a single part (einzelheit) of the entire Gospel. This part the Sermon is to explain, and the people are to apprehend. But only this special part of the faith is explained, and only according to the analogy of the faith. For this reason, the congregation, between the word of God for the day and the explanations thereof, briefly recalls the entire summary of the faith. The necessary consequence then is that both the preacher who explains, and the congregration which apprehends, must repeat the summary of the faith."*

"When the preacher descends from the pulpit he intones the Predigtlied, and the congregation sings it through. Very many KOO, about a third of those *vom ächten Typus*, do not have the *Predigtlied*, but begin the Communion-act immediately after the Sermon. These wish to indicate sharply that the two halves of the Divine Service are only inseparable parts of one whole."† Kliefoth declares that only a few (einige wenige) place a versicle after the Sermon. In our own search through a great many liturgies we have found the *Da pacem*, Gott gieb Friede, or Verleih uns Frieden gnädiglich, only a very few times. This gives *small authority* indeed for the *Votum*‡ after the sermon. Kliefoth continues: "In the true mean stand the most of the KOO., which by means of the *Predigtlied* give to the act of the word, a closing, but not such an one as harmonizes with the closing of the entire service. In regard to the selection of this hymn all the KOO. are agreed that it must suit the Sermon, and not be already a communion hymn." The Mecklenburg closes the non-Communion Service here with the Litany, or a Psalm, or a Hymn and the Benediction. The Pomeranian: Litany, or a

*Kliefoth, p. 161. †Kliefoth, p. 162.

‡In the LUTHERAN QUARTERLY for 1885, p. 313, the reader will find a translation of "Löhe's Liturgical Table." We have this table in a form *minutely* corrected and supplemented by the late Dr. B. M. Schumcker. But not in a *solitary instance*, does the word "Votum" appear either printed or written after the Sermon. The reader will also learn from this table something about the "General Prayer," viz., that "the common consent" does not place a general prayer after the Sermon.

Psalm, Collect and Benediction. The Brandenburg-Nurenberg: Hymn (Lobgesang) Collects, or General Prayer. *Benedicamus*, Benediction. Palatinate: Just like the Mecklenburg, from which it was taken. So in general, others.

4. The fourth section comprises the remainder, that is, the Communion proper. This consists of two parts.

(1.) The Salutation, the Preface, the Sanctus, the Admonition to the communicants. The Salutation,—"The Lord be with you." "And with thy spirit,"—belongs to the Preface, and is placed before it. Hence when the Preface is omitted, as is very generally the case in the South German KOO., the Salutation also is omitted. Even in very many KOO. of the rigid and fuller type, a rubric orders the omission of the Preface when the time is short. The Pomeranian directs that the Preface may be said by the Priest on festal days, if the time will allow. So likewise the Wittenberg (1533), but also that it may be omitted at pleasure. The Saxon (1539) allows it on festal days or sometimes on Sunday. The Lüneburg directs that the Preface may be sung on festal days, if time permit. By means of the Preface the Priest aims to bring out the prayers of the congregation, and to begin the preparation of the heart for the celebration of the great mystery of the Holy Sacrament. Calvör, p. 566.

It is no unusual thing also for a rubric to direct the omission of the Exhortation. In a word, the KOO. are exceedingly flexible at this point of the service. The Mecklenburg, which ranks as one of the fullest, and which perhaps more than any other, after the Brandenburg-Nurenberg, shaped, through Löhe, the COMMON SERVICE, says: "If there be time (so man Zeit hat), the Priest may read an Exhortation. After the Exhortation, or when because of the shortness of the time, the Exhortation and Preface have been omitted, immediately after the Sermon the Priest may sing the Lord's Prayer and the words of the Testament," that is, the words of Institution. The Saxon allows the omission of the Exhortation on festal days, and the substitution for it of a Latin Preface.

(2.) The second section of the Communion Act consists of the Lord's Prayer, the Words of Institution, the Distribution while singing Agnus Dei and other hymns. Here the KOO.

fall into three groups. "The first group represents those few KOO. which place the Lord's Prayer in the first section. These have in this place no Lord's Prayer, but allow the preacher to say the Words of Institution, and to distribute the Sacrament while the congregation sings. The second group, about one fourth of the entire number, represents those KOO. which begin this section with the Words of Institution, consequently with the consecration, and follow with the Lord's Prayer. These are they which employ here still additional Liturgical parts, among which is the Sanctus, which, in consequence of what precedes they omit in the Preface. The fundamental type of this group is the following: The preacher begins with the singing of the Words of Institution. The choir responds with the Sanctus. Then the preacher sings the Lord's Prayer, and the congregation responds, Amen! Then the preacher intones the *Pax Domini sit vobiscum*, and the choir responds either with another Amen, or with *Et cum Spiritu tuo.* Finally, the Choir begins the Agnus Dei, and the preacher begins the distribution, during which the Choir and the congregation, after the Agnus Dei is finished, sing either together or responsively a Communion Hymn, until the distribution is completed. Within this group are the following variations: Along with the Sanctus the Benedictus is also sung; or, 'Es wolle Gott uns gnädig sein' instead of the Sanctus; or the Sanctus is entirely omitted, because already it has found a place in the Preface. Some KOO. also add an opening or closing prayer to the Lord's Prayer. The Pax is sometimes, though seldom, omitted. It is even also placed after the Agnus. The Agnus is also said by the preacher before the Distribution, kneeling. Between the Agnus or Pax and the Distribution, some few place, in addition, the Exhortation to the communicants and intercessions for the same. This is done naturally by those which provide no special division for the Preparation, and hence bring together the former sacrificial with the second sacramental section. On the contrary three-fourths of the KOO. form the third group according to our scheme. They order the preacher to begin with the Lord's Prayer, to to which the congregation responds, Amen. Then the Minister sings the Words of Institution, and the Distribution begins,

while the Choir sings, after the shorter Agnus, 'Isaiah the Prophet,' 'Jesus Christ, unser Heiland,' 'Gott sei gelobet und gebenedeiet, according as the number of communicants is large or small; until at the close the whole congregation falls in with the longer German Agnus. Only one of these KOO. orders a *Pax* between the Words of Institution and the Distribution." (Kliefoth, p. 167). It thus appears that three-fourths of the Lutheran Liturgies *von dem ächten Typus*, do, according to Kliefoth, place the Lord's Prayer *before* the Words of Institution. Löhe places it after the Words of Institution, and thus indulges still further his inclination towards antiquity. The form of the COMMON SERVICE in hand places it before the Words of Institution, as the great majority require. The form of the COMMON SERVICE printed by the General Synod either follows Löhe, or returns with a few KOO. to the older usage (the Greek). But it will be observed that the vote is overwhelmingly against Löhe and the COMMON SERVICE in the use of the *Pax*.

(3.) "After the German *Agnus Dei*, begins *the third* and last section. By far the greater number of the KOO. have there, according to our scheme, the Versicle, the Thanksgiving-Collect (which is called the Post Communion), the Benediction and the final Hymn. * * * The Versicle is wanting in many Liturgies. In a very few the Salutation, the Versicle, and the Collect are omitted, and the congregation sings instead, *Nun danket Alle Gott*, whereupon follows the Benediction. On the contrary a few others omit the Benediction, and instruct the congregation to sing *Es wolle Gott uns gnädig sein*. It seldom happens that this whole section consists only of the Benediction and the final Hymn. A few more have yet between the Collect and the Benediction, the *Benedicamus*, that is, the minister intones *Benedicamus Domino*, and the Choir responds *Deo dicamus Gratias*." (Kliefoth, pp. 168–9). But the *Benedicamus* is found in Löhe, in the COMMON SERVICE and in the Roman Mass. It must be distinctly understood that it is found only in a *few* KOO., and that even some of these omit other parts generally included in this section. Löhe, the COMMON SERVICE and the Calvinistic lit-

urgies also include in this section the *Nunc Dimittis.** But the KOO. are against it with the most overwhelming majority. Kliefoth does not even mention it as normal to this section. Löhe (p. 53) says: "The *Nunc Dimittis* stands in this place in the oldest liturgies of the Lutheran Church, (Bugenhagan 1552, Döber 1525, Strassburg 1525)." But what are these, two of them personal orders, and one that of a city which had not yet accepted the Lutheran doctrine in full, and all quickly supplanted,—what are these three against *scores?* Even Löhe himself, after giving the form for this part of the Mass in widest use in the Lutheran Church, and after naming more than a score of the great Liturgies belonging to the sixteenth, the seventeenth, and the eighteenth centuries, declares that they celebrate this part of the service without the *Nunc Dimittis* (p. 60). That Löhe, in accordance with his expressed determination "to go back to the old, yea to the very old," should restore the *Nunc Dimittis* is not strange; but that it should appear in the COMMON SERVICE, constructed under the rule: "The common consent of the pure Lutheran Liturgies of the sixteenth century," is passing strange indeed. Perhaps it went a *Calvinizing* at this point?

V.

In the foregoing section (IV.) of our paper we have made a tolerably close analysis of the Lutheran Ordnung der Messe oder Hauptgottesdienst, or Communion Service, and have shown the variations and additions of Löhe and the COMMON SERVICE. We have followed Kliefoth and have given him as authority at every point,—this, not because we have not ourself carefully surveyed almost the entire field in the originals, but that we might give the reader the benefit of the judgment and the conclusions of this great liturgical scholar. But we would not do justice either to Kliefoth or to the reader, did we not also present in this connection Kliefoth's own exhibition of the normal type, or the average usage of the Liturgies which he has just been discussing so thoroughly. He says: "It will now be easy to present the Lutheran type in the construction of the Communion Service

*It is proper to repeat here that the Common Service published by the General Synod omits both the *Benedicamus* and the *Nunc Dimittis.*

(*Hauptgottesdienst*). As an aid to the sight, Appendix III. gives an exhibition of the Christmas Communion Service (Weihnachts-Hauptgottesdienst), as it is contained in the revised Mecklenburg KO. of 1602.* The representative type dare therefore rightly be taken from the Mecklenburg KO., because this, as it regards the expansion or contraction of the Lutheran forms, holds a middle ground among the KOO. of the rigid (*streng*) type, so that with it both the additions and the omissions of other KOO. can most easily be brought into view. If any one will compare the form of Divine Service in Appendix III. with the copies of the KO. named, he will find that that (form) corresponds with these (copies)." The Appendix is as follows: (We condense slightly, but indicate absolutely every part).

1 "Choir: "To us a child is born," (brief hymn).
2 Gloria Patri.
3 Kyrie.
4. Gloria in Excelsis.
5. Salutation.
6. Collect (very brief).
7. Epistle.
8. Hymn.
9. Gospel.

10. Creed. "Wir glauben all an Einen Gott."
11. Sermon with General Prayer.
12. Hymn, ,'Ein Kindlein so lobelich."

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13. Salutation.
14. Sursum Corda.
15. Preface.
16. Exhortation to the Communicants.

17. Lord's Prayer.
18. Words of Institution.

*Of course this does not belong to the sixteenth century, but then it is in the great era of dogmatic Lutheranism, and none of the great liturgical writers draw a sharp line at the close of the sixteenth century.

19. Communion while the Choir and congregation sing communion hymns.
20. Thanksgiving Collect.
21. Benediction.
22. Doxology.

The reader will be impressed with the simplicity and *comparative* brevity of this service, which, Kliefoth says, holds the middle ground of the *more rigid type* of the Lutheran Liturgies. There are a few which exceed this in fullness; there are *many* which fall behind it in fullness and in the number of their parts. It is just what Kliefoth designs it to be, viz., a representation of the Lutheran type of the Communion Service as exhibited in the liturgies of the rigid (*streng*) and fuller form, viz., those of Northern and Central Germany. In accordance with what might be expected from the facts found in the preceding section of this paper, it entirely omits the *Confiteor.* For the Introit *de dominica* (Lord's day) or *de tempore*, it substitutes a hymn, as do very many of the KOO. A Simple Hymn takes the place of the more formal Hallelujah. There are no Salutations connected with the reading of the Gospel, no Offertory, no *Benedicamus*, no *Nunc Dimittis.* The wide difference between Kliefoth's Hauptgottesdienst, drawn from "*the common consent*" *of the rigid type* of Lutheran Liturgies, and the Hauptgottesdienst of Löhe and the COMMON SERVICE, is at once apparent. But then Löhe does not *pretend* to give a consensus. On the contrary he expressly states already in his first preface: "No old Liturgy would have presented the fullness which this presents. I sought to combine in it whatever from about two hundred old Liturgies seemed to me best." A learned liturgical author of the German Iowa Synod, who writes, "I have all the Lutheran Kirchenordnungen," and, "I have seen Löhe's library," says: "Löhe's Liturgy is not a mere compilation. He takes whatever is good, and now and then he goes to the old Roman and Greek liturgies, or even to the Book of Common Prayer, as he frankly owns. In fullness of parts he exceeds the (Consensus I dare not say, for there was none*) Lutheran Liturgies and Kirchenordnungen of

* Our own studies in Liturgics have led us to the same conclusion ex-

the sixteenth century." But the Common Service *does* claim to exhibit "The common consent of the pure Lutheran Liturgies of the sixteenth century." Yet the foregoing discussion and the subjoined table show *conclusively* that *part* for *part* and *form* for *form*, Löhe's Liturgy and the COMMON SERVICE are ALMOST IDENTICAL, so nearly identical that the liturgical scholar would say at

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actly as that expressed by our learned Iowa correspondent, from whose letter we quote by written permission, viz., that there was no such thing as *Consensus* among the Lutheran Liturgies of Germany in the sixteenth century. We add by permission the following from a learned Professor in the St. Louis Seminary: "In the first place I have to say in general, that in the Lutheran Church, with reference to Liturgy, there is no such thing as Consensus. Consensus is demanded only in reference to doctrine. Luther did not enjoin it, nor did he set up a uniform Liturgy for the whole Lutheran Church. In all unity of the Spirit, each country, yea, almost every city, had its own Order. See Luther's Preface to German Mass, Erlangen Ed. 22, p. 227; Augs. Con., Art. 7; Form of Concord, Art. X." Backed by these judgments and by the numerous great Ordnungen lying before us, we do not hesitate to declare: "The common consent of the pure Lutheran liturgies of the sixteenth century," is a *pure* American figment. The liturgical practice of the Lutheran Church in Germany in the sixteenth century, exhibits the greatest variety, and every country and town was not only accorded the right of ordering, but was expected to order, its own service. The services adapted to the real or supposed wants of each locality, generally contained the same leading or principal parts, as the Introit or Psalm, the Kyrie, the Collect, the Epistle, the Gospel, the Sermon, etc., but the arrangement was often different, and some omitted this, and others omitted that, some added this, and others added that, as is clearly seen in section IV. of this paper and in the table appended. Now "the common consent" would require that only those parts should be taken which are *common* to these liturgies, for that is the only rational and allowable meaning of the phrase in theological terminology, and it is the only way in which the phrase would be tolerated in symbolics. It can scarcely be doubted that this is the only way that the bodies which adopted the rule of "the common consent," understood it should be used in the construction of the COMMON SERVICE. And that this interpretation of the rule is clearly within the rule itself, is certain from the modifying clause: "When there is not entire agreement among them (the pure liturgies), the consent of the largest number of those of greatest weight." The first thing to be sought was "entire agreement." If this could not be found, then there must be the "consent of the largest number of those of greatest weight." "Entire agreement" can

once that the former is without the shadow of doubt or question the presupposition of the latter. An examiner, not a liturgical scholar, but acquainted with the language of each, would say: The latter is, in *almost all* essential parts, a *translation* of the former. A person acquainted with the Lutheran Liturgies of the sixteenth century, on examining and comparing, would say

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only mean agreement in every part. Now, applied in this way—we believe the only rational and proper way—the result would be a very simple liturgy, as may be seen from an examination of columns five, six, seven, and eight, in the table below, for these will enable us to determine fairly well "the common consent," and will exhibit somewhat minutely "the consent of the largest number of those of greatest weight." And that the rule was sometimes applied in this more restricted sense, is shown by the non-concurrence of the Committee of the General Council in the preference of the General Synod's Committee for scripture passages to be used at the option of the minister instead of the Declaration or Absolution after the Confession of Sins, and in the position of the Lord's Prayer after the Words of Institution: "To these variations your Committee could not give their assent, since they were, in their judgment, not sanctioned by the common consent of the pure Lutheran Liturgies."—Minutes, 1887, p. 24. Yet about one-fourth, according to Kliefoth, including the influential Brandenburg-Nurenberg, do place the Lord's Prayer after the Words of Institution. Had the rule been applied in every instance in this restricted sense, the result would have been materially different.

But let the rule be allowed to extend to a mean between the extremes (see discussion in connection with the table), then it will give about such a liturgy as that furnished on a preceding page by Kliefoth. Or allow it to be carried even to the extreme of fullness,—which would be an unheard-of application of the phrase—then it could not go beyond the Mecklenburg (column seven of table) and yet remain within the bounds of the "standard" Lutheran liturgies, or "of those of the greatest weight," But if in reply to all this it be said: The difference between the extreme of fullness, or the average, on the one side, and the the COMMON SERVICE on the other, is not very great, then we reply, Not very great is the *number of words*, but great in the *shaping* and in the *character* which it imparts to the service, for this difference furnishes just those parts and features which, in the main, have given offence, which the people have stumbled at, which in some congregations have caused trouble, which have had to be modified in order that the COMMON SERVICE might be retained in some form, and which, we have been positively assured, were *disliked* and *opposed* by some members of the COMMON SERVICE Committee.

emphatically, that *neither* fairly represents "the Lutheran type in the construction of the Communion Service," but both are *Luthero-Romanizing*, in that, as Daniel says of the Mark Brandenburg (1540), while they hold fast the Lutheran doctrine, in regard to ceremonies they seem to stand "in *vestigiis Pontificionum.*"* Such was the judgment pronounced upon Löhe's Liturgy by German critics forty years ago; such is the opinion held of it to-day by the Missourians, as we are informed by private letter (which we are permitted to use) from one of the learned professors in the (St. Louis) Concordia Seminary.

But was it merely *accidental* that these two services departed from the Lutheran Liturgies in almost every instance at exactly the same place, and in almost every instance of departure, used almost the same identical parts? Was this the result of accident? *Credat Judaeus Apella non ego.* We know that the Chairman of the Joint Committee on COMMON SERVICE was considerably influenced by Löhe in the preparation of the Pennsylvania Synod's Liturgy of 1860, for he translated and adopted that portion of Löhe's Preface which contains his central liturgical principle (see below). He has also tacitly acknowledged Löhe's influence in the preparation of the Church-Book of 1868.†

We know also that the same person declared before the General Council in Philadelphia, Oct. 8th, 1885: "For the General Council the acceptance of the Common English Service proposed presents no serious difficulties. Our church books were prepared under the operation of the same rule which controlled

*After careful examination we give it as our deliberate opinion that, taken all in all, both Löhe and the Common Service are more *prolix* than the Mark Brandenburg. That they are altogether more prolix up to the place of the communion than the *non-communion* service of that order, we are quite certain. It was with the "prolixity" of the Mark Brandenburg that Luther found fault. See Table.

†In the *Lutheran Quarterly* for April, 1885, there is an article in which it is stated that "Löhe's Agende is, both as regards its parts and arrangement nearly identical with the Romish Mass," and "that the service of the General Council's Church Book, in its parts is nearly identical with that of Löhe's Agende, and in its arrangement there is very little variation between them." In the *Lutheran* of May, 14, 1885, Dr. Schmucker elaborately reviews the article, but takes no exception to these statements.

in this. The result in both cases must necessarily be substantially the same. Indeed, no changes of any serious or noticeable character would be made in our Church Book, except such as have already been approved by the Council, in its action on the German Church Book," (*Minutes*, p. 13). Moreover we have been very positively informed by one who has a right to know, that the greatest deference was paid to Löhe by the Committee. The reader is simply asked to bear these facts in mind when he comes to examine the table below. But it is important that the reader should be informed in regard to the central principle which guided Löhe in the construction of his Liturgy. We find it in the Preface to his second edition: "In the first preface I compared the entire order of service to a mountain with two peaks, and understood these two peaks to be the Sermon and the Lord's Supper as prominent points of the service. Although now I said at that time already that one peak was higher than the other, that for the liturgy the Holy Supper occupies the higher place, I would now, if I had to give another interpretation, assign to the Holy Supper a still higher place. For the liturgy of the morning service the Holy Supper remains the direct goal towards which all the single parts of the service point and move as towards the centre. As there can be no Lutheran Church edifice, as all plans and structures must prove abortive so long as one does not admit that the *altar* rules the whole system; thus there is no Lutheran Liturgy so long as one does not recognize in the Holy Supper the sum total of all that is liturgical, and the perfected summit of all the life of public worship.

"All the labor that has been expended in the second edition of this liturgy, upon the morning service, is thoroughly pervaded by this way of thinking. The act of distribution is carefully elaborated. Perhaps just here is nevertheless the most tender point of the first part. Perhaps this development of the distribution will be found too purposeful, too much flavored with the confessional controversial spirit of the age. But I was perfectly calm, and it seemed to me as if my work was yielding nothing but a faithful expression of truth, adapted indeed to the times, yet very old."

This is strange doctrine to fall from a Lutheran pen. No-

where have we seen its like on a Lutheran page. From beginning to end it savors of the Romish mass, and departs *toto coelo* from the doctrine of the Reformation era. Luther, who cannot be accused of slighting either the service of the altar or the sacrament of the Lord's Supper, would have crushed it to atoms by one fell blow of the mighty sledge-hammer of his anti-papistic denunciation. He would have shouted against it with the emphasis of the thunder's peal: "Alles Gottesdienstes das grössest und fürnehmpst Stück ist Gottes Wort predigen und lehren." It was by the pulpit, not by the altar; it was by preaching, not by saying masses, that Luther wrought the Reformation. It was of his sermons, not of his liturgies, that his contemporaries said: "Non verba, sed tonitrua!" "Preaching was the centre and spring of his power; by preaching he moved Germany and then Europe, till he shook the papal throne."* It was as preachers primarily and chiefly that Bugenhagen, Brentz, Veit Dietrich, Osiander *et al.* served the cause of Christ in the sixteenth century. And it is because of preaching that the Lutheran Church has ever held that the Word of God is the chief means of grace. Hence it sounds strange to hear Löhe say that the fathers of the Reformation "gave altogether too much room to the sermon," (see *Preface*). And again: "Every Sunday and festival-day service without the celebration of the Lord's Supper is like a column with a piece broken off; and if it has to be thus abbreviated without attaining to its highest goal because of the absence of communicants, this is a sad and a suspicious sign as to the condition of the congregation," (p. 64).

These are the principles, utterly un-Lutheran, that is, if Luther is a Lutheran, according to which Löhe constructed his Liturgy. Taken all in all, they advance so far towards Rome that we are not surprised that a German Lutheran theologian of soundest orthodoxy should write: "Löhe's Romanizing tendency showed itself already in his liturgical labors, and brought him to a plan for visitation of the sick *with anointing*."† In the *Correspondenzblatt*, December, 1857, Löhe published the plan of

*Ker., *History of Preaching*, p. 149.

†Private Letter, from which we are permitted to quote.

a liturgy for so-called "apostolical visitation of the sick" with anointing. A distinguished lady who was afflicted with an almost incurable malady, desired on her sick-bed to be treated in accordance with James 5 : 14 et seq. The anointing is to be performed with the following words: "*In obedience to the holy* command, I anoint thee herewith in the name of the Lord, of the Father†, of the Son†, of the Holy Ghost†. To him, the Triune God, be thanks and honor. But to thee come healing and peace if it be his holy will." In the year 1860 Löhe issued "*Rosenmonate heiliger Frauen*," which he wished to be read as morning lessons by female readers. In the same are also repeated the papal legends (Luther: Lügenden) of the saints; celibacy is designated as a "betrothal to God," as a holy work, etc, etc. Equally un-Lutheran is he in regard to the ministry: In *Aphorismus* he writes: "The office stands in the midst of the congregations like a fruitful tree which has its seed *in itself; it completes itself.* As long as the examination and ordination remain in the possession of the Presbytery, it is right, and can be maintained, that it complete and perpetuate itself, from person to person, from generation to generation. *Those who have it,* bestow it further, and he to whom it shall be further delivered by the possessor, has it also by divine sanction. The office is a stream of blessing which pours itself from the apostles upon their disciples, and from the disciples further, and so on down the ages," (p. 71) He also denied to congregations the right to choose their pastors. In "*Aphorismus*" he writes: "*The last judgment and the final decision* concerning the person to be chosen must be determined by him who has the commission, (the pastor). The work was always *his*, and to *his* love, wisdom and responsibility, *was committed* the measure in which the choice of the congregation takes place," (p. 58). "An unconditional right of suffrage of the congregation is not only unapostolic but in the highest degree dangerous," (p. 59).

Such are the principles, liturgical, doctrinal and practical, of the man whose Liturgy is commended to us through the Common Service. The reader who has intelligent interest enough to carry him to this point in the discussion has intelligent judgment enough to make his own comments.

But perhaps it may be profitable to learn just what favor Löhe's Liturgy met with, and the chief end he had in view in publishing a second edition. These are the opening words of the Preface: "Although this liturgy was received with general favor, yet scarcely a congregation, so far as known to the publisher, has adopted it for its own, in its original form. Practical use has been made of the book; often and more than is apparent they have gained instruction and advice from it—and the author is so completely satisfied with this blessing, that he has labored in the second edition with the special object in view to make his book more than ever properly adapted for the use above indicated. He wished that it might become a *manual* and *text-book* for such pastors as are inexperienced in liturgical affairs, and desire information on the subject. Hence the introductions to the separate parts; hence the completeness and fullness which made it desirable to issue the book in two parts; and hence the observations, and quotations of authorities. Although the publisher kept this his main design in view, yet he believes, nevertheless, that his book can be *actually used* in the congregations and their public worship just as it is, if they wish to. It presupposes in this case only what every book presupposes in those who use it, that one is intimately acquainted with its drift and contents." The book does indeed contain much valuable information, but to what extent it is used either in Germany or in America we know not. Prof. Lutz, who prepared the Hand-Agende for the Iowa Synod, writes that in so doing he followed Deinzer's edition of Löhe.

VI.

It remains to make yet another comparison. An examination of the table will show how closely both Löhe and the COMMON SERVICE (as compared with the Brandenburg-Nurenberg, the Mecklenburg and the Saxon) follow the Mediaeval Mass. The Preface to the COMMON SERVICE tells us: "There is an extremely close agreement between this first Prayer Book (Edward VI.* 1549) and the COMMON SERVICE. * * And should that Church (the Church of England) and her daughters return to

*Son and successor of Henry VIII. of England.

the use of the Book of Edward VI., as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the services of worship between the two daughters of the Reformation, who both have purified and then preserved the services of the Christian Church of the olden times."

The reader may be interested in ascertaining something about the history of the Book of Edward VI. The Protestant model adopted by Archbishop Cranmer and his co-commissioners was the Cologne Reformation, which appeared in an English translation in the year 1548. But this, in so far as it was used, was variously modified, rearranged and adapted; or as Archbishop Lawrence says: "Liberally imitating but not entirely copying."—(*Bampton Lectures*, p. 377). Or as Hardwick says: "Our own Liturgy is derived almost entirely from the ancient and mediaeval Liturgies, and in no inconsiderable degree through the medium of a Lutheran compilation."—(*Hist. Arts.*, p. 80). But it must be understood that this "Lutheran compilation" influenced the English Book relatively more in the occasional offices, than in the Sunday service. Hence Burbidge, an ardent Church-of-England man, says truthfully: "The Service of 1549 was the old Roman Liturgy revised."* At first the new book was generally accepted throughout the kingdom. But in the course of a few months objections began to arise, now from one quarter and now from another. Hence Burbidge says: "So that whilst the new Book of Common Prayer was publicly commended to the people as ordaining 'that nothing be read but the very pure Word of God, or what is evidently grounded upon the same,' a spirit of opposition to its instructions was being generally fostered."† Bishop Hooper preached against it before the King: "Great shame it is for a noble king, emperor, or magistrate, contrary unto God's word to detain and keep from the devil or his minister any of their good or treasure, as the candles, vestments, crosses, altars. For if they be kept in the church as things indifferent, at length they will be maintained as things necessary."‡ He also urged the King to change it. Finally

**Liturgies of the Church*, p. 172.
†*Liturgies of the Church*, p. 163.
‡Works, pp. 536, 554.

the King himself declared that he would have the Prayer-Book changed on his own authority.* Cranmer also soon came to see that alteration would have to be made, and so he sent a Latin translation to Martin Bucer, whom the Preface to the COMMON SERVICE calls a *Lutheran Professor*, and sought his judgment thereon. Blunt says with evident rage: "Bucer was perhaps the most violent of all apponents of the Prayer Book, publishing a 'Censure' of it in twenty-eight chapters just before his death in 1551, in which he condemns all ceremonies and customs derived from the ancient Services of the Church of England, from the Consecration of the Holy Eucharist to the ringing of church bells, of which with the want of imagination and musical ear so common among his class of Reformers, he had a great abhorrence"†—a statement manfestly too strong and revealing Blunt's well-known extreme High Church and Romanizing predilections. But it is true, Bucer, a Lutheran Professor, who even in England maintained pure Lutheran doctrine, did condemn many things as savoring too much of the service from which in so large part it had been taken, viz., the Romish Mass; and Bishop Burnet tells us that "almost in every particular the most material things which Bucer excepted to were corrected afterwards."‡ Burnet himself says of Edward's Book: "Several things had been continued in it, either to draw in some of the bishops, who by such yielding might be prevailed on to concur in it; or in compliance with the people, who were fond of their old superstitions."§ The history of the case shows conclusively that the book was not sufficiently *purified*, was not sufficiently *protestant*, for the evangelical sentiment of the Church of England at that time, albeit she had not advanced very far, neither has she yet advanced very far beyond the limits of the Papacy; and Burbidge is of the opinion "that the alterations were the independent work of the commissioners themselves, and were not the result of consultation with foreign divines," and yet he concedes the correctness of Burnet's remark about Bucer; nor are

*Strype's *Cranmer*, II. 663.
†Annot. Bk. Com. Pr. p. 20.
‡Hist. Ref. Vol. I. p. 405 Bohn's edition.
§Hist. Ref. Vol. 1. p. 404, Bohn's edition.

the two statements in opposition to each other. At all events the book was changed, and Burbidge says that the changes were so great that it is hardly possible to compare together the two Prayer Books of 1549 and 1552, and that the objections to the later book "are founded for the most part upon the supposition that the Roman Liturgy was the only orthodox guide which our reformers could use, and consequently that its principal features ought to have been maintained at all costs."* These statements, taken wholly from English sources, will convey to the reader a pretty clear idea of the Book of Edward VI., between which and the COMMON SERVICE the Preface declares "there is an extremely close agreement." We can assure the reader from personal examination that in our opinion the English Protestants did not misjudge the book. "The service of 1549 was the old Roman Liturgy revised,"—not much changed, not much protestantized, still closely conformed to the Roman Ritual. But the COMMON SERVICE is in "extremely close agreement" with the English Book.† *Ergo.*

But now in this closing decade of the nineteenth century the *English*-speaking Lutherans of America are asked to accept and to use a service in "extremely close agreement" with this book which the English rejected three hundred and forty years ago; and they are encouraged to do so on the ground that many of the most learned and devout members of the Church of England —Ward, Pusey, Keble, Blunt, *et al.*, we suppose—have desired to go back to the Book of Edward VI.;—just as though many such have not desired to go back, and as a matter of fact

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**Liturgies of the Church*, p. 172.

†Dr. Shields, whom Dr. Krauth pronounces "one of the most accomplished scholars in the Presbyterian Church," and who is known to be a very earnest advocate of the Book of Common Prayer, says: "The first Prayer-book of King Edward VI., in 1549, had scarcely been issued before it was eagerly assailed by the more evangelical reformers, its relics of papal superstition expunged, and the whole thoroughly reviewed and amended."—(Pres. Bk. Com. Pr., p. 64). Alt classes together the English Liturgy and the Mark Brandenburg of 1540, as those which are closely conformed to the Gregorian Ritual.—(*Christliche Cultus*, p. 160). If by "English Liturgy" he means the Book of Common Prayer, what would he say of the Liturgy of Edward VI.?

have gone back (Manning, Newman *et id omne genus*) to the Church of Rome;—just as though we did not know that even the Book of Common Prayer is generally regarded as one of the chief bridges over which they have accomplished such marvelous feats of tergiversation. Beautiful! beautiful, indeed! and inspired on all sides, no doubt, by the loftiest sentiments of Christian Union. But we surmise that it will be a long time before the "Church of England and her daughters return to the use of the Book of Edward VI., as many of her most learned and devout members have ever wished," and a still longer time before there will "be an almost entire harmony in the services of Worship between the two daughters of the Reformation," the Lutheran Church and the Church of England. But leaving the Book of Edward VI. to slumber peacefully with other Penates of the Church of England, we ask a question: Is there not a possibility that history may repeat itself? Do not like causes produce like effects? Are not like antecedents commonly followed by like consequents? And are not these questions all the more important, when we remember that the wisdom, the *learning*, the *devotional* feeling of our ancestors produced liturgies *not* in "extremely close agreement" with the manifestly and confessedly Romanizing Book of Edward VI.?

But a word yet in reference to the COMMON SERVICE. Compare it with the Roman Ritual; examine it by the light of the verdict so generally passed upon Löhe, with which it is so *nearly identical;* test it by the judgment which the English delivered against the Book of Edward VI., with which it is in "extremely close agreement," and you will discover that it *fully* represents the EXTREMEST form of Liturgy *now* known, or that *ever has been known*, in the Protestant Church. Test it by the Lutheran Liturgies of the sixteenth century, and you will declare that the Church which endorses and adopts it as exhibiting "The common consent of the pure Lutheran Liturgies of the sixteenth century," endorses and adopts a HISTORICAL MISNOMER, and by endorsing and adopting it as its own, places itself on the highest plane of the most *extreme* and *elaborate* Protestant liturgism.*

*The Preface mentions the Brandenburg-Nurenberg, the Wittenberg and the Saxon Visitation Articles (1533) as "Orders of great import-

Nor will it afford much relief to be told in a preface, that congregations may use *just so much* of it as they find profitable. Ecclesiastical bodies are judged by what they formally endorse and promulgate to the world in the body of a book of doctrine or devotion, and not by a qualification which may appear in an obscure preface which is seldom read. Besides, as Bishop Hooper said of the objectionable things in the First Liturgy of Edward VI., between which and the COMMON SERVICE "there is an extremely close agreement,"—"If they be kept in the Church as things indifferent, at length they will be maintained as things necessary," (Works, p. 534),—so it may come to pass among us, that the use of the COMMON SERVICE will be made the *test of loyalty* in the Lutheran Church. Already there have been intimations which point significantly in the direction of such a result.*

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ance," and the Saxon (1539), the Mecklenburg, the Lüneburg and Calenberg, as "standard." Will any one undertake to show that the COMMON SERVICE is not more *extreme* and more *elaborate* than any one of these seven?

* The *Lutherisches Kirchenblatt* (Reading-Philadelphia) of July 20, 1889, contains the following: "Dr. Wenner informs us that 'it was resolved by the General Synod to publish the Common Service in all editions of the Book of Worship, just as it was adopted by all the general bodies of the country. For practical reasons the old order of worship is still also printed for the time being (*einstweilen*, provisionally). But the principal point (*Hauptsache*) is, that no Book of Worship is to appear hereafter that does not contain the form of Worship of the sixteenth century, and that this is the form of Worship of the Synod, and also the only legitimate one.' " Inasmuch as the writer was not a member of the late General Synod (neither was Dr. Wenner), he will not undertake to interpret the action of that body. But he nowhere finds it stated in the Minutes that "the old order of service is still printed for practical reasons," that it is to be retained only *einstweilen*, that the COMMON SERVICE is "the form of Worship of the Synod, and also the only legitimate one." These are matters which the next General Synod may be called on to settle. Also sooner or later the General Synod may have to answer this question: Are those congregations which prefer to use the old order of worship, to be held in the disparaged relation implied in Dr. Wenner's interpretation—"for practical reasons,"—and in his statement that the COMMON SERVICE is "the form of Worship of the Synod, and the only legitimate one?" Shall a congregation in the Gen-

Now it is because of the facts recorded in sections IV., V. and VI. of this paper that the writer has not been able to give a *full* and *hearty* indorsement of the COMMON SERVICE. He cannot stand up and tell class after class of theological students, that the COMMON SERVICE "reproduces in English" "the common consent of the pure Lutheran Liturgies of the sixteenth century," when he knows *positively* that such is not the case. He cannot say to his brethren in the ministry, as others have said, Here you have a liturgy which was indorsed by Luther, Melanchthon, Bugenhagen, Osiander, Brentz, and other great leaders of the Reformation, when he is certain that they did no such thing; when he knows that Luther objected to such liturgical "prolixity," that Brentz advised against even that degree of fullness exhibited in the Palatinate (1560), and that neither Luther nor Osiander, nor Melanchthon, nor Bugenhagen, nor Brentz, ever put his hand to a liturgy, which in elaborateness and compositeness of structure equals the COMMON SERVICE. And to this attitude in relation to the COMMON SERVICE, the writer is brought, not by *hostility* or *indifference* to liturgy, or to liturgical worship, but by zeal for a true, genuine, historical Lutheran liturgy, which shall be adapted to this new ecclesiastical environment. He is conscious of standing on a liturgical plane fully as high as that of

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eral Synod be disparaged, proscribed, banned, impeached, for using a mode of worship which the General Synod itself has ordered? These are questions which strike at the very heart of Christian liberty

Moreover, it does not seem to be known, that nearly all the Agenda of the sixteenth century had *two* forms or orders of service. First, there was the fuller and more elaborate form and order for the cities and towns where there were schools, that is, where there was higher intelligence, and ample musical arrangements. Secondly, an abbreviated and simpler service for the villages and the country churches, where it was not possible to execute the more elaborate service. Therefore it is *legitimately* and historically Lutheran to have *two* forms or orders of service in the same book, and to have them exactly on the same level. Hence the General Synod, in restoring the old form of worship, and in putting it on *the very same level with the other*, acted more *Lutheranly* than she at the time knew. Her action was a vindication of the principle of Christian liberty in the matter of rites and ceremonies, and an assertion of the great law of adaptation.

the German Mass, or of the Brandenburg-Nurenberg, or of the Saxon, or of the First Wittenberg of 1533,—"used thereafter by Luther and Bugenhagen," and by the University of Wittenberg; and of the fact of his having occupied such a position in relation to liturgy for years—in so far as such a fact could manifest itself by *practice*, by *teaching*, and by public avowals,—a Lutheran congregation which he served as pastor, the faculties of two Lutheran colleges, and half a dozen classes of theological students, can bear testimony. But when he teaches those who are hereafter to minister at Lutheran altars, and to preach in Lutheran pulpits, that the pulpit must ever stand *above* the altar, and that preaching is to be their great, their *chief* work in the ministry, he is historically certain that he echoes the sentiment of Spener, Luther, Augustine, Chrysostom, Origen, Paul; yea, he *believes* of the Master himself. And so long as four-fifths of the American people are yet without the pale of the Church, he makes no apology for declaring his conviction that the function of the American pulpit and of the Sunday morning service, is as much the evangelizing of the masses as the edifying of believers.* Such are the views and convictions with which this

*It must be remembered that when the liturgies of the sixteenth century were composed, the ecclesiastical conditions in Germany were very different from what they are in America now. Then the entire population, except the Jews, were members of the Church by virtue of their Baptism, and the majority of them by partaking of the Lord's Supper. Then the chief mission of the Church was the edification of the children of the Church. In America the question is ever coming to the front, How is the Church to gain influence over the great unchurched masses? The chief organ of the most liturgical Protestant Church in America, has recently said: "Let us be brave enough to face the fact that the Church in the United States has no hold and is gaining none, on the city populations." It is well known that the Episcopal Church, to which reference is here made, has never had any hold on the masses in the country. The organ in question, *The Churchman*, after declaring, "Our so-called parochial system does not reach the masses of the people," and after deploring "the Church's most lamentable failure in this country," urges "the General Convention not to let matters of mint, anise and cummin exclude the weightier matter of consulting for the spread of the Gospel." In the October *Murray's Magazine*, Archdeacon Farrar declared: "If we consider the Parochial System adequate to the needs of these days we are under a complete delusion." "Func-

paper leaves its author. Should these views and convictions change, either upward or downward, either to the right hand, or to the left hand, the Church shall not be left long in ignorance of the fact.

It remains to add a few paragraphs in explanation of the subjoined table. The Mediæval Mass is taken, in the main, from the table given in Dr. Shields's "Presbyterian Book of Common Prayer," 1864. It is not given with quite the relative fulness of the other services. The Löhe is taken from the second edition, which differs in no essential respect from the third edition, of 1883. It contains three forms of the *Confiteor*: (a.) Döber (1525); (b.) Wittenberg (1559), Mecklenburg (1552), Wolffgang (1570); (c.) The Austrian (1571). The third edition has the Invocation "In the name of the Father," etc., and only one form of *Confiteor*, that of the Mecklenburg (which occupies the seventh column of our table) with additions. The Church Book of the General Council fills the third column. Part for part, form for form, and word for word, it is *almost* identical with the COMMON SERVICE. Perhaps the only difference that the common person would detect, is that in the place of the Offertory the Church Book instructs the congregation to sing Ps. 51 : 10–12.

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tions, and ceremonies, and services may be admirable in their place, but they will never do the work achieved either by Paul, or by Francis of Assisi, or by Wesley and Whitefield. Our Sunday services are delightful to the educated and the faithful; but the unanimous voice of a body of hard-working East-end London clergymen assures us that 'Neither in length, nor in structure, nor in language, is our liturgy adapted to the needs of the working-classes. It offers them that which they do not understand, and for which they do not care?'' ' One is tempted to ask, Would the Liturgy of Edward VI. be better adapted to these classes? Farrar proceeds: "An impressive or gorgeous ritual, to say nothing of its expensiveness, will never of itself fill any church, or produce any sort of effect upon them." It may be well for us to remember that we Lutherans have but few metropolitan churches, and that the great bulk of our people, and of those whom we may be expected to reach, in towns and villages, and in the country, are of the working classes. What these most need and most earnestly desire, is the plain preaching of God's word. They care but little for a particular set of views or practices. They will be most favorably influenced by personal contact of faithful, highminded, educated men who preach Christ in simplicity.

We invite special study of the second, third and fourth columns, for we assure the reader that in the parts only indicated by *name*, the correspondence is quite as close as it is in the parts fully written out.*

The fifth column is occupied by the German Mass (1526), which the Saxon Elector, by rescript, dated June 24, 1526, enjoined upon his pastors as the guide and model in holding their services.† Of the German Mass, Richter says, I. p. 35: "The following writing of Luther forms the basis of the Cultus in the Saxon countries." In the sixth column stands the great Brandenburg-Nurenberg, composed by Osiander and Brentz, and approved by Luther and Melanchthon (Dr. Horn, *Ch. Rev.* I. p. 272). Next to Luther's two services, it has ever been regarded as one of the most influential Liturgies of the entire Lu-

*We extract the following from the Minutes of the General Council, 1887, p. 23: "The text of the Common Service has been completed by the sub-committee of preparation, under the direction of the Joint Committee of the three General Bodies. The Joint Committee has acceded to the request of the General Council that the Nunc Dimittis be placed in the Post Communion Service. The changes made in the Morning Service as printed in the English Church Book, by the General Council when it adopted the German Kirchenbuch, and which were ordered to be introduced in the Church Book, are all included in the Common Service. Apart from these changes, the Common Service, which was intended to present the common consent of the pure Lutheran Liturgies of the sixteenth century, does not differ noticeably from the Church Book in any part of the service appointed to be said by the congregation. The congregations can, therefore, continue to use the copies of the Church Book in their possession until they are worn out, in so far as the Morning Service, including the Communion is concerned." Did the General Synod at Harrisburg, or at Omaha, suspect that there would be no "noticeable" difference between the Common Service and the Church Book? Had she been told the real facts in the case, would she have so precipitated the publication of the Common Service? We understand that a committee is charged with the task of translating the COMMON SERVICE into German. Why not adopt the General Council's Kirchenbuch at once, and be done with it? Cannot the people be told in plain words just what they are getting? Why should the churches incur the expense of getting out a book which will differ in no *noticeable* respect from one already in existence?

†Seckendorf, II. 9, XVI. The Elector also required that liberty should be allowed in the use of ceremonies.

theran Church. Klöpper calls it "the foundation of many other Agenda." Krauth says: "The Brandenburg-Nurenberg Liturgy of 1533 and the Saxon of 1539 belong to the greatest and most widely used Lutheran Liturgies of the sixteenth century." And again: "The Nurenberg and Saxon Orders were the most influential and widely used of the Lutheran Liturgies of the sixteenth century." (*Mercersburg Rev.*, 1869, pp. 603, 606). The Preface to the COMMON SERVICE calls it an "order of great importance." We have chosen the Mecklenburg for the seventh column, because it represents the fullest type of the sixteenth century, and is called "standard" by the Preface to the COMMON SERVICE, The Saxon, of which Dr. Krauth has just spoken so highly, fills the eighth column. It was composed by the theologians at Wittenberg, and approved by Luther. Daniel calls it "in the highest sense a genuine offspring of the Lutheran Church," (*Codex Lit.* II. p. 123), and selects it as the chief representative of the genuine old Lutheran Liturgy, p. 124. In the ninth column we have placed the Mark Brandenburg, which Daniel calls *Luthero-Romanizing*, and which Kliefoth calls *streng katholicirend*, and with the "prolixity" of which Luther found fault. It best represents the extreme of the reaction against the simplicity of Luther and the Wittenberg standard, which may now be easily ascertained by comparing the German Mass, the First Wittenberg (see p. 116), the Brandenburg-Nurenberg, the Saxon. If space would allow, we would cheerfully present the other two called "standard" by the Preface to the COMMON SERVICE, viz., the Lüneburg and the Calenburg. But the result would be only so much more testimony against the second, third and fourth columns. And beginning with Luther's German Mass (1526) and going on to the end of the century, through the seventy or more liturgies catalogued by Daniel, the exhibit would be in general the same. Columns two, three and four, would still hold the palm for elaborateness, "prolixity" and *Anhänglichkeit* to the Roman Ritual. For as Klöpper has justly said: "The most (*die meisten*) of the Kirchenordnungen of *Northern Germany*, and a few of France, had from seven to ten parts, and were quite simple. The Brandenburg-Nurenberg (1533), which became the foundation of many other liturgies,

Mediæval Mass.	Lœhe, 1852.	Church Book, 1868.	Common Service, 1888.
Invocation.	.....	Invocation.	Invocation.
Gloria Patri.	Exhortation to Confession.	Exhortation to Confession.	Exhortation to Confession.
Antiphon.	Adjutorium. Our help, etc.	Adjutorium. Our help, etc.	Adjutorium. Our help, etc.
Confession.	Versicle and response. I said	Versicle and response. I said	Versicle and response. I said
.....	Confession. [I will confess.	Confession. [I will confess.	Confession. [I will confess.
Absolution.	Confesional Prayer.	Confessional Prayer.	Confessional Prayer.
Introit (Anthem).	Absolution.	Absolution.	Absolution.
.....	Introit.	Introit.	Introit.
Kyrie.	Gloria Patri.	Gloria Patri.	Gloria Patri.
Gloria in Excelsis.	Kyrie.	Kyrie.	Kyrie.
The Lord be with you.	Gloria in Excelsis	Gloria in Excelsis.	Gloria in Excelsis.
And with thy spirit.	The Lord be with you.	The Lord be with you.	The Lord be with you.
Collect	And with thy spirit.	And with thy spirit.	And with thy spirit.
Epistle.	Collect.	Collect.	Collect.
Thanks be to God.	Epistle.	Epistle.	Epistle.
Gradual.	Hallelujah and Hymn.	Hallelujah with Psalm or	Hallelujah with Psalm or
Salutation.	Salutation.	..... [Hymn.	..... [Hymn.
Gospel.	Gospel announced	Gospel announced.	Gospel announced.
Glory be to thee, O Lord.	Glory be to thee, O Lord.	Glory be to thee, O Lord.	Glory be to thee, O Lord.
.....	Gospel read.	Gospel read.	Gospel read.
Praise be to the, O Christ.	Praise be to thee, O Christ.	Praise be to thee, O Christ.	Praise be to thee, O Christ.
The Nicene Creed.	The Nicene Creed.	The Apostles' Creed.	The Nicene Creed.
.....	The Apostles' Creed.	The Nicene Creed.	The Apostles' Creed.
.....	.....	Hymn.	Hymn.
Sermon.	Sermon.	Sermon.	Sermon.
.....	Votum.	Votum.	Votum.
Offertory.	Offertory.	Offertory.	Offertory.
Oblation.	General Prayer.	General Prayer.	General Prayer.
Sursum Corda.	Hymn.	The Lord's Prayer.	The Lord's Prayer.
.....	.....	Hymn.	Hymn.
.....	.....	The Lord be with you.	The Lord be with you.
.....	The Lord be with you.	And with thy spirit.	And with thy spirit.
.....	And with thy spirit.	Lift up your hearts.	Lift up your hearts.
.....	Lift up your hearts.	We lift them, etc.	We lift them, etc.
Preface, with	We lift them, etc.	Preface.	Preface.
Sanctus.	Preface.	Sanctus.	Sanctus.
.....	Sanctus.	Exhortation.	Exhortation.
.....	Exhortation.*	The Lord's Prayer.	The Lord's Prayer.
Commemoration of dead.	Consecration.	Consecration.	Consecration.
Words of Institution.	.....	.....	Peace of the Lord, etc.
Lord's Prayer.	Agnus Dei.	Agnus Dei.	Agnus Dei during
Priest's Prayer of Access.	Lord's Prayer.	Distribution.	Distribution.
Priest's Communion.	Peace of the Lord, etc.	Peace of the Lord, etc.	.....
.....	Distribution.	Nunc Dimittis.	Nunc Dimittis.
.....	Nunc Dimittis.	Thanksgiving Collect.	Thanksgiving Collect.
Thanksgiving.	Thanksgiving Collect.	.....	.....
Post Communion Anthem.	Benedicamus.	Benedicamus.	Benedicamus.
Ite, Missa est.	Benediction.	Benediction.	Benediction.
Benedicamus.	.....	.....	.....
Benediction.			
Finis Missae, Jno. 1–14.	*From third edition.		

Luther's German Mass.	Brandenburg-Nurenberg, 1533.	Mecklenburg, 1552, 1554.	Saxon, 1539.	Mark Brandenburg, 1540.
Hymn or Psalm.	"When the Priest comes to the Altar, he may say the Confiteor, or whatever his devotion suggests."	.....	.....	.....
.....		Exhortation to Confession.	.....	.....
.....		Adjutorium. Our help, etc.	.....	Confiteor.
.....		.....	.....	.....
.....	Introit.	Confession.	.....	.....
.....	.....	Confessional Prayer.	.....	.....
.....	.....	Absolution.	.....	.....
.....	.....	Introit.	Introit.	Introit.
.....	.....	.....	.....	.....
Kyrie.	Kyrie.	Kyrie.	Kyrie.	Kyrie.
.....	Gloria in Excelsis.	Gloria in Excelsis.	Gloria in Excelsis.	Gloria in Excelsis.
.....	The Lord be with you.	The Lord be with you.	.....	Dominus Vobiscum.
.....	.....	And with thy spirit.	.....	.....
Collect.	Collect.	Collect.	Collect.	Collect.
Epistle.	Epistle.	Epistle.	Epistle.	Epistle.
.....	Alleluia or gradual.	Sequence or Hymn.	Psalm or Hymn.	.....
Hymn.	.....	.....	.....	Hymn.
.....	.....	.....	.....	Hallelujah, Sequence.
.....	.....	.....	.....	Gospel, with
Gospel.	Gospel read.	Gospel read.	Gospel read.	Benediction.
.....	.....	.....	.....	.....
Creed Hymn.	Credo (Wir glauben).	The Nicene Creed.	The Nicene Creed.	The Nicene Creed.
.....	.....	.....	.....	.....
.....	.....	Sermon.	Sermon.	.....
Sermon.	Sermon.	Prayer.	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	Domine vobiscum (sung).
.....	.....	.....	.....	Offertory.
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	The Lord be with you.	.....	.....
.....	.....	And with thy spirit.	.....	.....
.....	.....	Lift up your hearts.	"After the Sermon, on festal days, and sometimes on Sunday, a Latin Preface may be sung."	.....
.....	.....	We lift them, etc.		.....
.....	.....	Preface.		Preface.
.....	.....	Sanctus.		Sanctus.
.....	Exhortation.	Exhortation.	Paraphrase of the Lord's	Prayer.
.....	.....	The Lord's Prayer.	Exhortation. [Prayer as an	Consecration.
The Lord's Prayer paraphrased	Consecration.	Consecration.	The Lord's Prayer.	Responsory.
Exhortation [with	Sanctus.	.....	Consecration.	The Lord's Prayer.
Consecration.	The Lord's Prayer.	Distribution, with	.....	Pax.
.....	.....	Agnus Dei.	Distribution, with	Agnus Dei.
Hymn.	Peace of the Lord, etc.	.....	Agnus Dei.	Collect.
Distribution, with	Distribution, with	.....	.....	Exhortation.
Agnus Dei, and	Agnus Dei.	.....	Thanksgiving Collect.	Distribution, with
Sanctus.	Thanksgiving Collect.	Thanksgiving Collect.	.....	Responsory or Hymn.
Collect.	Benedicamus.	.....	Benediction.	Thanksgiving Collect.
.....	Benediction.	Benediction.	.....	Benediction.
Benediction.	.....	Closing Verse.		
.....				

ordered nine parts. The Brunswick-Wolfenbuttel (1559 and 1615) has also nine parts. The Second Pomeranian, ten parts. The Mecklenburg (1554) has the same form in eleven parts, only that it begins with the Reformed Adjutorium and Deprecation, together with the Absolution."* A table that would include all or any great number of the Liturgies of Northern Germany would exhibit, as might be inferred from the discussion in section IV. of this paper, a good deal of variety; but "the common consent" would by *no means* exhibit the COMMON SERVICE; perhaps no more nearly exhibit it, than would the common consent of column five, six, seven and eight, for this group of four was more widely used and more influential, and in form and contents is more fully representative, than any other four that can be selected from the century. But compare it with columns two, three and four. The Mecklenburg (see Table) exceeds the maximum. Compare it with columns two, three and four. (c.) Take the average of columns five, six, seven and eight, and you will have about the average of the liturgical practice of Northern and Central Germany in the sixteenth century, when the entire population, except the Jews, were regarded as Christians. Compare this average with column *four*, the *proposed* liturgical practice of the Lutheran Church in America in the nineteenth century, when four-fifths of the population are yet to be reached with the Gospel. Beginning with the German Mass and taking

*This note from Klöpper's Symbolik, p. 166, is worthy of careful study, (a.) It says the most of the liturgies of North Germany are really simple. Will any one call columns two, three and four, simple? (b.) It says the liturgies contain from seven to ten parts. Then eight and a half would be the average. The Brandenburg-Nurenberg (see Table) rises above the average. Yet compare it with columns two, three, and four. The Mecklenburg (see Table) exceeds the maximum. Compare it with columns two, three and four, (c.) Take the average of columns five, six, seven and eight, and you will have about the average of the Liturgical practice of Northern and Central Germany in the sixteenth century, when the entire population, except the Jews, were regarded as Christians. Compare this average with column *four*, the the *proposed* liturgical practice of the Lutheran Church in America in the nineteenth century, when four-fifths of the population are yet to be reached with the Gospel.

all the liturgies of Northern and Central Germany, which can lay any *just* claim to the rank of being *standard*, we give it as our deliberate judgment that no fair and rational combination of anomalies and variations with fixed and common parts, will produce a liturgy exactly correspondent to the COMMON SERVICE. But granting that by some sort of editorial legerdemain, such a result might possibly be achieved, could a liturgy *obtained in that way*, be regarded as the "*normal Lutheran Liturgy*," and would it be *accepted* as the Liturgy of the "common consent?" Or if refuge should be taken under that convenient modification of the rule: "Where there is not entire agreement among them, the consent of the largest number of those of greatest weight," we are willing to bring out the four called "standard," by the Preface to the COMMON SERVICE, and to add to them Luther's German Mass and the "three Orders of great weight." But then we will throw down the gauntlet, and will say outright, Make the COMMON SERVICE out of these eight, who *will*, or CAN, or DARE.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

J. A. HILL & CO., NEW YORK.

The Lutherans in America. By Prof. E. J. Wolf, D. D., Gettysburg, Penna. With an Introduction by Henry Eyster Jacobs, D. D. pp. 544.

This volume comprises twenty chapters, varying from 7 to 50 pp. each. Lutheranism in this country is very properly prefaced by three chapters on the Church in general, the Reformation, and the origin, etc., of the Evangelical Lutheran Church. In the first of these chapters we have the design and indestructibility of the Church—her gradual decay and corruption, culminating in a deep-felt need of, and earnest calls for a reformation, and protests against the prevalent corruptions. Chap. II. gives the various providences concurring to produce the Reformation—the preparation of Luther for the critical hour, by the soul-struggles through which he passed before his feet were placed on the solid Rock,

and the new song of justification by faith gave utterance to the joy of of his heart in,

"Ich habe nün den Grund gefunden,
Der meinen Anker evig hält"—

the principle of the Reformation—its commencement and triumph. Chap. III. shows that the Lutheran Church was brought into existence by divine providence—points out the causes to which Luther's success is attributable—explains the titles of the Evangelical Church—and gives a brief sketch of Luther's most prominent co-laborers.

The IV., V., VI. and VII. chapters present us with a graphic sketch of the immigration to this country of Lutherans from Holland, Sweden and Germany—the religious persecutions which many of them endured in their native land—their immigration to America for conscience' sake—their early struggles and trials arising from renewed persecutions by the Dutch Calvinists, from confiscation of their property and even banishment, from the interruption of communication with the mother country, on account of poverty, oppression, wrongs, starvation, from the want of religious books and teachers, from their frequent failures to procure them, and from their dispersion over so wide an extent of territory. These chapters are full of thrilling interest, stirring the soul in its deepest recesses, sometimes to holy indignation, and then again to a noble purpose to labor and endure for the mother Church of the Reformation.

Chap. VIII. bestows a noble tribute to the learning, piety, and earnest zeal and self-sacrificing labors and hardships endured by Muhlenberg and his colleagues in laying the foundation of the Lutheran Church in this country. It tells also of their enemies and opposition, of their harmony among themselves, their popularity and wonderful success, the introduction of a common Liturgy, and the formation of the first synod in 1748. Then follows, in Chap. IX., an account of the ravages and devastations of war from the outbreak of the French-Indian war through the Revolution to the inauguration of President Washington, showing its effects upon the churches, in secularizing the ministry, in the dearth of faithful pastors, in scattering and disbanding congregations, in the ruin of houses of worship, in the introduction of all kinds of immorality, infidelity and rationalism, in retarding education, besides poverty, internal dissensions and widespread and deep-rooted indifference to religion. But a blessed change comes—the gold is purified in the crucible. Faithful pastors multiply, missionary labors are again resumed, new congregations are organized, new and vigorous life is being felt in the churches, four new synods spring into being in New York, in the Carolinas, in Ohio, and in Maryland and Virginia.

Chap. X. brings us to the formation of the General Synod in 1821. Upon this soon follows the establishment and opening of the theological Seminary at Gettysburg in 1825 and 1826—and a little later, a classical

school in the same place, which soon grows into Pennsylvania College. Then follow in rapid succession, education societies, an increase of the ministry, missionary organizations, Sunday-schools, church-literature, a general spirit of revival, the formation of new district synods, and the growth of the general body, aggregating in 1860, 26 synods spread over almost our entire Union, and comprising two-thirds of the Lutheran Church in this country. But a sad reverse follows. The outbreak of the Civil War causes the withdrawal of the synods south of the Potomac. Two divergent tendencies in the general body culminate in its disruption at Fort Wayne in 1866. The chapter closes with the present strength of the General Synod.

Chap. XI. gives the history of the Independent Synods—the Tennessee, the Joint Synod of Ohio, the German Synod of Iowa, the Buffalo, those of the Norwegians and Danes, and the Icelandic Association: their origin, trials, growth, institutions, missionary labors, doctrinal position, present strength, etc.

Chap. XII. gives an account of the early immigration to this country of the so-called Missourians, and of their organization into congregations under their first and most prominent leaders—Stephan, the two Walthers, Grabau, Wyneken, Sihler and Loehe. Also the formation of the Missouri Synod in 1847, and of the Synodical Conference in 1872—their labors, controversies, institutions, unprecedented growth, publications, and numerical strength.

Chap. XIII. relates the origin of the General Council; its early hope and anticipation of uniting all the divisions of the Lutheran Church in this country into one general and harmonious organization; its failure in realizing this hope; its difficulties; its doctrinal basis; the Four Points; its collegiate, theological and eleemosynary institutions; its progress and numerical strength. It also makes honorable mention of the New York Ministerium, the Pittsburg Synod with her children, the synods of Canada, Texas, and Minnesota, and the Swedish Augustana Synod.

In Chap. XIV. we have the origin, formation, doctrinal basis, institutions, labors, and prospects of the United Synod of the South.

Chap. XV. pays a merited tribute to the Lutheran Church as a Church of Culture both in the old and new world. The Reformers all occupied University chairs. Muhlenberg and his colleagues, education, academies, colleges, theological seminaries, female seminaries, parochial schools, the education of orphans, catechisation; Lutheran publicacations and periodicals.

Chap. XVI. is devoted to the Lutheran Church and Missions. It repels and shows the falsity of the charge, that "the conversion of the heathen occupied no place in the thoughts of the great leader of the Reformation," and that "the followers of Luther for more than a century entertained the same prejudice against missions." The Danish-

Halle missions in India antedate those of the Church of England by a full century; and the Canstein Biblical Institute founded at Halle for the circulation of the Scriptures was ninety-six years in advance of the British and Foreign Bible Society. Lutheran missions in India and Africa. The present Home Missions of the Lutheran Church.

The indebtedness of other churches to the Lutheran, especially the Episcopal Churches of England and the United States, the Methodist Church, and those of the Presbyterian and other Calvinistic bodies, the German Reformed and the Moravians—for their creeds, liturgies, translation of the Scriptures, etc.,—form the theme of Chap. XVII. The Lutheran Church the mother of the Protestant Churches—not a sister among sisters, but the mother of them all.

Chap. XVIII. on the distinguishing doctrines and features of the Lutheran Church, is itself well worth the price of the book. It points out the comprehensiveness, the breadth, the fulness, and the Scripturalness of the Lutheran system. Also, wherein she differs from the Roman Catholic Church; as well as from all other churches "which in any way limit mercy or make grace contingent upon aught but Word and Sacrament." These differences are succinctly noticed as they relate to the assurance of salvation based on apostolical succession, election, the mode of baptism, inward consciousness, personal efforts, repentance, and reformation. These differences are again shown as they relate to a limited atonement, to infant baptism, to the sacraments, to baptismal grace, to the Person of Christ. Her pure, scriptural Liturgical service, the purity with which she holds the doctrine of justification by faith, her observance of the Christian Church-Year, and her childlike, calm and cheerful faith and frame of mind, are all pointed out as distinguishing features of the Lutheran Church.

Chap. XIX. points out the strength of the Lutheran Church in the United States and Europe. It finds her strength not only in the number of her ministers, congregations, and communicants, but more significantly in the fulness and emphasis with which she preaches the truth as it is in Jesus, in the clearness with which her faith is defined and the fulness with which it is set forth, in her Symbols; in her great devotion to the instruction and indoctrination of her youth; in the general prevalence and growth of liberality amongst her people; in her educational institutions; her Publishing Houses, and her literature sent forth in some six or seven different languages.

The volume closes with Chap. XX. on the future of the Lutheran Church in America. This chapter gives a number of sound and prominent reasons which unmistakably indicate the future increasing prosperity, and the expansion and prevalence of the Lutheran Church throughout this entire country.

In writing this book Dr. Wolf has done the Lutheran Church a good service. It ought to find its way into every Lutheran family. Besides,

it will prove a blessing to those of other communions, especially by enabling them to make a truer estimate of the mother Church of the Reformation. We bespeak for the book an extensive circulation.

"Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Form'd thee for his own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes." H. ZIEGLER.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Viking Age. The Early History, Manners and Customs of the Ancestors of the English speaking nations. Illustrated from the Antiquities discovered in mounds, cairns and bogs as well as from the Ancient Sagas and Eddas. By Paul B. Du Chaillu, author of "Land of the Midnight Sun," etc. With 1366 Illustrations and Map. Two Vols. 8vo. pp. 591, 562.

The subject matter, the story told, and the execution combine to make this the gem of the season in the book world. Its peculiar interest is that it traces the cosmogony and mythology, life, religion, laws and customs of the progenitors of the English-speaking nations of to-day. For whence have come the energy, the courage, the progress and prosperity, the sea-faring and self-government which everywhere mark English-speaking communities, except from the glorious and never-to-be-forgotten countries of the North, the birth-place of a new epoch in the history of mankind.

No land has bequeathed to us a literature, giving so minute and comprehensive an account of the life of a people. The original records are indeed far away. "The parchments upon which the history of the North is written, are begrimed by the smoke of the Icelandic cabin and worn by the centuries which have passed over them," but the author has spent eight years and a half in collecting, studying and sifting them, and converting the Sagas and Eddas into a readable and fascinating book. With characteristic faithfulness he has not been content with the translations of other persons, but has in every case gone to the original documents and adopted his own rendering of them.

It is not a work with a continuous story. It is too comprehensive and encyclopædic for that. But it is a mass of well-selected and well arranged material covering the origin of the Norse people, their earliest antiquities, their stone, bronze and iron ages, their superstitions, their legends, their gods, their family life, their slavery, their weapons, wars, fleets, occupations, architecture, feasts, sports, poetry, music, the expeditions and great deeds of the Vikings, and finally their discovery and

settlement of Iceland, Greenland and America. The illustrations, which are of superior quality, would alone form an extensive library. The whole makes a magnificent addition to our historical literature.

History of the United States of America during the first Administration of Thomas Jefferson. By Henry Adams. Two Vols. pp. 446, 456.

Comparatively few Americans are familiar with the new departure in the Republic which was inaugurated by the administration of Thomas Jefferson, a revolution which the philosopher President described eleven years after his retirement from office "as real a revolution in the principles of our government as that of 1776 was in its form." His was "the first administration," it has been well said, "democratic in spirit, if not in name." The reading public will be sure to welcome a work specially devoted to the history of that administration, written in the spirit of judicial fairness and giving abundant evidence of painstaking thoroughness in the investigation of Spanish, French, British and American archives.

To many the political characteristics of this eventful and brilliant period of our government, will be the matter of chief interest, the conflict between federalism and republicanism, the acquisition of Louisiana, the progress made in the restriction of slavery, while others will experience strange sensations as they read the graphic review in the six initial chapters, of the physical, economical and intellectual conditions of the country at the beginning of this century; a review which shows that our astounding progress began only with the century.

"Except in political arrangement the interior was little more civilized than in 1750." "With the exception that half a million people had crossed the Alleghunies and were struggling with difficulties all their own, in an isolation like that of Jutes and Angles in the fifth century, America, so far as concerned physical problems, had changed little in fifty years." "The voyage to Europe was comparatively more comfortable and more regular than the voyage from New York to Albany, or through Long Island Sound to Providence."

In view of the immense obstacles of nature, the experiment of a single republican government was deemed hopeless. Physical contact alone could make one country of the isolated empires, and physical contact was deemed impossible by the wisest men of the year 1800. "In becoming politically independent of England, the old thirteen provinces developed little more commercial intercourse with each other in proportion to their wealth and population than they had maintained in colonial days. Each group of states lived a life apart." When in the summer of 1800 the government was transferred to what was regarded as a fever-stricken morass, the half-finished White House stood in a naked field overlooking the Potomac, with the awkward Department buildings near

it, a single row of brick houses and a few isolated dwellings within sight, and nothing more, until across a swamp, a mile and a half away, the shapeless, unfinished Capitol was seen, two wings without a body. Never did hermit or saint condemn himself to solitude more consciously than Congress and the Executive in removing the government from Philadelphia to Washington; the discontented men clustered together in eight or ten boarding-houses as near as possible to the Capitol, and there lived like a convent of monks, with no other amusement or occupation than that of going from their lodging to the chambers and back again."

Philadelphians will feel complacent over the admission that their city in 1800 was the intellectual centre as well as the capital of the nation, and that it had at that time "gathered a more agreeable society, fashionable, literary and political, than could be found anywhere, except in a few capital cities of Europe" And Pennsylvanians generally will once more see good grounds for the distinction given their Commonwealth as the Keystone State.

Word Studies in the New Testament. By Marvin R. Vincent, D. D. Vol. II. The Writings of John: The Gospel, The Epistles, The Apocalypse. pp. 607.

We have been waiting impatiently for another volume of this valuable work, which offers very substantial assistance in getting at the clear meaning of biblical terms. Its character is intermediate between a Lexicon and a Commentary. It takes up, like the former, individual words, but instead of following an alphabetical order, it follows the order of their occurrence in the text, paying little attention to the connexion, and not confining itself, like Cremer's Lexicon, to terms of special importance, nor to difficult passages.

Helpful as the work must prove, as well to the unlearned as to students, its scope is not such as to render either Commentary or Lexicon superfluous. It deals with verbal interpretation, the unfolding of the thought being incidental. The peculiar interest and importance attached to a word, as it is traced through its classic sense and its Septuagint and Apocryphal use, is brought out notably in the discussion of ὁ λόγος, to which are given ten pages.

Like nearly all helps to Bible interpretation this fails us just in a number of those passages where help is especially desired. Take, as an instance, πεπληρωμένη which is a favorite word with John, but the exact sense of which is in certain passages somewhat obscure. Its occurrence in John 3 : 29 is not mentioned. At 7 : 8 the reader finds only this: "Lit., *has been fulfilled.* So Rev., *is not yet fulfilled.*" At 15 : 11 simply, "Rev., more correctly, *may be fulfilled.*" At 1 John 1 : 4, "More correctly, *fulfilled.*"

The desire of having the chapter indicated at the head of each page must be shared by every one who uses the work.

The present volume deals exclusively with the writings of St. John. Volume I. covered the Synoptic Gospels, The Acts, and The Epistles of Peter, James and Jude. We hope that a third volume devoted to the writings of Paul will not be long delayed.

A. C. ARMSTRONG & SON, NEW YORK.

On sale by J. B. Lippincott Co., Philadelphia.

Systematic Theology. A Compendium and Common-Place Book Designed for the Use of Theological Students. By Augustus Hopkins Strong, D. D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Second Edition, Revised and Enlarged. pp. 750. $5.00.

The thinking world has not outgrown theology. It is but a few years since this solid octavo of nearly 800 pages of rigorously condensed and closely printed matter, was first published, and it was not even intended for the public market but as a handbook for the use of students for the ministry, and now a second edition is called for. In the meanwhile Dr. Shedd's great work has appeared and commanded a wide circulation.

And its popularity is not due to any "New Theology" in it. While abreast with modern theological opinions, the work is a compendium of the old faith of Christendom, presented in fresh forms and with an irenic temper. There *is* no new theology. There can be no progress in revealed truth, that is, no new discoveries, such as are witnessed in the domain of mechanics or of natural science.

Old theories, long forgotten, turn up once again from time to time and seek favor by the claim of novelty and progress, but the church historian is not deceived by the modern dress in which they appear.

In theology what is true is not new, and what is new is not true. There may be new applications of old doctrines, adaptations to changed conditions of life and to new modes of thought, as there may be development into larger and clearer statements, but the truth of God remains *quod semper, quod ubique, quod ab omnibus creditum est.*

Dr. Strong's work is throughout one of great merit, and must prove a valuable help to clear thinking and to a thorough knowledge of Scripture. He has subjected the first edition to a careful revision and added more than seven hundred new references and quotations. For a more extended notice our readers are referred to the January issue of the QUARTERLY, 1887.

The Human Moral Problem. An Inquiry into Some of the Dark Points Connected with the Human Necessities for a Supernatural Saviour. By R. R. Conn. pp. 69.

A somewhat unusual feature of this little work is the form of Questions and Answers in which it is written. Another mark is the some-

what unusual effort of a layman to enlighten the world on some of the dark religious problems, with which the best trained theologians of the ages have grappled. Such a writer has naturally a good deal to say about logical absurdities and physiological impossibilities. What his sweeping judgments may be worth can be inferred from the following question and answer: "What then are we forced to believe?" *Ans.* That the claim made by some theologians, that there is in human nature a general spirit of rebellion against God that makes us delight in being disobedient for its own sake, is not true." To such a philosopher, Frederick the Great would have observed: "Er kennt the infame Raçe nicht."

Imago Christi: The Example of Christ. By Rev. James Stalker, M. A., Author of "The Life of Jesus Christ," "The Life of St. Paul," etc. Introduction by Rev. Wm. M. Taylor, D. D., LL. D. pp. 332.

Christ is here presented as our example in the home, in the State, in the Church, as a friend, in society, as a man of prayer, as a student of Scripture, as a worker, a sufferer, a philanthropist, winner of souls, preacher, teacher, controversialist, a man of feeling, and as an influence. After an excellent introductory chapter on Thomas à Kempis' *Imitation of Christ*, he treats of the Saviour's example, in the different aspects just named, in a devout and loving spirit, and with such clearness and suggestiveness, that the reader will not fail to be impressed and benefited. It is much in the same tone as the world-famed book of Thomas à Kempis, and like it will conduce to devout and reverent thought.

The Salt-Cellars. Being a Collection of Proverbs, together with homely Notes thereon. By C. H. Spurgeon. pp. 334.

This collection of proverbs,—some of them quaint, many of them familiar, a large portion of a "scriptural sort," and all of them well-chosen—is arranged in alphabetical order. Those in this volume begin with A and end with L, and the remainder will likely be included in a second volume. Most of the "homely notes" are just to the point and very suggestive. We give an example:

Proverb: "He who cannot swim should never dive."

Note: "Keep out of matters with which you are not practically acquainted. In business do not run risks to which you are not equal. In theology do not go into speculations which carry you away."

Here is another:

Proverb: "He's a mouse who feeds on other people's cheese."

Note: "Shame on able-bodied men, who live upon their wives, or pick up the doles of charity. We libel a mouse in likening such a

wretch to it. Such fellows want the old Dutch system tried on them: —to be put in a cell, into which the water comes so fast that they can only save their lives by pumping as hard as they can. What a picture it would be to see them taking to the pump when the water was nearly up to their necks!"

The proverbs have the three essentials of "shortness, sense and salt," and the same may said of Mr. Spurgeon's notes on them.

The Sermon Bible. Psalms LXXVII. to Song of Solomon. pp. 476.

This is the third volume of the "Sermon Bible" series. The first ended at 2d. Samuel and the third with Psalm lxxvi. It will be seen, from the ground covered, that these cannot be full sermons on the successive passages. They are, in fact, extracts from printed sermons, usually one on a text of Scripture, sometimes more than one, but seldom is any single selection more than a page in length.

Helps for the preacher are multiplying, some of them good, others not. These books will prove useful in suggesting methods of treatment or starting the mind on a line of thought. They represent an immense amount of sermon reading and a wide acquaintance with sermonic literature. Chief among their good features are the references to sermons and books given with the texts.

FUNK & WAGNALLS, NEW YORK.

A Manual of Introduction to the New Testament. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. Two Vols. pp. 420, 426. $2.00 per vol.

The object of the learned author in the preparation of this work was to furnish a manual characterized by the best methodical arrangement. It is based on the view that the main thing in an Introduction to the New Testament is neither criticism nor apologetics, but "the actual initiation into a living, historical knowledge of Scripture."

It presents first in brief review the Science of Introduction in Patristic, Mediæval and Reformation times, the methods and results of Richard Simon and J. D. Michaelis, Semler, Eichhorn, De Wette, and others. A section is devoted to the Tübingen School and its opponents, and another to the Present State of the Science. Then follows a critical examination into the History of the Origin of the New Testament Canon, after which comes an exhaustive treatise of the Apostle Paul and his Epistles with an analysis of their contents.

The second volume opens with a review of the Epistle to the Hebrews, its Authorship, Readers and Analysis. Next follows the examination of the Revelation of John, the Brethren of Jesus, the Catholic Epistles and the Historical Books.

The work closes with an Appendix giving a minute and most instructive History of the "New Testament Text," its external form, divisions,

corruptions and emendations, an enumeration of the principal manuscripts, their characteristics, &c., with an account of the Ancient Versions, and finally a review of the Printed Text and Text-Criticism and the Philological Elaboration of the Text.

A more thorough and valuable work in this domain is not in existence. Its equal is not to be found in the English language. It covers a subject of the greatest importance and it is treated by a careful and independent judgment and by a mind in sympathy with the Scriptures. Though in the main a work for students, the intelligent lay-reader will find in it a mine of profitable instruction.

HUNT & EATON, NEW YORK.

The Lesson Commentary. On the International Sunday-School Lessons for 1890. By Rev. Jesse L. Hurlbut, D. D. pp. 340.

The Sunday-school teacher of to-day cannot complain that he is left to his own resources in preparing for his class. Even if he has no access to commentaries, he can have what he wants more ready to hand. Besides the lesson helps of his own denomination, there are other periodicals which, week by week and month by month, furnish him with comments on the lessons. And, if he wants them in convenient form for the whole year, he can have them in such a volume as the one before us. It has been prepared with evident care under the general supervision of the editor but on the principle of the "division of labor," no less than seven men taking part. But well as they have done their work, it is not adapted throughout for all denominations but only for the one it represents. The denominational helps must, after all, take the lead with the teacher who would be true to the doctrines of his own Church. For example, the lesson for Oct. 12th, on the Lord's Supper, makes it merely a commemorative feast. There is not a word about it as one of the *means of grace*, and the rich, comforting doctrine of the Lutheran Church concerning it finds no favor. In this lesson, at least, the book will not do for the Lutheran teacher. It has several good maps and is well illustrated.

The pamphlet of *Supplemental Lessons for the Sunday-School* by the same author, is a *multum in parvo* of Biblical instruction—an excellent little hand-book for the teacher on matters geographical, biographical, historical on the Bible as a book and the books of the Bible, and other aspects of instruction supplemental to the usual lessons.

Old Heroes. The Hittites of the Bible. By J. N. Fradenburgh, Ph. D., D. D., Member of the American Oriental Society, etc. Author of "The Bible Illustrated," etc. pp. 166.

Repeatedly mentioned in the earlier history of the Bible, and briefly referred to in the classics, the Hittites, once the mightiest of nations, whose empire extended from the Nile to the Euphrates, and who, according to Gladstone, took part in the siege of Troy, were for more

than two thousand years unknown to historical writers. Now the discovery and decipherment of the monuments offer striking and abundant confirmation of the allusions of the Scriptures to this ancient race. The skeptical sneers which these references formerly provoked, and the charge of their "unhistorical" character, are effectually confuted by these brief pages. The reader, upon laying down this modest volume, will heartily agree with the author that the exercise of a little more scholarly caution in the announcement of discoveries of biblical mistakes and inaccuracies, is very desirable alike in the interests of truth and of the reputation of scholarship.

The Gospel in the Book of Numbers. By Rev. Lewis R. Dunn, D. D.

This is a homiletical commentary. Chiefly it consists of exhortations. The diction is not always elegant. The thought is sometimes crude. As the reader "follows carefully through these pages to see how precious and sparkling are the diamond truths which throw their deathless lustre on our souls," he comes upon much that probably was never in the mind of the author of the book of Numbers. But on the commonly received principle that the words of the Bible are unlike the words of other books and can be held to mean any thing and everything moral and evangelical that can be forced into them—the test of the correctness of an interpretation being the fitness of what is taught to edify—this book may pass with others. As usefulness does not always depend on scholarship, it may do an excellent service. Its teachings are bold, strong, clear and persuasive, and will not fail to be interesting to a large class of readers. J. K. D.

The Man of Galilee. By Atticus G. Haygood. pp. 156.

The substance of these apologetic lectures was originally given by Dr. Haygood to his classes at Emory College. They deal with the old questions, "Did the Evangelists invent Jesus?" "Is Jesus an ideal Jew of the time of Tiberius?" "Jesus and Myths," "The Son of Man and Sin," "Jesus the One Universal Character," &c., &c. The author grasps the force of the current objections of unbelief and disposes of them with great learning, close argument and a clear and sprightly style. As a clever, popular defence of the faith it deserves a wide circulation, and it is sure to make interesting and profitable reading.

The Book Divine; or, How Do I Know the Bible is the Word of God? By Jacob Emory Price. pp. 194.

The principal proofs offered in successive chapters is its unity amid variety, its harmony with profane history and with physical science, the prophetic element and the central person and life, Jesus Christ. A cue to the scientific quality of the volume is the statement in the preface that it is composed of a series of Sunday evening lectures, delivered in

the course of ordinary religious services, "delivered for the greater part extemporaneously and reported stenographically."

The explanation of the conflict between religion and science on the ground that scientists employ the faculty of reason, while religion, assigning to reason its proper realm, calls into exercise largely the faith faculty, is not likely to convert many skeptics.

HOUGHTON, MIFFLIN & CO., BOSTON AND NEW YORK.

The Church in Modern Society. By Julius H. Ward.

There can be but few earnest Christians in the United States who do not know something of the hinderances to Christian work caused by what is mentioned in this volume as over-much individualization. Individualization is desirable, one of the best products of the Reformation. During the Middle Ages the Church reigned supreme and was despotic, keeping the state, the family and the individual out of their proper fields. But at present, under the rule of voluntaryism, prevalent in this country, the "institutional Church," as the author calls it—which we understand to be much the same thing as the Church considered as the Church—has been lost sight of, to such an extent has it been broken up into competing bodies, some of them minutely small. The book before us argues that the need of our time and country is the re-establishment of a right balance between the Church and the individual, the individual to retain his freedom, at the same time the Church to retain its integrity. It is an argument for co-operation, that the "collective Church"—the Church as made up of all the denominations—may present an undivided front before the world and so exert the moral and spiritual influence which it ought to exert, a function of the Church with which neither the state, nor the family, nor the individual can dispense. There is much excellent suggestion in the book before us; its main defect is that it takes much the same position as the American House of Bishops in their Declaration of 1886. The stoutest adherent of any of the denominations cannot but find its argument exceedingly liberal and persuasive; but it is quite apparent that even Mr. Ward, who would give up for the sake of unity all other unessentials, cannot yield the "historic episcopate." J. K. D.

The Struggle for Immortality. By Elizabeth Stuart Phelps.

It is a question whether what life the chapters of this book might have had as contributions to the *North American Review* and the *Forum*, in which magazines many of them have already appeared, was not all that they deserved. Undoubtedly there is much force in the language; some of the paragraphs are brilliant; and the author's purpose appears generally that of an intellectual, noble, Christian woman. But she has such a habit of overstatement as spoils all. The argument which runs through the disconnected chapters is difficult to follow, if it

exist. Meanwhile smart things are everywhere on the surface. "A damned baby at best was a theory. Nobody ever saw one." "We care no more whether we are to be punished for the sin of Adam, having enough of our own to look to." "We do not hold that the Almighty troubled himself about the cloak that Paul forgot at Troas. No exegete calls the All-wise Being to account for the discrepancies between Matthew and John." "Robert Ingersoll is the direct descendant of the Westminster Confession." "It is an undecorated fact that if Jesus Christ were to enter almost any of our influential churches to-day, he would be shown into the back gallery." "It is a well-known fact that ardent workers in the temperance movement find the grog-shops and the churches their chief obstacles. You soon learn to count the liquor-dealer and the communicant almost equally out of rank with you in your solitary battle." Tastes differ, but while we acknowledge that such a way of putting things, as the above quotations exemplify, may be impressive, we do not admire it; nor do we believe that it can have much influence, except on such readers as prefer the sensational to the true. As that class however is large, Mrs. Phelps' book may be popular.

J. K. D.

American Religious Leaders. Jonathan Edwards. By Alexander V. G. Allen, D. D.

This volume is interesting as a biography. Jonathan Edwards graduated from Yale College in 1719 when sixteen years of age. After some years, during most of which he was tutor in Yale College, he became in 1727 the colleague of his grandfather, Rev. John Stoddard, pastor of the Congregational Church of Northampton, Mass. There he married Sarah Pierrepont, a woman of extraordinary beauty and accomplishments as well as piety. In Northampton Edwards preached with much success—a marked revival, known in the history of New England as the "great awakening," beginning under his ministry—until 1749, when by a large vote of that congregation his relation to them as pastor was severed on account of trouble growing out of a case of discipline. In 1751 Edwards removed to Stockbridge, where he labored as a missionary among the Indians, at the same time preaching to a small congregation of whites at the settlement. In 1757 he was called to succeed his son-in-law Rev. Aaron Burr in the presidency of Princeton College. But he had hardly more than taken his place in that institution before he died, 1758.

But it is chiefly as a criticism of Edward's writings that Prof. Allen's book is interesting. In his secluded home on what was then the extreme western edge of civilization, with no companions who were his equals and small access to books, Edwards thought out a philosophical and theological system, which will make his name famous so long as American literature lasts. He was a thinker from his boyhood, projecting great works on the Mind and on the Natural Sciences, while still a col-

lege student. It is a striking fact, that such a man, as he afterwards became, should in his boyhood have given promise in so different a field, writing "an elaborate and instructive account of the habits of the field spider, based upon his own observation." He was ever a controversialist, and even in his sermons presented and defended his theories, so that they must still be read in order to a full understanding of what Edwards taught. To say that, notwithstanding their didactic nature and although read closely from the manuscript with little or no gesture, those sermons when delivered "thrilled" his congregation, and that unlike most sermons coming down to us from the past they have "the fire of life and reality still burning in them," is to give them high praise, which however is no more than they deserve. Edwards wrote many treatises, of which the best known is, of course, that on the Will, published in 1754, though many will agree with Prof. Allen in giving a preference to his work on the Religious Affections. The work before us does justice to Edward's originality and wonderful force and subtlety as a reasoner, as also to the extraordinary devoutness—the more extraordinary in a person of his bent of mind—which from the beginning to the end characterized his writings as well as his public and private life. Prof. Allen finds however an idealism closely resembling Berkeley's, if not the same and taken from Berkeley, underlying much of his philosophy, and even a trend, of which he thinks Edwards himself was all unconscious, towards pantheism. Spinoza as often as Berkeley seems to have come to Prof. Allen's mind, when he read Edward's treatises on the Nature of Virtue and the Last End of God in Creation. He finds also that while Edwards in his treatise on the Will maintained the sovereignty of God, that sovereignty in Edward's view is only an eternal necessity to which God himself is subject, and that while he maintained that man has freedom of will, that freedom of will, in Edward's view, being only a certainty of his acting according to a preponderating motive, which is a cause over which, according to Edwards, he has no power, is a delusion.

There will be a difference of opinion as to the justice of some of Prof. Allen's criticisms. The publishers in assigning to him this work selected a man remarkably fit as regards his familiarity with his subject and the contemporaneous philosophy and the early history of the New England churches, a man besides who gives evidence on every page of a disposition to be fair, but who on some accounts could hardly be expected to look on his subject from the standpoint of a helpful sympathy.

The name of Jonathan Edwards is a great one. His fame will not be lessened, but increased by the very able and honest book before us. Every student interested in the history of the American churches should read it, and, better yet, should seek a good knowledge of at least some of the writings of Jonathan Edwards at first hand. The best service of this book will probably be to convince the English-speaking religious world of that duty.

J. K. D.

George Washington. By Henry Cabot Lodge. In two volumes. pp. 341, 399.

It is a rare specimen of the fitness of things that the life of the greatest American should be written by America's foremost biographer. Belonging to the "American Statesman" series so elegantly gotten up by this house, the present work is the gem among gems and is destined to become the standard life of the immortal Washington.

Without disparaging the splendid biographies that have preceded this, Mr. Lodge is doubtless altogether correct when he approvingly quotes McMaster's remark that "George Washington is an unknown man." While all men have praised him, comparatively few have understood him. It is, therefore, a great public blessing that a writer possessed of the historico-critical faculty, who can view his subject with the light of a century, and who has been able to bestow on it years of careful investigation, should give to us in this centennial year of our government, this grand and masterful portrait of Washington and his career.

Americans can see here as they never did before, "a man so great in mind and character that he could rise at a single bound from the level of a provincial planter to the heights of a great national leader," a man who could achieve the independence of a nation, and that, too, when in the greatest crisis of the struggle he had literally nothing human to rely on but his own stern will and strong head, his "grim tenacity of purpose."

Notwithstanding the laudable effort of Mr. Lodge to divest his subject of the myths by which it has been persistently overlaid, and to remove some of that lofty isolation from his species in which Washington has been viewed, there still moves before us "the noblest figure that ever stood in the forefront of a nation's life," a sublime spirit whose head was never turned, whose judgment was never confused, whose nerve was never shaken, either by disaster or victory, by calumny or adulation.

A noble enrichment of our literary treasures, these volumes are to be studied rather than read. Properly studied they must stimulate our patriotism, elevate our intellectual tone and kindle the moral sensibilities.

The Beginnings of New England, or The Puritan Theocracy in its Relations to Civil and Religious Liberty. By John Fiske. 16 mo. pp. 296.

Prof. Fiske has the faculty of showing what history really is, and this alone gives to his historical writings an extraordinary value. With the method of a philosopher and the art of painter he employs dates, events, and revolutions as a perspective through which his readers view the evolution of great principles and the growth of beneficent institutions. For the "Beginnings of New England" he goes back to A. D.

476, since not the overthrow of Roman power, but its indefinite extension and expansion date from that year.

Readers, generally, have grown familiar with the author's charming and lofty style. Ample and accurate scholarship marks all his writings. Perhaps his noblest attribute is that calm, impartial, judgment that delights to recognize the debt of gratitude which modern civilization owes to the Roman Catholic Church, and the noble part which the Church of England, with its long line of learned and liberal divines, has played in history, as well as the sturdy virtues of the Puritans, "whose watchwords were texts from Holy Writ, whose battle-cries were hymns of praise."

So again, admitting that "it is not easy to speak of Calvin with enthusiasm, as it it comes natural to speak of the genial, whole-souled, many-sided, mirth- and song-loving Luther," Prof. F. claims "it would be hard to overrate the debt which mankind owe to Calvin. The spiritual father of Coligny, of William the Silent, and of Cromwell must occupy a foremost rank among the champions of modern democracy."

Chap. I. is devoted to the Roman Idea and the English Idea of nation-making. The succeeding chapters treat of the Puritan Exodus, The Planting of New England, The New England Confederacy, King Philip's War, and The Tyranny of Andros. The Puritan treatment of the Indian is shown to have been more humane and just than has generally been believed, and the "Blue Laws" never had an existence, except in the Tory brain of Dr. Peters, who was a veritable Munchausen.

The American Book of Church Services, with Selections for Responsive Reading and full Order of Service, for the Celebration of Matrimony, for Funerals, and also other occasionals ministrations. Also an ample list of Selections of Sacred Music, with references for the guidance of pastors and choristers. Arranged by Edward Hungerford. pp. 374.

One of the most manifest and powerful movements in the Church of to-day is the almost universal tendency toward liturgical forms in worship. Denominations that formerly condemned these spiritual aids as the symbols of formalism, are coming to see that if public worship is to be rescued from the dreariest formalism, it must be by a return to that orderly system which has characterized the Christian Church in its best ages. The readiness with which some of the most aggressive communions are prepared to return to the Liturgy, in the face of their record against it, is one of the surest signs that denominationalism is surrendering to the Church universal.

The difference between the manufacture of a Liturgy for a denomination that has had none, and the inheritance of a Liturgy by a Church that has been exceptionally rich in liturgical development, becomes very apparent in the comparison of this "American Book" with the *Common*

Service of the Lutheran Church. Even the relative length is significant. The *Common Service* contains 145 pp. This 374. The rendering of the former occupies 15 minutes, that of the latter, as the writer witnessed in Dr. Storr's church, Brooklyn, 45 minutes. How popular this new departure among the Congregationalists has become, may be judged by the endorsement this work has received from G. P. Fisher of Yale, President Seelye, of Smith College, Dr. T. T. Munger and other progressive men, who, to adopt a favorite phrase with some people, have "their faces turned to the front." In the Apostles' Creed the form used is "He descended into Hell." These words the rubrics say, may be omitted, which is certainly a better alternative than the utterly meaningless shift, "the place of departed spirits." In the Lord's Prayer the general usage of the Church is conformed to, "Forgive us our tresspasses." At the close of all services "silent prayer" is proposed, "closed by an organ chord," an observance which must commend itself to all Christian people. In the responsive reading of the Psalms which is becoming so popular, the Congregationalists, like the Episcopalians, must consent to have the Lutherans show them that the Psalms which were mostly written for responsive reading, cannot be read in accordance with the original by alternate verses, but by the proper division of each verse. Thus only can the full sense be brought out.

Portraits of Friends. By John Campbell Shairp, Author of "Culture and Religion," "Aspects of Poetry," etc. With a Sketch of Principal Shairp, by Professor William Young Sellers, and an etched Portrait. pp. 212. $1.25.

These character sketches and personal reminiscences were contributed at different times by Principal Shairp, to various periodicals and biographies. They are now presented to the public in convenient book form. They are instructive, interesting and pleasing papers, being marked by the author's characteristic charm of style. Principal Shairp was a man of generous, affectionate and enthusiastic nature, of lofty motives and purposes, of noble character and impulses, of fine literary tastes and attainments. He formed strong and lasting friendships. His friends whose portraits he has here sketched, in his graceful and attractive way, were such distinguished men as Thomas Erskine, Bishop Cotton, Dr. John Brown, Norman Macleod, John Macleod Campbell, John Mackintosh of Geddes and Arthur Hugh Clough. As master at Rugby, professor and principal at St. Andrews and professor of poetry in the University of Oxford, he achieved distinction in his work. He was fond of the country, and made frequent journeys on foot through some of the most picturesque parts of Scotland. Wordsworth and Scott had a powerful influence in determining his literary development. Those readers who have been instructed and delighted by his writings will be glad to have this personal portrait of himself by his intimate

friend, Professor W. Y. Sellers, with which the volume is introduced. This sketch by Professor Sellers was originally prepared for Professor Knight's memorial volume of Principal Shairp and his friends, published in 1888. We can heartily commends these "Portraits of Friends on account of the eminent and useful men with whom they are concerned, the high and worthy reputation of the author, their excellent style and the good influence they will have. J. B.

American Religious Leaders. Wilbur Fisk. By George Prentice, D. D., Professor in Wesleyan University. pp. 286. $1.25.

Dr. Fisk was one of the ablest and most influential of the New England Methodist divines in the first part of the present century, and deserves to be ranked among the American religious leaders of that period. Dr. Prentice has given us an interesting and well written biography in the book before us. The volume opens appropriately with a brief account of the introduction of Methodism in New England near the close of the last century. Dr. Fisk's life was largely devoted to educational work, and in this he was eminently successful. The founding of Wesleyan University and its early prosperity were chiefly due to his energetic and efficient efforts. He possessed superior administrative abilities, which, together with his scholarly qualifications and noble personal traits, gained for him the respect and confidence and affection of his students. He bore a prominent part in the theological controversies of the day, that grew out of the points at issue between Arminianism and Calvinism. He was a vigorous thinker, and exhibited great skill and force in argument. As a preacher he was eloquent and impressive, and was able to adapt himself to the popular mind, which was a chief secret of his sucsess. He was the originator and effective advocate of education societies in the Methodist Episcopal Church. He also rendered very valuable service to the cause of missions and of temperance. His views on the slavery question occasioned surprise and opposition on the part of many of his ministerial brethren. He was twice elected bishop, but preferred to continue in the special work in which he was engaged. Although he died in his forty-seventh year, he accomplished a good and permanent work. J. B.

Asolando. Fancies and Facts. By Robert Browning. Author's Edition. 1890. pp. 114. Price $1.25.

The news of the death of Robert Browning, which the press has just sent over the world, will give additional interest to this latest volume of poems from his pen. It seems to have been information from his publisher of the rapid sale of this volume that caused the utterance which proved the poet's last words: "How encouraging."

The title, *Asolando*, connects it with Asola, at which place it was dedicated to his friend, Mrs. Arthur Bronson, and which, through an asso-

ciated tradition, is used to join together the different and otherwise disconnected poems which make up the volume. These poems, in all thirty, longer and shorter, are marked by Browning's peculiar genius. His characteristics are well known to the readers of English poetry, and any attempt to present them is unnecessary here. He has an assured place among English poets. His many admirers will find delight in possessing and reading this additional volume from his pen. M. V.

SCRIBNER & WELFORD, 743 AND 745 BROADWAY, NEW YORK.

The Lord's Prayer: A Practical Meditation. By Newman Hall, LL. B. With an Introduction by Theodore Cuyler, D. D., Brooklyn. Second Edition. 1889. pp. 391. Price $2.00.

The exhaustless fulness of thought in the Lord's Prayer justifies the continual endeavor to set it forth and apply it. "The well is deep." Though this exposition by Rev. Newman Hall is shaped by a practical aim, it draws upon the very depths of the divine truth which the forms of the prayer contain. It deals with the very pith and marrow of the Gospel and is rich in quickening suggestion for ministers in their studies and laymen in their meditations and devotions. It is undoubtedly one of the best of the many monograms that have appeared on our Lord's Prayer. Though the author uses the revised version as the basis of exposition we "are glad that he rejects the restrictive translation which renders *τοῦ πονηροῦ*, "the Evil One." This rendering is neither called for by the Greek, nor allowed by the connection of the petition, which is the climax of the whole prayer and the comprehensive summing up of all the divine intentions in the "Kingdom" and the aspirations of the human soul after deliverance from all the results of the fall and sin. The author's passing stroke at eucharistic teaching contrary to his own, on p. 171, is uncalled for and uncritical. Rarely, however, have we a volume covering so extended a range of thought with so little in it to dissent from, and with so much that is rich, edifying and quickening. M. V.

The Kingdom of God; Or Christ's Teaching according to the Synoptical Gospels. By Alexander Balmain Bruce, D. D., Professor of New Testament Exegesis in the Free Church College, Glasgow; author of "The Training of the Twelve," "The Humiliation of Christ," etc., etc. Ex. crown, 8vo. pp. 344. $2.00. 1889.

The standpoint of Prof. Bruce in this work is that of progressive theology. In his estimate and use of the gospel narratives he shows the influence of the methods designated as the higher criticism. But while giving freer recognition of the human element, he does not reject the supernatural and miraculous factor nor discredit its ruling and controlling place. While the older theory of inspiration is evidently relaxed the records are treated as, in substance, divinely authoritative for

Christian faith and life. His treatment is free though not necessarily destructive. As to theological conclusions, especially as set forth in the final chapter, he shows a very thorough rupture with the characteristic affirmations of the Calvinistic system.

The introductory discussion, of over forty pages, investigates the question of the sources which supplied to the synoptists the materials for their narratives. The answer is sought through the critical method which has recently taken such strong hold of many continental writers —by an examination and comparison of the Gospels themselves, and inference as to what must have been the conditions and processes of their production. The conclusion reached is that not only Luke, but Matthew and Mark as well, used two main sources or *Logia*, viz., one a collection of Christ's sayings, and the other a collection of narrations similar in content to the second Gospel. While these *Logia* were sources and bases of all the synoptical Gospels, the several authors, Matthew, Mark and Luke, each wrote with a distinct special view to the edification of their readers, and by "modifications, omissions and additions" shaped their accounts in the forms and with the divergences in which we now find them. Prof. Bruce's idea does not seem to be that they are untrustworthy by reason of this process of formation, but to account for the differing phraseology in which the essential truth of the Saviour's teaching has been presented to us by the different evangelists. In following the author through this examination, however, one cannot but feel how precarious and unsafe is this whole so-called "higher" critical method, dependent as it is for its conclusions on so many conjectures framed out of the author's ingenuity.

The first chapter of the work proper seeks a settlement of the question of the relation of the kingdom of God, set up by Jesus, to the Old Testament Jewish Kingdom—whether it was to be the same old kingdom or a new kingdom. Uudoubtedly Prof. Bruce's conclusion which finds it a new kingdom is fully sustained by the evidences he brings to view, though here and there some of his arguments are unnecessarily strained. In the second chapter the attitude of Christ to the Mosaic law is sought ; and in the specific relations of the *Ceremonial* law it is found to be that of complete fulfilment and consequent abrogation, while in reference to the *moral* law he distinctly confirmed its perpetual authority and so deepened the scope of its divine meaning as to include the very innermost states and acts of the soul. The position of the Sabbatic law in the moral code is clearly shown, and the Saviour's inclusion of it as permanent for man is briefly but adequately exhibited. Christ recognized it, not simply as Jewish statute, but as "a law of the divine kingdom." Dr. Bruce strikingly calls attention to the inferior position which the synoptical Gospels give to ceremonial matters compared with the great duties of faith, love and righteousness. Chapters follow on the Condition of Entrance into the Kingdom, Christ's Doc-

trine of God, Christ's Doctrine of Man, The Relation of Jesus to Messianic Hopes and Functions, The Son of Man and the Son of God, The Righteousness of the Kingdom, The death of Jesus and its Significance, The Kingdom and the Church, The Parousia and the Christian Era, The History of the Kingdom in Outline, The End, and the Christianity of Christ. The discussion of these most interesting topics, while running occasionally into views at variance with generally accepted theological teaching, and many of which, it seems to us, ought to and must be rejected by a sound theology, is nevertheless full of most quickening and enlarging suggestion and rich for both the mind and heart of discriminating students of the New Testament. Though Dr. Bruce, with the whole school of theological tendency with which he stands connected, is urging toward a dangerous and revolutionizing extreme, as is evident from the closing pages of this volume, there are some great truths in the Gospel which theological dogmatic systems have often obscured or failed properly to emphasize, and which he and those with him are seeeking to have recognized. Such recognition of them, if made in the conservative spirit of true theology, will not destroy but enrich at least many of the Church's dogmatic systems, rounding them into fuller completeness and power. M. V.

A. C. M'CLURG & COMPANY, CHICAGO

Fact Fancy, and Fable: A New Handbook for Ready Reference On Subjects Commonly Omitted from Cyclopaedias; Comprising Personal Soubriquets, Familiar Phrases, Popular Appellations, Geographical Nicknames, Literary Pseudonyms, Mythological Characters, Red-Letter Days, Political Slang, Contractions and Abbreviations, Technical Terms, Foreign Words and Phrases, Americanisms, etc. Compiled by Henry Frederick Reddall. "Trifles make the Sum of Human Things." 1889. Octavo. pp. 536. Price $350.

We have here another of the class of useful books, like Brewer's *Reader's Handbook*, and *Dictionary of Phrase and Fable*, and Edward's *Words, Facts, and Phrases*. Works of this kind are found to be a perpetual convenience in every library and by all students and readers. The immense amount of serviceable and useful information which they furnish would otherwise be inaccessible or have to be found by long search through scores of different volumes.

Mr. Reddall's work is of comprehensive scope, covering a wide diversity of topics and information. Under "Fact" are included Americanisms, Memorable Days, Pseudonyms, Political Nomenclature, Foreign Words and Sentences, and Contractions and Abbreviations; "Fancy" deals with Personal Soubriquets and Nicknames of all kinds, and with Familiar Phrases and Folk-Sayings; while the realm of the purely mythological belongs to "Fable." The whole department of fictitious characters of satires and novels and of romance and poetry, which form so

large a portion of the works of Wheeler and Brewer, our author has reserved for a further possible volume.

In a work offering such diversified information, often upon remote and obscure or disputed points, gathered out of the shadows of legend or tradition or the by-ways of history, an author's statements can hardly be expected always to be just what all others would have made or may prefer. An examination of this volume satisfies us that the author has exercised great care and has given a work whose information may be accepted with much confidence. It represents an immense amount of research and labor, furnishing much matter that has never been collated in any similar work. It will be found to be a most valuable hand-book.

M. V.

I. KOHLER, PHILADELPHIA, PA.

German for Americans. A Practical Guide for Self-Instruction and for Colleges and Schools. By Dr. Jacob Mayer. pp. 219.

It is surprising that more of our professional men do not make themselves acquainted with the German language, which is spoken by so large a part of our population, and practical knowledge of which would be of such great use to them. Provision is indeed made for this in many of our best colleges, and the opportunity is thus afforded to our young men who are looking forward to the various professions to become familiar with it. Especially should those who are preparing for the ministry in the Lutheran Church gratefully appreciate and improve the facilities afforded them in this direction in our Lutheran Colleges and Seminaries. Many of them, however, strangely and unwisely neglect these opportunities during their college and seminary course, and only when they have entered upon the practice of their profession do they realize and regret their folly. Then they seek to retrieve their loss by securing the services of a private tutor, or, what is the next best thing, by procuring some book that may help them in their private study of the language.

The work to which we now call the attention of the reader has been prepared expressly for the use of such persons, or of any others who wish to prosecute this study privately. It is just what it professes to be, viz., a "Guide to Self-instruction." And we are happy to say that it is, in our opinion, well adapted for this purpose.

To be sure, the attempt which the author makes, viz. to teach the *sounds* of our language by using the *signs* that represent the utterly unlike sounds of another, can never be entirely successful. As some of the sounds in common use by Germans are never heard in English, it is of course absolutely impossible to make the learner understand by the use of English letters the pronunciation of words containing these foreign sounds. It is better at once to acknowledge this fact and say to the learner—"for the accurate pronunciation of these words we must refer you to a living teacher."

Dr. Mayer has, nevertheless, made an earnest effort to do this very thing. And he has no difficulty in the case of the strong consonants, as the use of them is common to most languages, but he is specially fortunate with some of the vowels, particularly with the umlauted ones. Thus he makes no difference between the vowel sounds in the first syllables of *Erben* and *hälte.* He makes the raised sound of *o* equivalent to the English *i* in *girl* and to *u* in *hurt.* He transliterates *Oefen* by *ī-fen,* and *böse* by *bī-ze;* and Töchterlhen by tih-ter-hen.

The author furnishes a full series of progressive exercises, with an interlinear translation, that will be found very useful. The main feature of the book is an extended course of conversations on familiar topics, illustrating and applying the grammatical rules.

Dr. Mayer clearly apprehends the principal difficulty that English speaking persons find in learning to speak and write German, viz., *the determination of the gender of nouns.* To aid the learner in overcoming this difficulty he displays the most common nouns in the language alphabetically arranged in parallel columns, the three genders side by side, and follows this up with an admirable set of rules for distinguishing the gender.

The rapid multiplication of books of this kind we hail as a pleasing proof of the growing interest taken in the study of this language. *

D. APPLETON & CO., NEW YORK.

Christianity and Agnosticism. A Controversy consisting of Papers. By Henry Wace, D. D., Prof. Thomas H. Huxley, the Bishop of Peterborough, W. H. Mallock, Mrs. Humphrey Ward. pp. 329. 50cts.

Here we have the battle of the giants, raging around the citadel. Intense interest was awakened by the Controversy on Agnosticism in "The Nineteenth Century" between Dr. Wace and Prof. Huxley, the Christian world in particular exulting over the acknowledged victory of their brave champion. Valuable side lights are thrown upon the general subject of the discussion by Mr. Mallock's paper on "Cowardly Agnosticism," and Mrs. Ward's article on the "New Reformation." Every scholar interested in the burning question of the day will want this collection of very able papers.

G. P. PUTNAM'S SONS, NEW YORK.

To the Lions: A Tale of the Early Christians. By Rev. Alfred J. Church, M. A., Professor of Latin in University College, London. With sixteen Illustrations by H. M. Paget. pp. 258.

An intensely interesting story, portraying the life and persecutions of the early Christians. The time is that of the Younger Pliny, in the reign of Trajan. The writer has succeeded wonderfully well in presenting many incidents of Roman life and methods. The trial of the Christians is good, but the amphitheatre, its gladiatorial fights, etc., still

better. Mr. Church, as Professor of Latin, is well qualified to speak of Roman antiquities, and he has woven them into his story with much skill.

Principles of Procedure in Deliberative Bodies. By George Glover Crocker, President of Massachusetts Senate, 1883. pp. 167. 75 cts. [On Sale by J. B. Lippincott Co.]

What a beneficent reform might be enacted in our ecclesiastical bodies if some far-seeing benefactor would present a copy of this manual to all our presiding officers, and manage at the same time to have them read and follow it.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

An American Commentary on the New Testament. Edited by Alvah Hovey, D. D., LL. D. *The Epistle to the Romans.* By Rev. D. B. Ford. pp. 328.

Commendation of this work, which has now reached the eighth volume, has been freely and repeatedly given in the QUARTERLY. It is very properly termed an "American Commentary," being not simply the product of American scholarship, but adapted to the American mind, clear, compact, practical. It is a proof, too, that practical and superficial are not interchangeable terms in expository authorship. This work on Romans is not unworthy of "the profoundest treatise of inspiration," and it must be welcomed as a most timely appearance. The old doctrines of universal depravity, vicarious atonement, and solafidian justification stand out clearly and firmly like rocks amid the seething billows, and those who think that the old doctrines of election and divine sovereignty have suddenly sunk away, will do well to read once more what modern biblical scholars have to say on Romans IX.

The material part of the present volume was prepared by Dr. A. N. Arnold, but his health having failed before its completion, his manuscript was placed in the hands of Mr. Ford, to fill out and complete. His additions, whether original or selected, are either enclosed in square brackets in the body of the text, or else are inserted as footnotes, with the initials of his name attached.

The labors of these authors are throughout enriched by a very judicious use of such masters as Luther, Melanchthon, Calvin, Olshausen, Meyer, Philippi, Hodge and Schaff. Of Luther's addition of "allein" 3 : 28, Mr. F. says: "The meaning is in the text, but a translation did not require its express statement." Luther, however, it is well known, held that a German translation, in order to bring out the full meaning of the text, does require its express statement, and the revised Lutheran translation retains it.

Commentary on the Epistle to the Hebrews. By A. C. Kendrick, D. D. pp. 207.

Just as the printer calls for the copy of book-notices another volume of the same series reaches our hands, too late for even the most cursory examination. But an exegetical work from Dr. Kendrick needs no examination from the reviewer to assure our readers of its quality. His competence and his fidelity as an expositor of the New Testament are not surpassed in this country. We are glad to see him agree with Luther and many recent writers in ascribing the authorship of the Epistle to Apollos. "The grounds for a certain conclusion are doubtless wanting; but all the positive evidence tends in this direction."

PAMPHLETS.

The Lutheran Almanac and Year-Book for 1890. Edited by M. Sheeleigh, D. D., and published by the Lutheran Publication Society, 42 North Ninth St., Philadelphia.

This excellent little manual, which has always been good, is growing better every year. It has increased this year to 72 pages.

Evangelisher Kalender für 1890. pp. 126. 18 cts. Herausgegeben von der Evangel. Synode von Nord-America.

This body, commonly known as the "Unirten" or Prussian Union numbers in this country 842 congregations and 648 pastors. All its publications are sold by Pastor R. Wobus, St. Charles, Mo.

Studies in the four Gospels. By Rev. Jesse L. Hurlbut, D. D. pp. 80. 25 cts.

Designed as a help in the unfolding of Scripture, which, the author justly assumes, must ever be its own interpreter.

History of the Evangelical Lutheran Tennessee Synod. Published at New Market, Va.

The publishers have sent us 56 pp. of the advance sheets of what promises to be an exhaustive and trustworthy History of the Tennessee Synod. It promises to throw much light upon the general history of the Lutheran Church in America.

Addresses delivered at the inauguration of Drs. L. A. Gotwald and S. F. Breckenridge, in Wittenberg Theological Seminary. Springfield, Ohio. pp. 56.

These addresses show very clearly that these new theological professors appreciate the significance of teaching in a Lutheran school and for the Lutheran Church.

THE

QUARTERLY REVIEW

OF

THE EVANGELICAL LUTHERAN CHURCH.

APRIL 1890.

ARTICLE I.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

By Rev. J. A. Singmaster, A. M., Brooklyn, N. Y.

The grounds and justification of Foreign Missions do not lie in their Reflex Influence. Even their chief inspiration does not arise thence; but surely there are elements of vindication, conviction and encouragement in it.

The work of missions, regardless of its authority, is amenable to the universal law of action and reaction. The question that arises in the minds of the doubting is whether the reaction is healthy or not, in other words whether foreign missions pay. A multitude of indisputable facts may be adduced to give an affirmative answer. These facts can not well be stated too frequently. They effectually silence the opposer, convince the doubter and confirm the believer. They are calculated to kindle the zeal of all to whom the great commission has come.

1. We note as the first reflex influence of missions that *commerce has reaped rich results.*

Missionaries have usually, though not invariably, preceded merchants on heathen soil. But everywhere they have been the friends of legitimate trade as being mutually advantageous to all concerned. They have thus assisted in opening new territory. They have inculcated industry, frugality and honesty

among the natives. By the larger needs awakened by the preaching of the Gospel, they have stimulated business to a wonderful degree.

It is, of course, impossible to estimate how much in the aggregate commerce owes to missions, but it is fair to presume that the following illustration is not an exceptional one. From little or no trade between the United States and the Sandwich Islands a half century ago the volume of commerce now amounts to millions per annum. As long ago as 1870 it reached the sum of $4,400,426, while it is estimated that the total contributions of all denominations in this country for the entire foreign field during the same year were only $1,633,801. Dr. Anderson states the case still more strikingly when he says that our *profits* on the same commerce for the year 1871 amounted to $660,964 while the entire expenditure *during the fifty years* of missionary labor in these islands was only $1,220,000!

2. *Science has been promoted.*

Missionaries as a class are educated men and women. Many of them have been and are eminent for their gifts and their attainments. While they preach, they also teach and study. They have translated many scientific works into foreign languages, have everywhere established schools, ranging in many places from the primary to the collegiate grades. They have directly by their own investigations made large contributions to positive science. Dr. Cyrus Hamlin is quoted by the Providence *Journal* as saying: Hundreds of educated men have given accounts of observations in many lands, describing countries, climates, modes of travel, nations and races, their physical, mental and moral characteristics, their social condition and habits, their religion, education and government, their industries and modes of subsistence involving large contributions to knowledge.

There is scarcely a department of science that has not been enriched by missionaries. History has received the benefit of their exploits among buried cities of the past and by their interpretations of the inscriptions on their tombs and monuments, as well as from their accounts of living races and tribes. Archaeology has received many contributions from their discoveries. Etymology has profited by their observation. Philology, es-

pecially, has been promoted by their increasing study of language. Natural history, geology, botany, conchology, indeed all branches of natural science, have received an impetus by their studies and from the specimens collected. The science of comparative religions would be barren without their aid. "Carl Ritter, 'the prince of geographers,' confesses that he could not have written his *Erd-Kunde* without the aid of the material collected and transmitted by missionaries."

3. *The Christian conscience is thus satisfied.*

Could it be demonstrated that Canon Taylor's false assertions are true, that missions are stupendous failures, they would nevertheless not have failed in giving deep and lasting satisfaction to those who have joined in making the offers of the Gospel to the heathen.

Had the Saviour given the Church no express command to evangelize the world, it seems scarcely conceivable that enlightened, warm-hearted Christian people could be at peace with themselves as long as their fellows were groping in darkness, if they did not at least try to lead them to the light. The responsibility of the Church ceases with the deliverance of the message, but that must be done with all fidelity. Though Noah could not boast of many converts for his one hundred and twenty years of preaching, he could at least enter his ark with a quiet conscience.

The satisfaction of right doing, of responding to the appeal of helplessness, is a sufficient reward for the trouble. Methinks that an unanswered Macedonian cry would be enough to mock the peace of any Christian. Every precept of his holy religion would confront him for his neglect. The Golden Rule would become a standing reproof. The mingled cries of famishing multitudes, of degraded womanhood, of suffering childhood, of helpless, hopeless humanity without God, would never die in his ear until the voice of a hardened conscience itself would be hushed.

4. *Scepticism receives a telling answer.*

Missions are a standing evidence of the inspiration of the Bible. Destroy all other proofs of its divine authorship save the effect of the Gospel on the degraded African, South-sea islander

or the Fugean and you will need no more convincing argument. It made even the infidel Darwin pause, when he beheld the miracles of transformation wrought by missionary instrumentalities. As long as the Church can point to new trophies of the cross and to an ever widening circle of light she need not fear the skeptic. Undeniable facts will ever outweigh empty babble. It is certainly beyond dispute that the Bible goes hand in hand everywhere with freedom, happiness and prosperity.

Missions are the grandest vindication of the devotion and heroism of the Church. The unbeliever may sneeringly point his finger at the Christian and tell him that he belongs to the Church for social or business reasons, but when he sees the disciple give of his substance without hope of return or even give himself, his sons and daughters to labor in hostile climes among abandoned heathen, he is silent,

Now-a-days our moral, but irreligious scientists are trying to satisfy their souls with philanthropy. Their creed is, trying to live right and to do good, strange to say, after the model of Jesus—uncrowned and dethroned! What exquisite irony! But where else will you look for such philanthropy as missions reveal? Show me the hospitals, orphanages and schools which infidelity or paganism has dedicated to the use of the unfortunate. There are none to my knowledge or if there be, they are probably weak imitations of what the Church is doing everywhere.

5. *Broader views of truth are obtained.*

Missions have a wonderful power in opening one's eyes. They are not simply a confirmation of the Bible, but an explanation and illustration of it. We want to read the Scriptures to-day with the addition of the acts of the apostles down in Africa and over in China and up in Greenland. It is surprising in the light of revealed truth that there ever was a Christian man to oppose missions; that men could look up to heaven and call God father and then to forget to call their fellow, brother, even though he happened to live across the sea.

The Bible is certainly the great hand-book of missions. It contains the record of God's mission to a ruined world and of the divine plan of its promulgation. From it, illuminated by the

Holy Spirit, we catch the inspiration, learn the purpose and the method of evangelization.

The Old Testament tells of human wandering and degradation and then of hope by God's grace. A large portion of it is taken up by the record of God's preparation of salvation for the race through the Israelite, with here and there prophetic glimpses, through rifts in the cloud of Jewish environment, of that brighter and larger church of the future. The gospels tell us of the advent of the Son and the completion of the promised salvation, closing with the sublime command to spread the glad tidings to the ends of the earth. The Acts of the Apostles is practically a missionary diary of the experiences which befell those who obeyed the command. The Epistles for the most part are letters to mission churches. The book of Revelation unfolds the vision of the unnumbered multitudes before the throne, of every nation and kindred and tribe, and rings once more with the clarion tones of the Spirit and the Bride uttering the *whosoever* to sin-burdened humanity!

Blot out the missionary idea and you lose the key to the Bible. Its grand unity is broken into unrelated fragments and the vastness of its plan is lost in the narrowness of a misconception. Let a Christian read the Bible only with a view to help himself or as it applies to his immediate surroundings, and you will have a man to whom the Scriptures must be in large measure a mystery or at best a mere aggregation of verses and chapters.

The missionary idea alone widens our conception of the scope of the kingdom of God on earth. Ideas precede actions—men are slow to go blindly in religious matters involving sacrifice. So a century ago, before the missionary idea obtained, the home church had very contracted notions about the extent of the kingdom. At all events so impractical was the suggestion of foreign mission work to the great body of the churches that it was frowned upon by learned and devoted men. But now that our vision has been enlarged by the achievements of modern missions, we rise to somewhat of a view of the vastness and grandeur of the kingdom of Christ—embracing all lands and outlasting all time.

So too it may be said that the missionary idea emphasizes

and realizes the brotherhood of man. Before its divine light fade all our prejudices of race and nationality. In it we see the truth that God hath made of one blood all nations and that he hath redeemed them all with the blood of his dear Son.

6. *The development of Christian virtues and graces.*

If the cause of foreign missions reacted in no other way than in promoting the fruits of the Spirit, the church at home would be amply compensated.

Missionary work is peculiarly a work of faith and its prosecution is both the evidence and strengthening of that faith. How utterly presumptuous would it be for a handful of defenceless men and women to seek out and settle among savages sunken in apparently hopeless degradation without faith in the promises and help of God. How wicked it would be for the Church to send its sheep among wolves without some assurance of success! But see how grandly God has honored and multiplied the faith of those who honored him in obeying his commandments.

Notice, further, how missions develop the grace of giving. They are among the truest tests of pure benevolence, for they appeal to the most generous and disinterested motives of the Christian heart. The man who rejoices to be able to further the kingdom abroad must be a man of open heart and purse—one who may be relied upon to aid every good cause at home.

Then again we are reminded how the spirit of missions begets the spirit of self-denial and sacrifice—those Christly virtues exhibited by the saints of all the ages who give of their little, yea, who give themselves for the good of others.

7. *The promotion of Christian unity.*

When the thought of the church is turned to active work for Christ there is ordinarily little time or disposition for complaint and disagreement. Let there be a live missionary interest and you will find a spirit of unity. We believe that the most powerful bond of union in the Congregational Church with its comparatively lax polity is the American Board of Commissioners for Foreign Missions, with the record of its magnificent achievments under God.

Not only does the missionary spirit unite the churches of the same name more closely, but it erases all merely superficial denomi-

national distinctions, as illustrated in the founding of the London Missionary Society in the year 1795 in the chapel of Lady Huntington "when venerable gray-headed ministers of the English Church and Dissenters fell weeping into each other's arms." What a splendid illustration of the same fact is seen in that unparalleled world's Missionary Convention held in London last June, where gathered men and women of every name and sect from every quarter of the globe to consider problems of evangelization.

If you go to the foreign field itself, you will find that the great needs and dangers incident to the work have a tendency to make missionaries of diffent names forget many of the points of controversy at home. The movement toward a national church in Japan is a significant illustration. We, therefore, hail these Providential indications that Christ's own prayer for unity is being answered almost in proportion as the Church is keeping the great commission.

8. *The development of grand inspiring characters.*

Not the least of the blessed reflex influences is the legacy of heroism bequeathed to the Church by missionaries and their converts. From the great apostle to the Gentiles, whose ministry was one long period of suffering ending in triumphant martyrdom, down to this day nothing else so inspires and thrills the Church as the record of the lives of the noble men and women who have suffered for the testimony of Jesus. There is something that rebukes the indifferent and kindles the enthusiast in the very thought of our dear friends away off amid the loneliness of heathen darkness! And how those noble men tower up who stood at their post in spite of surging opposition and apparent hopelessness until God crowned their faith and labors with fruit and surrounded their names with a fadeless halo!

"Theodore Parker rose from the reading of the life of Judson to declare that if missions had produced but one such hero, all cost were repaid."

And what shall we say of David Brainerd and Henry Martyn and Bishop Heber and David Livingstone and Schwartz and Ziegenbald and all the mighty men of valor of whom the world

was not worthy? Only the other day intelligence was received of the death of the Catholic Father Damien among the lepers of the Sandwich Islands whither he had gone some years before with the certain expectation of an awful, lingering death before him for his devotion to Christ and an abandoned people whose bodies were not half so vile as their souls.

From among the heathen themselves the Church has received a recompense in the record of unexcelled nobility of character. A few years ago Foo Chow, a Chinese convert, allowed himself to be sold into bondage that he might preach Christ to the slaves. Literally thousands of natives in Madagascar have died for Christ in the last quarter of a century.

9. *The direct help received by the Church for its home work.*

There are to-day in Christian lands devoted and able pastors who have come from heathen lands and have felt a providential call to labor where they do. There are young men in this country who, coming hither for knowledge or gain, have found Christ and who labor for him now.*

If history shall repeat itself, it is possible that the time may come when our present mission-fields will have to send laborers to the home churches, just as we now send them to the birthplace of the Founder of Christianity.

In the great problem of the evangelization of our large cities, in which are ever-growing and almost inaccessible colonies of foreigners living in darkness and even idolatry, it may become necessary to appeal for help to their own converted countrymen at home to come over and help us.

10. *The multiplication of home enterprises.*

The fear that giving to the cause of foreign missions will deplete the home treasury and paralyze local enterprise is born of unbelief and is in direct opposition both to the divine promise and to the facts in the case. So convinced am I of this that I

*A remarkable illustration has recently come to the knowledge of the writer where the missionary spirit of a lady received an unexpected and invaluable recompense. A Christian Chinese girl was sent to this country to be educated. At school she met the daughter of a lady devoted to missions and became the instrument of her conversion to Christ to the inexpressible joy of her mother.

am sure however great the local needs and poverty may be no congregation can afford to lose the blessing which comes from participation in foreign work. It is not a mere coincidence but rather a consequence that the establishment of the American Board was succeeded by the founding of such great institutions as the American Sunday School Union, the Tract Society, the American Bible Society, the Seamen's Friend Society and the Home Missionary Society.

11. *The numerical growth of the Home Church.*

There can be no real growth where there is no life and hence where there is no missionary spirit, which is the evidence of life, there will be no real healthy and steady numerical growth in a church. In that classic illustration of primitive faith and method in the work of Harms at Hermannsburg this truth stands out prominently. Ten thousand members were added to the home church during the last seventeen years of the noble pastor's life.

Seventy years ago two branches of the Baptist Church in this country were of about equal strength. The one opposed missions, while the other caught the spirit of the age. And what is the result? The former numbers to-day 45,000 communicants; the latter 2,500,000.

In this missionary half century now closing the American churches have increased on the whole in greater ratio than the population.

12. *The quickening of the inner life of the churches.*

Any influence which will accomplish this must be from God and should hence be fostered with the greatest care.

"The missionary spirit is the normal development of the Christian life" says Seelye. "When the church ceases to be evangelistic, she ceases to be evangelical" says another. When her love and faith grow cold, and she forgets the dying injunction of her Lord and her ears are closed to the cry of heathen despair, then woe to her inner life. But when she is alert to relieve distress in the joy of a new obedience, it is a sign of life and the promise that the windows of heaven shall be opened for descending blessings upon her.

"At the beginning of the last century, and during its first half, the Church of God was almost dead of apathy and inactivity * * Irreligion, immorality and infidelity, together, seemed closing in upon the body of nominal disciples folding the church in the embrace of a merciless winter. Nothing but the activity of a new missionary era broke the awful charm of this deadly stagnation and congelation. God's clarion peal, "Go ye into all the world and preach the Gospel to every creature," rang once more in the ears of a slumbering and half-frozen Church. Men woke to see that as Samuel Blair said, "piety at home lay a-dying while pagans abroad were perishing; and it was this arousing to a new activity for the lost, that brought back warmth, restored circulation and quickened all the pulses and currents of spiritual life" (Dr. Pierson).

The era of missions marks the awakening of the dead churches of England and Scotland. In Germany the remarkable mission work of Pastor Harms was coincident with a perpetual revival.

The lessons of our subject are too plain to need elucidation. If God has so honored the feeble faith and the comparatively trifling gifts of his Church, what may we not expect when the whole Church lays all her treasures of wealth, endowment and life upon the altar of consecration?

ARTICLE II.

WALDENSTROM AND HIS TEACHINGS.*

By Rev. C. A. Evald, Chicago, Ill.

During the past years we have had opportunity quite frequently of reading in some American papers about a wonderful free church movement in Sweden. One of the most prominent leaders of this great movement is Rev. Prof. Paul Peter Waldenstrom, Ph. D., D. D., who visited America during the summer and fall months of this year. Dr. W. is professor of theology,

*Address delivered at the meeting of the Martin Luther Society of Chicago at the Sherman House, Dec. 27th, 1889. Printed by request of the Society.

or moral science, and biblical Hebrew and Greek in the College of Gefle in the northern part of Sweden.

He is one of the most remarkable men of our age, being at the same time a learned theologian, a very popular and able preacher, a widely known author, a ready debater, and an eminent statesman and educator. In his writings and public utterances he is witty and humorous, cutting and fearless, and always radical and outspoken. He has many excellent traits of character. He is a model husband and an indulgent father, a great patriot and a shrewd business man. We cannot but deplore that such an otherwise good and noble man would make his own the unsound theological views that he has published and defended with great eloquence and decided ability.

The subject of our sketch was some years ago well characterized by the eminent Englishman, Mr. Reid, the author of the excellent tracts, "Letters about Jesus" and "The blood of Jesus," when he said: "He (Dr. W.) has a good intellect, but a poor faith."

Dr. W. was born in 1838.* In 1864 he was ordained as a clergyman of the Swedish Lutheran State Church. In the same year he became professor of theology, or moral science, at the State College of Umea. In 1862 a call had been extended to him from the Swedish Augustana Synod of North America. The intention was that he should become one of the professors of our theological seminary, then located at Paxton, Illinois. The call was accepted and W. prepared to leave for this country, but his father strongly opposed his going, and he abandoned the plan of coming here. God only knows what the result would have been, had he really come and joined the Augustana Synod, but I am of the opinion that under such circumstances he would have had other aims for his life than trying to undermine the very foundations of a sinner's salvation.

In 1868 W. assumed charge of the "*Pietisten*" (The Pietist), founded by Mr. Rosenius in 1842. This periodical had a wide circulation and a great influence in all parts of Sweden. In his

*In a debate on original sin he said, "I was born in 1838 and could not be a sinner in 1837."

biography of Rosenius W. says: "Rosenius exercised a wonderful influence on the religious movement in our land." This influence is explained by his truly godly character, his edifying writing and sermons.

Until 1872 W. wrote and preached in the same spirit as Mr. Rosenius had done, although it was very plain to all experienced Christians that the new editor of "*Pietisten*" was comparatively as yet inexperienced and immature. Yet nobody seemed to suspect anything serious until W. in the June issue of *Pietisten* 1872 in a sermon on the morning lesson for the 20th Sunday after Trinity, Matt. 13 : 44–46 (First new series of texts) in a most outspoken manner denied the vicarious suffering of Christ. Most likely he had privately held this view before, although it had not been made public. In the sermon above mentioned he expressed himself as opposed to some, in his judgment, rather old views and doctrines concerning the significance of the work of Christ, and he urged with big words the necessity of leaving *man's* theology and returning to, as he said, what is really written in the Bible, that is, every one that wanted to be saved must have what he called *the Bible* view of God and the One He sent, Jesus Christ, and of the atonement or reconciliation through Christ's blood. It is not well known, or proven, whether he then doubted the divinity of Christ, or not.

The views expounded by W. in the sermon alluded to are summarized by himself as follows:

"1. No change took place in God's disposition towards man in consequence of sin.

2. Therefore there was no hindrance to man's salvation in any anger or wrath that had filled the heart of God in consequence of man's sin.

3. The change that took place in consequence of man's sin, was a change only in man that made him sinful so that he turned away from God and the life that is in Him

4. On account thereof man needed a reconciliation in order to be saved, but no reconciliation to appease God and again make him gracious towards man, but one that took away the sins of man and made him righteous again;

5. This reconciliation is accomplished in Jesus Christ.

This sermon was justly and earnestly attacked by Rev. P. P. Welinder, in his excellent paper "*Forsam-lingsvannen*"—(The Church Friend).

Waldenstrom answered in a pamphlet, entitled "Forsoningens betydelse"—(The significance of the atonement.)

Of this red hot polemical pamphlet I had the honor of receiving one of the very first copies that reached this country and perused it after earnest prayer to God that I might not be drawn away from the simplicity of faith in the Gospel as it is in Christ. To begin with I nearly gave away to his skill in maltreating scripture texts in order to explain away the everlasting truth and with the *letter* of the Bible prove and defend a peculiar scholastic philosophy, the very foundation of which is only vain and worldly reasonings in direct opposition to the very spirit of the holy Bible. But having in a very short time found out that this was the case, I found it the wisest to retain my "preconceived opinions" concerning the subjects touched upon. When I once, while meditating on these subjects in connection with W's, new book, preached about Christ bearing our sins in his own body on the tree (1 Peter 2 : 24) I found that W. left nothing of the foundation for man's salvation, and that he was trying to imitate Socinus in the 16th century, concerning whose doctrines his ardent followers felt pleased to declare:

"The old Roman Babylon is fallen. Luther tore off the roof; Calvin pulled down the walls; but our Socinus digged away the very foundations."

Yes indeed, Socinus tried to dig away the only foundation of all Christendom, "for other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3 : 11).

I decided to continue to "preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, because the foolishness of God is wiser than men," (1 Cor. 1.) Praise be to the Lord, the word of God is plain and without ambiguity on this main doctrine, and it teaches us *an accomplished reconciliation* as well as a *Reconciler* to believe in.

As I will show after a while, W. went further and further in

his protests against the established and accepted truth and revelation of God. In his first book on the Atonement he made the Bible teach, that *not God but the world* was the object of an already perfected reconciliation, but now he teaches, that God nowhere in His word teaches about a general reconciliation of the world, finished once for all, but that the individual gets reconciled to God, when he believes in Christ.

When he had published his pamphlet on the Atonement, his new views were ably opposed by some of the leading men in the Lutheran State Church. We must consider, that the Church never opposed the Waldenstromian movement from any other reason than the one found in the fundamental doctrinal difference between the Lutheran Church—yea the whole Christian Church—and the Waldenstromian movement. Among those who wrote against Waldenstrom I take liberty to mention some that are highly esteemed on account of their learning and piety: Bishop A. F. Beckman, Dr. P. Tjellstedt, Professor M. G. Rosenius, and the pious and popular Court preacher Rev. G. E. Beskow.

Among many other good suggestions given to W. was that he ought not to fling his yet unripe views out among people in general, but write in some language that only could be read by men that were learned and able justly to consider and answer them. W. took the hint and published a pamphlet in Latin of 55 pages (large 8vo.), entitled: "De Justificatione quid Statuant Libri Symbolici Ecclesiæ Lutheranæ," dedicated to "doctissimo viro, A. F. Beckman, Philosophico et Theologico Doctori, Episcopo." In the preface to this remarkable effort he states that he had found nothing in the symbolical books that could change his views. He says: "Neque quiddam in iis inveni, quod sententiam meam mutare posset." The symbolical books are not clear on the doctrine of justification by faith, W. says. They dwell not fully enough on redemption. They are not orthodox, he says. "Nam quod dicendum fuit: 'Propter miserecordiam per Christum mediatorem,' dixerunt. 'Per miserecordiam propter Christum propitiatorem.'" Well, how could one expect, that our symbolical books should be orthodox, when their very fountain, the Holy Bible is not found by W to be so.

The word justification is used in the S. B. in a threefold meaning, he states: 1. Significat enim justum aliquem reputare sine pronunciare. 2. Efficere ut justus aliquis reputatur. 3. Justum aliquem ex injusto efficere seu regenerare." This last view is accepted by the author. Salvation, justification and regeneration are all exactly congeneric things for him—different expressions denoting the same thing, seen from different sides.

But this pamphlet written, if I remember correctly, especially an account of his discussion before the bishop and the consistory, was his only effort to put forth his new views in any other language that his mother tongue. Some of his books have lately been translated in English, namely "The Reconciliation," "The Lord is Right," meditations on the twenty-fifth of David's Psalms, which is surely one of his most dangerous works, in which he under the most pious pretense carries away his blindfolded followers from the true gospel as it is in Christ Jesus. Another of his works, translated in English is "The blood of Jesus."

The first mentioned book "the Reconciliation" is an enlargment of the pamphlet, "The Significance of the Atonement," and the polemical matter has been omitted, the book is now incorporated in his large work, "God's Eternal plan of Salvation."

Many years —about 17 years—ago one of his first efforts, a little book called "Benkspatron Adamson, Mir Hvar bor du?" (Sir Adamson, the Factory Owner: or, Where do you live?) was translated for "The Lutheran Observer," published in Philadelphia. His book, The Lord is Right—(Herren aï from") has been translated into German and published in Bremen and Leipsic under the title: "Der Herr ist fromm" The meaning of the Swedish and German word "from" is "upright," "mild," "pious" or "kind."

II.

Concerning W's doctrinal views one of his many admirers and followers among his own countrymen in this land says with reference to his book on Reconciliation: He is thoroughly loyal to the Bible, he finds in it nothing to deny and nothing to explain away: with him there is no denying of the full, absolute divinity of Christ, no belittling of sin or of the punishment due

to it, no questioning of the justice or wrath of God.—rather the reverse of all this: he lays greater stress on all these facts than do most of his opponents. He brings no pet theory to the Bible to be proved or defended by it; he simply asks: "Blessed Book, what dost thou teach?" And then HE (!!) records the answer. Hence, he mentions and combats no theories by name—whether the moral, the vicarious, the governmental, or any other. If you *must* have a name for the author's view, call it the Scriptural, or the Biblical, one,—"the Bible View of the Atonement."

This refers of course to his *latest* view of this precious subject. As I told you before, he held another view of it when he first switched off from the good and reliable old track, than he held later on. When he had done his best to prove that *God* by no means was the object of the propitiation made by Christ in his sufferings and death, the learned but erring professor somehow or other came to ask himself where in the Bible he really found the doctrine that *the world* was indeed reconciled to God. So he searched and searched, but could not at all find what he before so masterly had proved to be the perfect truth of the Bible. He saw also with his own eyes, that the world as such, far from being reconciled to God, is still alienated from God and an enemy to him.

But now W. is old enough to speak for himself. Let us then see, how he denies the vicarious atonement of Christ. He writes in a letter to his "dear brother Theophilus" in his and his coadjutor Rev. Ekman's paper, *The Witness*, as follows:

"Of late great changes have taken place in Christian views. A plain evidence thereof is the fact that a catechism now has been published, in which nothing is said concerning Christ's sufferings, as a suffering of punishment for the payment of our sins, the imputation of the righteousness of Christ, the reconciliation of God, the fulfilling of the law by Christ in our stead, etc.,—these points were formerly considered as very necessary foundations for all true Christianity."

Here he implies, that these points are now no more necessary foundations for true Christianity.

In another letter to the same friend on page 28 of the same volume he writes:

"As you know I have in my writings zealously combated the doctrine that God should have imputed to Christ the guilt of our sins."

Again W. writes: "If it only anywhere were written that God spares sinners on the ground that Christ has done and suffered everything which was requisite for our atonement! But it is precisely this which nowhere is written. That God has made Christ, through suffering, a perfect Prince of Salvation, and that he now saves sinners by implanting them in Christ,—that is what Scripture teaches," (p. 339).

Again he writes: "It is the work of theology to christen a pagan conception, which has been the cause that man has changed the Father from the *subject* to the *object* of the atonement. That Scripture teaches that God has been reconciled; concerning this the theological gentlemen in general agree,—as much so as it is certain that Scripture never says it. It is certain that in Scripture not a word is spoken concerning a satisfaction given to the Law. Nay, that whole talk is human fiction. It is not at all unholy to forgive sins without satisfaction for an offence, which has been committed. Yea, it is heathenism to teach, that God would come in conflict with his holiness if he forgave sins without having first received satisfaction for the offence which his law had suffered. Neither is that doctrine found in the Word of God. Certain it is that, while the Augsburg Confession teaches that we for Christ's sake have a gracious God, Scripture teaches, that we for the sake of the grace of God have Christ, and that is surely not one and the same thing," (pp. 298, 301, 302).

A little further on in the same volume W. writes: "Scripture never says that God does anything for Christ's sake. That God for Christ's sake condemns the ungodly,—that is written precisely in as many passages as this: that He for Christ's sake justifies the sinner. Nowhere is it said in the word of God that God is gracious to us for Christ's sake,—nay, all that is *fiction*, (p. 337).

Again: "The *object* of the life, death, resurrection, and the whole work of Christ was undoubtedly this: that we should receive forgiveness of sins, be sanctified and blessed. But that is

something different from this: that God, *on account of this work*, should forgive, sanctify, and make blessed," (p. 301).

Further testimony as to the Socinian character of W's theology might be unnecessary. Most likely we all feel somewhat like juryman Culver when he in open court during the Cronin trial exclaimed: "*We have heard enough!*"

But I must give you some few selections out of W's book, "The Reconciliation" published in this city some weeks ago.

On pp. 57, 58 he says:

1. "The atonement which was typified by the sacrifices (of the O. T.) never aimed at appeasing or compensating God by means of vicarious penal suffering.

2. God is never in the law of sacrifices mentioned as the object of the atonement.

3. The atonement typified by the sacrifices consisted in the taking away of sins, and the cleansing of sinners before God.

4. Always *sinners* or *their sins* are set forth as the objects of the atonement.

5. God is spoken of as the one from whom the atonement proceeds."

On page 93 he gathers the principal lessons from Rom. v. 10 thus: "If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life:"

1. "All men are by nature enemies of God, because they are carnally minded;

2. The entire work of God in reconciliation does therefore tend to this, that he may by it reconcile enemies to himself.

3. Consequently, all who have ever become reconciled have become so as enemies, that is, at the time when they were enemies, or in a state and condition of enmity to God."

On that same text he says on pp. 88, 89: "The question has been raised that the whole world, apart from all consideration of and every condition as to faith and repentance, was reconciled to God on the day when Christ died."

We remember from what has been said before, that W. thought and taught so when he first had turned what we call "a Waldenstromian" [hoc est, Anselmian or Socinian,] but listen now to

his *present* wisdom—or to "*what is written in God's word*" *now-a-days!*—

W. continues about this text, "When we were enemies, we were reconciled to God by the death of his Son," and says: "Who are then the "*we*" of whom he speaks? Are they the world? The apostle speaks of himself and believers, not of the world. "*By the death of his Son.*" Does not this mean, "the day when Christ died?" Answer. It is not thus written. Neither does the apostles ever say in any other place that we were reconciled to God on the day when Jesus died. "*By the death of Jesus*" is never the same as "*on the day when Jesus died.*" All who now are justified and righteous, the living and happy children of God, have become so by or through the death of Jesus; but this does not at all mean that they became such on the day when Jesus died. The apostle Peter, also, says to the Christians that they have been "begotten again unto a living hope *by the resurrection of Jesus Christ from the dead* (1 Peter 1, 3), but this does not mean that they, without faith and repentance, had been born again *on the day when Christ arose from the dead.* Hence, when Paul says, "by the death of Jesus," then he expresses—just as the words read—the *means*, but *not* the *time*, of their reconciliation,—*how*, *not when*, they were reconciled."

On pp. 69, 70 he writes:

"Mark how everything in this matter aims at this: to eliminate or clear out from humanity that deadly poison—sin—which Satan has injected into us, and to restore us unto God so thoroughly clean and holy as he originally had created us.

And this through the blood of Christ, by making us partakers of the life of Christ, as the Apostle John says: "The blood of Jesus Christ cleanseth us from all sin (1 John 1 : 7). The blood of Christ is a poison for sin. As sin has been for us a poison causing our death, so the blood of Christ is for sin a poison causing its death and our quickening in righteousness."

This is W's entire conclusion from all that the N. T. says concerning Christ filling the office of our High Priest.

Thinking that he had done a masterly thing he says in closing the chapter:

"O my soul, rest and breathe here. Take deep breaths of

this heavenly air, for great is your God, and great are his works. Praise be to God forever for his unspeakable gift!"

In what spirit he contemplates all these holy things appears all over in his writings. Let me give one or two specimens:

On page 41 in his book on reconciliation he says: "It is more righteous to forgive for nothing than to forgive for payment, and therefore God is first and foremost in forgiving for nothing, because he is first and foremost in righteousness. If God, in the times of the Old Testament, forgave sins on the ground of a coming payment, then that would mean, that in those times he forgave sins *on credit.* But that is a degrading thought concerning God and his righteousness."

But see here a still better sample. On page 224 in his "Witness" for 1878 he gives the following *Prize Conundrum*:

When one teaches, 1. that God on account of his justice cannot forgive sins without payment being made for the same; 2. that God on account of his selfsame justice never could collect payment twice, and that consequently no one can be condemned for the sins paid by Christ, then we may question, if unbelief, on account of which men are condemned, is not a sin, or if not *that* sin is also paid for? If the sin of unbelief is paid for, can any one then be condemned on account of it? Or if it is not paid for, how can it then be forgiven, as no sins can be forgiven, that are not paid for?" What sophistry!!

If time would permit, we could easily show, that W. is a Socinian protestant even in denying the deity of Christ. Or what shall we say about the following correspondence that we read on pp. 282, 283 of *The Witness* for 1878:

"Doctor Waldenstrom: In the name of Jesus! some distressed souls ask you to give a definite answer to this question: Do you consider it to be the doctrine of the Scriptures, that Christ, not only as man, but also as the Son of God, is less than the Father; *i. e.*, do the words of Jesus, 'The Father is greater than I,' mean that Jesus is inferior to the Father, and consequently not true God, equal with the Father? Pardon the trouble, but for the sake of the Lord, Herr Doctor will certainly serve severely distressed brothers and sisters."

To this the learned and cold-blooded professor of Christian

theology gave the following answer—published in his "*Witness*":

"Dear Friend,—As an answer to your letter, I have nothing more to say, than *that I am unable to solve the question addressed to me. I lack a decided conviction in this thing;* but when I write concerning it, I state the words of the Bible, without further commentary, as they read, and if anyone feels distressed on account thereof I cannot help it. Explain away the Bible I will and can by no means. Concerning everything I do not understand I think thus: the day might come when I do comprehend it; and until then I simply cling to the Lord Jesus. Amen."

Judge now for yourselves, kind reader. The man is a very skillful controversialist, and often conceals his errors and deceives by the use of orthodox terms. In other places he says that he *always* held fast the doctrine about the divinity of Christ.

When W. during June, July and August 1889, preached about 90 sermons in 17 different states to about 200,000 of his country-men in this country, he very often dwelt upon this topic, the divinity of Christ, and wanted the people to understand that he by no means was such a heretic as "Augustana" had proclaimed. But even Channing, Socinus and Arius *always* call Jesus divine; yet neither did they, nor does Dr. Waldenstrom confess Jesus in the words and sense of the ancient Œcumenical Creed, "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one Substance with the Father," which is the true test of orthodoxy on the Deity of Christ; but W. proclaims that he has no "decided conviction" on this question and that he doesn't trouble himself much about it, even if some of his disciples feel distressed about it. Now enough on this point.

Another truth W. denies on pp. 31, 32 of *The Witness* for 1878: He says in his usual outspoken way, that it is nowhere written in the word of God, that the Holy Ghost proceeds from the Son. Even this denial is an echo of an olden time error in the history of the Church.

And now in order to make a long history short may it suffice to say, that Waldenstrom also holds Donatistic views of the Church of Christ here on earth. The Church according to his ideas

shall fully correspond to the true invisible Church. Only "believers" belong to the Church," says he. He undermines the faith of men in the objective value of the means of grace, and tries to set up such a church as has never really existed—and surely does not exist among the Waldenstromian separatists neither in Sweden nor in this country. A professor of theology in the Lutheran Church ought to know that these views are in direct conflict with the eighth article of the Augsburg Confession and, what is more, they are in conflict with the sayings of our Lord and Saviour himself concerning his own Church.

We Lutherans, who know what and in whom we believe are done with W. and his teachings. Denying as he does and explaining away, as far as he is able, the very fundamental truth of the word of God, Christ's satisfaction to divine justice for the sins of the world, how can he reasonably be expected to be able rightly to explain and teach any other Bible doctrine?

When the premises are wrong, the conclusions must necessarily be perverted and corrupt.

ARTICLE III.

THE SABBATH SCHOOL AS A FACTOR IN RELIGIOUS TRAINING.

By Rev. Prof. B. F. Prince, A. M., Springfield, O.

In one of our leading theological journals there appeared not long ago, an article of unusual interest under the caption, "The Outcomes of the Bible." The author endeavored to show that while there are many positive commands in the word of God, which no man can mistake, there also are many principles which lie hidden under general statements whose force and power may not be realized for ages to come, but under the influence of superior education and spiritual advancement, they come forward and demand a place for themselves among the Christian activities of the age. Hence Vinet could ask: "And know you not that the Bible includes many more truths than it expresses? And that it is one of its excellencies that it suggests, that it excites a mul-

titude of ideas which it includes virtually, though not actually.* The Bible is "an unique book emptying out into the centuries its pent up treasures. There is nothing else like it in the realm of letters. From no other book do so many varied things, not apparent, spring forth, new theology, new ethics, new potencies in politics, political economy, social science, humanity, civilization."† We may add to this list, new methods and new agencies in the spread of the Gospel. There are many things done by the Church to-day which have come to the front under an enlightened study of the word. The Sabbath School may be set down as one of the practical outcomes of the Bible.

During mediæval times a wall was thrown around the sacred word. The age of teaching which the apostles and their successors had so fully inaugurated, and by which the wide dissemination of the Gospel had been so successfully accomplished, was followed by one in which men were called to witness the formal services of religion, without a clear understanding of what these ceremonies implied, and during which period there was but little attempt at any explanation of the word of God. As up on the sacred mountain the people were not allowed to gaze upon the wonderful appearance of the Lord as he communicated with Moses, so during this dark period the authorities of the Church withheld from the people that close communion with the word which alone is conducive to the highest type of religious development. But the Reformation changed the relation of the clergy, the people, and the word. The Bible was brought out from the darkness in which it had long been hid, the laity who were so long held in subserviency to the priesthood were elevated in knowledge and in dignity, and Christian development put on a plane unknown for ages past.

The reformers were at once conscious of the importance and necessity of thorough teaching. With Luther the ability to teach was a necessary qualification in a good preacher, so that he declared no man ought to become a minister unless he first had experience in teaching the young. That the young should be thoroughly taught the essential truths of the Bible he equally insisted on. To carry out his idea he produced his catechism

*Vinet's Homiletics, p. 98. †Biblio. Sac., Oct., 1886.

which he asserted should not only be committed to memory by the pupils but should be explained to them, word by word, and he also declared that every child under such instruction might know the truths of the Gospel by the time he was ten years of age. But long before Luther's time there were methods and schools for giving instruction in religion. That the teaching of the young, the stranger, and the family under the command of Moses, that the instruction given regularly in the Jewish Synagogue, and where schools must be established provided there were twenty-five boys, all to be thoroughly indoctrinated in the sacred writings, show a type of the modern Sabbath School is quite plain. Then the catechetical instruction pursued by all the reformers contemporary with Luther, and afterwards by Wesley, who for more than thirty years before the time of Robert Raikes, was in the habit of gathering together the children for religious instruction, show a trend of practical, religious thought towards means and methods of training the young that finds its full exhibition in the modern Sabbath School.

I. Its work is essentially one of training. This implies hard, persistent labor. It demands that time and service must be expended in bringing about certain results. Men do not shrink from making such efforts if they can see gain from them. The greatness of the civilization of to-day is from persistent effort. The men of a generation ago were not willing to do things by the slow processes of their fathers, or be satisfied with the kinds of products that they had witnessed in their childhood. Their hearts were set on larger things. They believed that greater results were within reach, if sought after with greater toil. They spared no pains, and we now see the fruit of their labors in the wealth and grandeur of our material, scientific, mechanical, and commercial interests. But all these vast improvements were the results of long and patient training, until the powers of mind and body were capable of responding to the wishes that prompted those who were eager in the race for material prosperity.

Training is a necessity for the growing mind; not toward material things alone are we to bend our energies, but on that higher order of our creation, the mind and heart, are we to exert all our energies, that morality, spiritual life, and noble manhood

may keep pace with the growth of material things around us. The field that lies before us is bound to bring some kind of harvest. The American boy will think; he is born with an active mind, and he pushes his investigations in directions that often astonish his parents who are dreaming that he is only yet a child. Our day schools which are of such remarkable character, quicken the energy and arouse the ambition of the young mind, and make it susceptible to influences and aspirations that need to be brought under the strictest forms of religious teachings. The young mind will think; about what shall it think? The young mind will grow; what shall be the direction of its growth? The young mind will fall under some species of moral influence; what shall that influence be? These are questions that should interest every lover of the Church and the country. We cannot ignore the fact that there are millions of young people in our land whose minds and hearts are yet susceptible to the highest and noblest principles if presented to them with earnest consideration by those who should have their welfare at heart. The next generation will be largely what this generation chooses to make it. It is so because the young are readily moulded in thought and purpose by their parents, and by their teachers. In life men are usually characterized by the principles with which they were familiar in the days of their childhood. The mind rarely forgets the scenes and impressions of youth. The law of its growth is true to nature; it assimilates that which comes to it, and the fashion of it is according to the mental food that comes in its way. Hence the great necessity of coming in contact with these young minds and training them with all diligence and urging with assurance of full success those principles that will be life and power to those that are now in the bright and joyous period of their existence.

What are the means which we are to employ in our training? The world is full of complexities; the interests of society are vast in form and number. Some see nothing but material things, and so declare that the young should look only to those pursuits that bring more food, more worldly prosperity, and which satisfy the demands of the physical being. Arithmetic will help

a man to calculate and aid him to succeed among his fellows, hence study arithmetic; study anything that finds its issue in dollars and cents. In these latter times the study of science has brought large aid to man. It has made steamboats, railroads, telegraphs, numerous applications of electricity, hence study science. By this the world is growing rich and enjoying comforts and luxuries that are almost as wonderful as those wrought by the magical lamp of Aladdin. There are many who imagine that all these achievements are the result of labors entirely independent of Christianity, that it has had nothing to do in their discovery, ignoring altogether that quickening of the mind which springs out of those influences which are the direct product of Christian life and virtue. Nor can we for one moment deny the educating power of the sciences. They are a wonderful school and he who knows them has in his grasp forces that are a mighty agency to assist him in the struggle for life. They are a means for training that are everywhere recognized as powerful and fraught with great benefit to man.

But to make the full grown, well equipped man, possessing those finer qualities of manhood, that stamp him as a prince among his fellows, there is something in addition to his other training needed. The Bible is a book better than all other agencies to awaken the sleeping energies and give a right impulse to life. It is not a book of science; it stands in the way of no real science, it antagonizes no fact in nature. It is not a history merely, though it has in it the grandest record that the world has ever heard, but it is a book of principles illustrated by many practical examples, and which, if faithfully studied and applied, bring no shame to any man in his dealings with his fellow man. This book is like a spring that has within it some medicinal property. The water is not the property, but the property is in the water, which gives it a character that determines it as good or bad wherever known. Taste it at the fountain and it is there, carry it in bottles a thousand miles away and it is still there. So the principles of the Bible have their place in all human life and history. Men when permeated with them, in thought and character, manifest their training though they may go to the ends of the earth to find a habitation. More than three thou-

sands years ago Moses through the divine agency laid down these foundation principles in the commandments. Their acceptance and practice made of the Jews a peculiar and wonderful people. But in due time a greater than Moses came. His life and words have become the heritage of the Church and the world. How the world has been touched by his sayings! Since that time its development has been peculiar. In countries that have become thoroughly Christian the fashion of society and governments have undergone many changes. The whole machinery of Europe and America is developing around the principles that the Saviour announced to man. His words have indeed been power and life. As was intended, they are fashioning the very foundations of society, transmitting, transforming the mind and heart, and the purposes of men. The Bible as a means is doing more than any other single agency in training the world, breaking up old foundations and theories and inciting men to new rules and methods of life. This is the agency that we are to use in moulding the mind and hearts of the children. Science, business, handicrafts, hard toil in daily life, are all necessary. We should teach them as well as we can to our children, and train them to use each to best advantage. But above all is the word of God. It is the vitalizing force which penetrating every fiber of society must give tone and quality to human government, peace and happiness among men, and hope and comfort to all classes of mankind. It is full of principles which encourage and repress; it declares what men may do or not do, and hence serves as a pruning knife, lopping off here and there a bad habit, giving turn to a right impulse, and showing the path that leads to a lofty and a noble life. We have here then a mighty aid in training the young. It is not an untried help offered to us as an experiment, but centuries bear witness to its value, and experience accords it a place as the chief agent in subduing the passions of men. The book has done its work efficiently in the past, it will continue to do so in the future if its principles are laid before the young before the evil days come when they shall have no pleasure in them.

II. What the effect of Sabbath School training has been and is likely to be, on the children is a matter of great importance.

If they are improved by it, if they are better with such training than without it, then is it wise that our efforts should be continued that the best interest of society and the Church may be promoted?

Theoretically and practically, training in the Sabbath School makes the scholars more thoughtful and intelligent. How could it be otherwise? Take the lessons that we have from Sabbath to Sabbath; they deal with the profoundest questions and the most interesting records that have to do with our race. They commence with man in his innocence, they record his fall and the efforts made to give him a new start toward that divine life which he had lost. They tell us of a single man picked out from the multitudes that then were living upon the earth, and though far advanced in life, without off-spring, it was told him that his seed should be as the stars of heaven or as the sands of the seashore for multitude. They find a stripling watching the sheep in the solitudes of the mountain, and from this occupation, because an excellent spirit was in him, he is made the ruler of his nation. Or they make us acquainted with the man of sorrows from his birth to his crucifixion and ascension, they tell us of his toil, his shame, and his glory, how he restored men from their infirmities and made them rejoice in both bodily and spiritual healings, and how he declared himself the way, the truth, and the life; to whom men must come if they desire recovery from sin, and to have a hope of eternal happiness in the world to come. At the age at which most of our scholars are found, such lessons could not be presented to their attention without producing thoughtful feelings, especially if they are pressed home with an honest and earnest heart. There, in the little congregation presided over by the teacher as pastor, an opportunity is afforded for pressing home the truth that the pastor in his larger audience does not have. The encounter here is personal. The question is to the individual scholar. He is made to feel its full force; under its application the blood flows more quickly through the veins, and the mind is made to survey itself in a more scrutinizing manner than ever before. The thought of all these things cannot be brushed away in a day, but these lessons rise in memory with a suggestive power that sways every motive

of the mind and heart. It must be too, that every scholar under the force of earnest teaching will become more intelligent than he would otherwise be. There is a wonderful amount of history, geography, philosophy, poetry, morality, and religious example that passes before the mind of the scholar as he studies the lessons for each year. The careful acquisition of these enlarges his mental vision and increases his knowledge in many directions that will be of vast benefit to himself in after life. An early acquaintance with the book of books which must more or less result from its weekly perusal will become a source of mental profit that no man can estimate.

Such training of the children makes them more churchly. We ought to bring the young to love the Church with all the might and power of affection; love it because it is a fostering parent to them, established by the Redeemer of the world to be an instrument for the furthurance of the Gospel. Young people who have no church home or church love are hard to reach. They have no ties by which they are fastened, and hence float about on an ever restless tide without spiritual compass or gospel mooring. But once get them attached to the very place in which they meet, and have them to understand something of the great company of believers who make up the Lord's people, and that all the privileges of the house of God are for their sole good, and much will have been done towards securing their love for the church in which they have been so tenderly reared. The influence of the Sabbath School is to do this. It offers to them a home where they can pass an hour with pleasure and profit each week, together studying the same words; thinking about and being moved by the same ideas and thoughts, and appreciating in common, a common good. Such experiences draw each scholar closer to the place of his weekly worship and in time he comes to look with tender love on everything that may belong to the place associated with so many happy memories.

Through the training of the Sabbath School a benevolent spirit is cultivated. The child never taught to give, but only to save, may be in a fair way to get rich, but not to be benevolent. He may be allowed to spend his money for his own personal

gratification only, but thereby he will become selfish and sordid. A noble type of character is one which feels for others woes, and is willing to reach forth the hand and help a fallen brother, or aid a noble cause. The Sabbath School scholar has a training in this direction that will tell vastly on his future life. In a school well conducted he is made acquainted with the condition of those who need help, struggling amid the duties of missionary work, both at home and abroad. He learns to know the story of want and privation of the people of his own church in the far distant West, or it may be of the destitution of those in his own village or city; he hears of the deeper want of the millions of benighted heathen lands who know not God, and he is asked to give to the relief of all who may be in need. When he thus gives, he gives intelligently, and thus early learning the grace of giving, he is likely to grow up a liberal hearted person, ready to bestow his benefactions on every worthy object. Through such early and beneficent training no doubt much of the recent benevolence which is so marked in the Church is due. The large benefactors of to-day who dispose so liberally of their wealth for missions, for education and for all purposes in the work of the Church, were a quarter of a century or more ago, the children of the Sabbath School, in training for this wonderful day of progress in noble things. The whole Church has risen to a degree of benevolence toward all causes that look to the improvement of society which can only be accounted for on the ground, that the educating force of systematic giving in the days of youth are now bringing forth their fruit in enlarged liberality. This field for cultivating a liberal spirit has done great things in the past by laying foundations broad and deep, and through the influence which it exerts no doubt will come much of the power that will aid in evangelizing the world.

The Sabbath School further trains by getting the children to do missionary work. Schools are often built up by inciting the young people to go out and hunt up those who attend no school. The motive for their going may not always be the highest, but the fact that they do go, and that they secure the attendance of a friend or stranger places them in the line of local missionaries. This, too, is a matter of great gain in Christian activity. It

starts a current that is not likely to stop. When a scholar secures one recruit he is better prepared to get a second; the spirit for work grows on him, and the outcome of it no man can tell. It is said that there are more than five thousand young men in this country who are ready to go into the foreign field as missionaries. How comes it that these in such large numbers stand waiting to go on their mission as soon as all needed preparations can be made? It must be from the training that they have received, especially in the Sabbath School. Their minds have been directed to the needs of all mankind for the Gospel, the utter destitution of heathen lands, and then, having been taught by experience the value of personal labor in winning others to the cause of the Church, they become easily willing to make whatever sacrifice is demanded to engage in the mission fields whether at home or abroad. A personal knowledge of what it is to win another to a good cause, and years of growing familiarity with the benefits derived therefrom, have no doubt in these better days made an army of faithful workers in the great Christian activities of the age, and especially in the mission field, a grand possibility and fact.

Thorough training of the young in the Sabbath School lays the foundation for better citizenship. A gentleman who does not believe the Bible not long ago said to the writer, that the Church and Sabbath School ought not to stop their work, because vice and crime must be repressed, and that he did not know that anything better, if so good, could be found to do this, reminding us of a saying uttered long ago, "For their rock is not as our rock, even our enemies themselves being judges." The two great laws formulated by our Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself" are the burden of every lesson. These express the highest type of duty and relationship, and when well enforced and imbedded in the mind and heart they help much to make the perfect man. No better foundation for good citizenship could be laid, for every just government grows out of a high regard for morality and virtue by the people who support it.

Not long ago the great German scholar, Delitzsch, in an article

in the *Sunday School Times*, was pleased to call the American people the Bible people. It was indeed a high compliment, and the question at once arose, whether it was deserved. If we were measured by the standard of critical scholarship, there is no doubt that our German friends would far outstrip us, for they have examined with a scrutinizing eye every line and letter of the revealed word. Their knowledge is microscopic in character. But when it comes to a general knowledge by the nation, with a purpose, too, to observe the principles laid down in the word in the administration of law and order, better perhaps than any other nation on the face of the earth, there is no doubt that his observation is correct. The fundamental principles of good government can all be found in the Bible. He who studies it well and obeys its teachings will be a peaceful and upright citizen. We have become a Bible people above other lands, because each Sabbath day more interested students of that book sit down to a systematic study of it in the United States than in any other country, taking into account, of course, comparative populations. So far, too, as such study contributes to an enlarged understanding of the word, to that degree is it instrumental in making men good and obedient subjects of the governments under which they live.

III. When we come to examine the general effect of such training on the Church we observe, that it makes a more intelligent and efficient church membership. A properly trained boy always makes an intelligent and useful man. The broader the foundation the more thorough and capable he is likely to become. The Church built up of material that has been fashioned and moulded in the Sabbath School, must be a far more intelligent and efficient one, than it would be without material so prepared. Our day schools have long since practically given up the teaching of morals. They have turned this duty over to the Church. The time was when this was not so. The Bible was a leading book in the schools of the land. But now our day schools busied with the rudiments of mere worldly knowledge, and because a few busy meddlers are fearful that sectarianism may be taught, cannot furnish us that cultivated material out of which the happiest and most proficient state of the Church is to be found. We must

look for it elsewhere. It comes from the boys and the girls who have sat for years under the faithful tutelage of earnest Sabbath School workers. It comes well taught in all the duties of a consecrated life, it comes well established in all the fundamental principles of the Gospel, and when so shaped and fashioned it is efficient in doing whatever service it is directed to perform. Many people would be willing to work if they only knew how. It is the spirit of Sabbath School training to teach them how, to make them capable for efficient usefulness in all the relations of church membership, and it seems that it has largely succeeded.

A further effect of Sabbath School training in the Church is to stir it up to diligent duty; not indeed to that degree that it ought to be stirred, but urging it to reach a far higher plane than it would if such an institution did not exist. The school must have teachers, who must sit before inquiring scholars and have their ignorance exposed if they do not choose to study. Few persons are willing to pass such an ordeal, but being impressed with a responsibility to work they prepare to meet the demands of their classes. Who could say that this was not a vast gain for intelligent and active duty? There are thousands of devoted teachers in our land whose earnest thoughts go out the week long in search of the best methods of bringing home the truths of the lesson for the coming Sabbath to the hearts and consciences of those who are their pupils. They secure the best helps to elucidate the lesson to their own minds, and thus bring themselves into active sympathy with the best interests of the Church. Let us conceive that the Church has abandoned the work of Sabbath School instruction, and that the army of teachers has been relieved from their toilsome work in the preparation of the lesson; how soon would the vast majority relapse into indifference and neglect, and the once intelligent laity become a lazy and careless people. No people are so easily pleased with the services of the ministry as those who are well informed and intelligent in Bible knowledge. Such are not likely to look for mistakes or cultivate a criticising spirit. Their sympathies are with every good work and purpose. Our schools help to build up such a people. They stir up the Church and

aid in keeping it from a stagnant condition. No age ever had a more active laity than this, and no age has ever laid so wide and deep the religious foundations for practical work as the one in which we live.

IV. The effect of the Sabbath School on society at large is also marked. Its purposes are good; its aim is to build and improve mankind. It deals with the best moral principles that the world knows and with these as an instrument for the development of moral character it fashions society into its most approved form. In its work it gets hold of the lowly as well as the high and leads them into loftier ways. That is the best instrument of reform which can and does take hold of the lowest conditions of society and overcomes corruption and plants the good seed of a better and holier life. To day our danger is, not from the well-behaved in society nor from the cultured class, nor from those who attend our churches, but from that larger class who have never yet been educated with a view to the best interests of our land. No government can long endure whose foundations are not based on religious ideas, be it pagan or Christian. The religious idea forms the bond that holds all the elements of society together with stronger grip than mere law or human device. When you touch the religious idea, you touch the heart. If a large part of the people of a country have no religious convictions, but on the other hand have feelings averse to it, the highest bond of unity for that nation is gone. To a great extent the war of the Revolution was carried on under the impulse of the religious idea which inspired true patriotism. In this country we must if possible have no large class whose education is away from the Bible. If we do, it will be our danger and our ruin. The best agency that the Church can use to avert this seems to be the Sabbath School. It has facilities peculiar to itself. It has many avenues of approach to the people unknown to other organizations. Its methods are more free and easy, its sociability is more marked. It can go out into the by-ways and hedges through its ever widening circle of friendship, and almost compel the people to come in. All who come, do so without any formal ceremony or rites of membership, and at once are made to feel at home in their new sur-

roundings. Its power can be seen in almost any neighborhood but especially in our large cities. Men are to-day preaching the Gospel who twenty years ago were "Wild Arabs" around the wharves or in the back alleys. In some mission school their attention was caught by kind and effective teaching, and their minds were given a direction toward the nobler things of life. If we are to evangelize fully this land of ours, bring the unmoulded classes under religious influence, the Sabbath School must do a large share of the work. It has the best methods, and can best reach that large class of persons who now look with unconcern, if not with hatred, on the Bible and the Church. Here is a picture of its noble work. In England during the last century, even before the time of Raikes, Nicholas Ferrar founded in Huntingdon shire, a Sabbath School. His nieces heard the children repeat the Psalms and such other portions of Scripture as might be designated. To get them to come, Mr. Ferrar offered every child present who could repeat a Psalm a penny and his dinner. As to the effect of the work done his biographer says: "The influence of this Sabbath School was such that the neighboring ministers declared a mighty change was wrought, not only on the children, but on the men and women at home, for the parents would naturally hear the children repeating their sacred lessons, whereas, heretofore their tongues had been exercised in singing lewd or profane songs, or, at least, idle ballads. Now the streets and doors resounded with the sacred poetry of David's harp." Thus it is that little children in multitudes of instances become the instructors of their parents, and this is one of the greatest encouragements which we have in the work of the Sabbath Schools. Such is the effect of our schools everywhere. Society is benefited, its tone raised, and thousands are led to become members of the Church who could not otherwise be reached.

The Sabbath School has inspired many a poor boy to a high and noble aim. Amid the new and strange surroundings of the school he hears the glad story of the Gospel by which he awakes to a new manhood and a new life. Here he learns that the poor but honest man is as good in the sight of the Lord as the rich and honorable man, that the Gospel is not for one class alone but for all men. Many a boy whose life began away

down among the poor and lowly, has under the quickening impulse of the truth learned here, sprung to the very top. It is the spirit of our land to push the boy of ready pluck, quick mind, and ambitious purpose to the very summit of power and influence. The way is open for every honest and determined youth to reach positions of honor and trust. A great agent to help him in this is the Sabbath School. It stirs him up to new manhood, it quickens the energies of the soul, and starts him on a grand march toward a great and important career. That it has succeeded well is the testimony of thousands who have been so helped. So long as it remains steady to its high aim, so long will it do a glorious work in encouraging the young to take a step that will put them on the high road to prosperity, honor, and usefulness in life.

V. While we find the Sabbath School such a glorious factor in religious training there are several dangers that may be briefly noticed. One is the danger of development away from the Church. The Church is supreme, all the work of the school should be done under and for the benefit of the Church. If any other spirit prevails the outcome will not be without harmful results. Some times the impression is made that the school is better than the Church, as though it were a different religious organization with ends wholly within itself. There must be no rivalry between the Church and school. The school is but a means to an end. It should teach that men may know the Gospel with the ultimate purpose of bringing them into the Church. Toward this should its every energy be directed, for this alone is it worthy of existence. That it is an institution of independent privileges, sometimes leads to the use of means and methods which compromise its sacred character, all done because it is not the Church. It should have no such development. Its whole tenor should be toward fostering everything that is sacred, and beneficial in church life.

Another danger, not so much springing from the school itself, is, that it is allowed to usurp altogether the place of parents in religious instruction. This is never in place, in a religious household. The school may be and no doubt is a great aid, but it cannot do all the work. It must do all for those who

come from non-religious households. There it has a great missionary work to perform, but not so in families whose parents are Christians. The parents know more about their children than the teacher, and their ministration can be more opportune and constant. For them to step aside and through indifference and neglect allow the religious trend of their children to be determined by a stranger is neither natural nor scriptural.

Neither is it well that the school should pass altogether from under the training eye of the pastor. No matter how good his teachers may be, there is still a place for him to review the work that is done, and see to it that the seed planted may develop into proper fruit. He can no more neglect his proper duties than can the parent. The weakness of the whole system is the voluntary nature of the attendance. Many methods have been used to evercome this but none last long. There is but one successful way: the teacher must make it so pleasant and profitable for the scholar when he is present, that it will be a delight for him to come again. "He that winneth souls is wise." Our whole system of Sabbath School instruction is to win souls. When the happy time comes, in which the parents, pastors and teachers all coöperate heartily in presenting the truths of the Bible, in holding up the value of religious instruction, and in making the scholars feel that the work in which they are engaged is one that is both pleasant and profitable, multitudes will gladly join the great company of those who are serving the Lord, and will help to swell the great chorus of triumphant victory in the great day of final accounts.

ARTICLE IV.

JESUS THE SON OF GOD.

By Rev. S. Schwarm, A. M., Tiffin, Ohio.

When Jesus came into the coast of Cæsarea Philippi, he asked his disciples, "Whom do men say that I, the Son of Man am?" And they said, "Some say John the Baptist; some Elias; and others Jeremias, or one of the prophets." And he said unto them, "But whom say ye that I am?" And Simon Peter, their spokesman, answered and said, "Thou art the Christ the Son of the living God."

These questions, at first sight, seem to have been inspired, as it has been suggested, by egotism. If a teacher or a preacher, in our day, were to go to his disciples and ask them what the people thought of him, he would be considered very vain and one who loves flattery. But there was a vast difference between Jesus asking these questions and the ordinary preacher. In the case of the preacher it makes little difference who he is, or what people think of him as a person, if they only receive the message he bears.

Not so, however, with Jesus. The entire force of his message depended on his personality. He claimed to be the Son of God, the Saviour of the world. But if he was a mere man he could not save. And although he was even the Son of God, if men yet thought him to be a mere man, they would not look to him for salvation. Hence the whole efficacy of his mission depended on whom men took him to be. He taught the people, healed their sick, fed the multitudes, and did many other wonderful works for the purpose of leading them to a right conception of his personality. What impression had he made on the people and, especially, on his disciples? Had they been led to look upon him as the Son of God, or what opinion had they formed of him? Great multitudes followed him, but why? Was it for the loaves and fishes, as he had intimated to the people after the feeding of the thousands and that they might have their sick

healed, or was it that they might have their souls fed with the bread of life, and be healed of their spiritual diseases?

Hence he asks his disciples the question, "Whom do men say that I, the Son of man, am?" What idea have they formed of me as a person? Do they believe me to be the Son of man in the sense in which Daniel used the term, and consequently the Son of God, or do they believe me to be a mere man? They answered, "Some say that thou art John the Baptist," (this was Herod's solution), "some Elias, and others Jeremias or one of the prophets," or one of the *old* prophets, as one of the Evangelists puts it, the people all, according to this answer, seem to have been agreed as to the fact that he was a most remarkable personage. Was it possible that after the miracles he had wrought and the wonderful words of wisdom he had spoken, that none believed him to be divine, to be the Messiah. It was no wonder he turned to the disciples and said, "But whom say ye that I am?" Have you formed no more exalted idea of me than these? Am I to you also only a John the Baptist, or an Elias, or a Jeremias or one of the old prophets? Is it possible that no one has grasped the idea that I am the Son of God, the Christ? Have I wholly failed to impress my real personality upon the mind and heart of any? Not so! For the question is scarcely out of his mouth when Peter cries out—for himself and the others—"*Thou art the Christ, the Son of the living God.*"

How it rejoiced the Saviour's heart to find that his disciples—one of them at least—had grasped a clear conception of his person. For he cried out, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

Here we have two distinct and well defined opinions of the character, or person, of Jesus of Nazareth. The people said he was the greatest, the most remarkable, the best that humanity had ever been able to produce. They were ready to believe him superior to anything that their age could bring forth and were willing to receive him as the greatest of the past arisen from the dead. They readily believed him to be the greatest and best of all men, but they nevertheless still looked upon him as a man. To his disciples, to those who were the most intimate with him,

on the other hand, he was more than man, though man, he was nevertheless *the Christ* the Son of the living God. Who were right? The people, who said, "The best, the greatest of all men," or the disciples, who said, "The Christ, the Son of the living God."

These questions are still vital. They have lost none of their force by the lapse of time. Upon their answer hangs the weal or woe of humanity. If the people gave the true answer, then man has no one who is able to save him; but if the disciples were right, then man has an all-sufficient Saviour.

How are these questions answered at the present day, after a lapse of nineteen hundred years? Just as they were in the day when they were first asked. Who are right? Are they who cry the greatest and best of all men, or they who say, "The God-man," "God manifested in the flesh."

There are very few who have studied the character of Christ, and who are capable of giving an answer, but freely admit that Jesus of Nazareth was the very best of men. Many, who have been counted skeptics, have seemed to vie with each other in saying beautiful things about Jesus as a man.

John Stuart Mill—one of England's late noted philosophical writers—says: "About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast." He also says: "Even now it would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life."

Strauss—the great German infidel—who tried to prove that the divine Christ of the gospels was a mere myth, had to admit that the picture of Christ given in these gospels was the soul of religion. He says: "As little as humanity will be without religion, as little will it be without Christ. He remains the highest model of religion within our thoughts; and no perfect piety is possible without his presence in the heart."

Richter—the great German novelist—whom Joseph Cook

places at the head of the writers of fiction, says: "Jesus is the purest among the mighty, the mightiest among the pure, who, with his pierced hands, has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages."

Renan, the French infidel who has become so noted for his Life of Jesus, following in the track of Strauss, says: "Whatever be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

Theo. Parker says: "The mightiest heart that ever beat, stirred by the spirit of God; how it wrought in his bosom! What words of rebuke, of comfort, counsel, promise, hope, did he pour out! What profound instruction in his proverbs, and discourses! What deep divinity of soul in his prayers, his actions, sympathy, resignation! It is for his truth and his life, his wisdom, goodness, piety, that he is honored in my heart—yea, in the heart of the world."

I might go on and quote to the same effect many others who admit the perfection of the character of Jesus of Nazareth as a man, who nevertheless deny that he was the Son of God, but these are enough to show the tenor of them all. They answer as "the people" did, "John the Baptist, etc." Now these sentiments about Jesus of Nazareth sound very well, but are they the true solution of his wonderful character, are they even consistent? How could a man be the purest and best of all men and yet deliberately make a claim which he knew to be false. Now Jesus deliberately claimed and asserted that he was the Son of God, and consequently, he was either what he claimed to be, or else he was a deceiver.

There can be no doubt about Jesus making the claim that he was the Son of God. It was for this claim that he was put to death. The indictment that he said that he was the King of the Jews, was a mere pretext to gain the consent of Pilate for his crucifixion. The real cause of his death was

declared when the High Priest said, "I adjure thee by the living God, tell us whether thou be the Christ, the Son of God, or no." Jesus answered, "Thou hast said, and hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." The High Priest rent his clothes and cried, "Blasphemy!" "What need have we for further witnesses. You have heard it from his own mouth." And when they failed to prove the charge of treason against him before Pilate, and Pilate declared, "I find no fault in him," they returned to this charge, saying, "We have a law, and by that law he ought to die, because he made himself the Son of God. And it was for this claim that he did die. Now, how could a man who made such a claim, when he knew he was but a mere man, be the very best and purest of men? It is impossible. His enemies even said —and still say—"Never man spake as this man." A person who could deliver the Sermon on the Mount was not a weakling, or a fanatic laboring under a delusion. He knew what he was doing when he laid claim to being the Son of God. He knew that according to the Jewish mode of thought, and also to Jewish law, such a claim, if unfounded was blasphemy. He could not, consequently, after having deliberately made and maintained such a claim even unto death have been the best and purest of all men, if but a mere man. He could not have been a John the Baptist, for John shrank from making such a claim, and Elias, and Jeremias certainly never made such a claim. Hence this answer of "the people" and of the "some" of our times, cannot be the true solution of his personality.

But if Jesus of Nazareth could not have been the best and purest of men, as these make him out to be, what was he? Was he a deceiver? While it cannot be admitted, on the one hand, that Jesus was deceived as to his true personality, it cannot be admitted either, on the other hand, that he was a deceiver, namely, that he knew that he was but a mere man yet, nevertheless, for effect made the claim that he was the Son of God. It seems utterly impossible that one who exhibited such an exalted morality not only in word, but also in deed, should nevertheless be acting a lie in his entire life. It seems utterly impossible that one who gave himself up to doing good to oth-

ers, should nevertheless all the time be trying to deceive them in regard to his true nature. And all this too when he could not hope to gain anything thereby—but knew that he must suffer and die for claiming to be the Son of God, for he knew and told his disciples beforehand what they would do to him. Now it is not rational for one to carry a deception to such an extreme point—and do it knowingly—when he could not hope to gain anything thereby. Such a course of action would not be consistent with much wisdom or morality, all of which these skeptics admit he possessed to an extraordinary degree.

But what led Peter and the other disciples to believe he was the Christ? What leads us to confess him as the Christ? Is there any evidence that goes to show that though man, yet he was exalted infinitely above all men, and, consequently, divine? I have undertaken to show in a negative way that he could not have been a good man, if a mere man. I have also shown that he could not have been a weak or bad man, for that would have been utterly inconsistent with his whole character. But what positive evidence is there for believing that he was more than man, viz., the Son of Man and the Son of God? Is there anything that distinguishes him from all other men and shows him to be infinitely more than mere man? There are many things that thus distinguish him. Among them are the following.

1. He was a child of prophecy. A picture of him was drawn by a long line of artists, or writers. These artists were drawn from every social condition. Kings, judges, captains, courtiers, shepherds, herdsmen and others wrought at it. They painted in different countries and in different centuries. The picture was begun in the wilderness 1500 years before its ideal was realized, and it was 1000 years or more in painting. For more than 400 years the finished picture waited for its realization. The Jews said, "Where is he of whom Moses and the prophets caught a glimpse." In the meantime the Scriptures containing this picture were translated into other tongues, and the nations of the world were impressed with its uniqueness and turned to Jerusalem to behold him who should meet its requirements. They said he who would do this must be of the tribe of Judah, of the house of David. Born of a virgin, born in Bethlehem,

born when the scepter was passing from Judah. That he would be called the Lord our righteousness, that the scepter of his kingdom would be a right scepter, that he would feed his flock like a shepherd, and gather the lambs in his arms and carry them in his bosom. That he would do no violence, nor would deceit be found in his mouth. That he would be oppressed and afflicted, and yet he would be as a lamb led to the slaughter and as a sheep before her shearers. That he would be sold for 30 pieces of silver, that he would be scourged, spit upon, nailed to the cross and yet not a bone of him broken. That vinegar and gall would be offered him while on the cross, that his garments would be divided among them and the lot would be cast for his vesture. That he would die for others and not for himself, that he would make his grave with the rich, and that he would rise on the third day. And all this that he might deliver the needy when he crieth, the poor, also, and him that hath no helper, that men might be blessed in him and all the nations call him blessed. This is but a mere outline of the picture. And yet it is enough to show that it is complete and perfect and that he who would meet its demands must have many characteristic and wonderful marks. How can we account for the construction of such a complete and perfect picture by a chain of artists stretched over a period of ten centuries and of different countries and who could not have had any consultation with each other? When an orchestra of 40 musicians, each playing his own special instrument, rendering each of them notes that are unlike those of any other player, yet the whole orchestra producing associate effects, whose distinction is their harmony and unity, we infer that somewhere some one mind has worked governingly upon the 40 musicians. When we see many masons engaged on a building, each covering a small space of the wall and the structure daily growing in their hands into a beautiful and perfect piece of architecture, it is an easy inference that one mind covers the entire plan which these work out in detail.

Now if the rendering of the orchestra presupposes one creative mind, or if the construction of the cathedral implies the working of a single genius, will not this picture of a personal-

ity, the grandest and sublimest that was ever conceived, require for its construction the presidency of a single mind, able to impress with its own thought and inspire with its own idea every workman that wrought on it. But whose was that mind? It certainly could not have been a finite mind, for no finite mind can tell of its own accord, even what a day may bring forth, let alone thousands of years. It must then have been the mind of the infinite God. We are, consequently, told that these men painted as they were moved by the Holy Ghost. But whose picture are we told this was to be? Isaiah answers the question. (Is. 9 : 6) "For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace." Hence the ideal of this picture is not to be a mere man, though the very best of men. He is to be to humanity a Son, who is to be, "The Mighty God."

Now in whom was this ideal realized? Why in Jesus of Nazareth, and in no other. But he is its perfect ideal. For if we take up the gospels which give a history of this Jesus of Nazareth we will find that every mark and shade of the picture drawn by the prophets is met in the description of the life of Jesus by the writers of these gospels. But some one may say, "That picture was drawn after the days of Jesus and was fitted to his history. Not so, for one of the Ptolemies of Egypt had these prophecies of which the picture is constructed translated from the Hebrew into the Greek a couple of centuries, at least, before the days of Jesus of Nazareth.

Talk about Mahomet, Zoroaster, Buddha, *et al.* having the same claim to divinity as Jesus of Nazareth, as a skeptic declared to me. It is not true. Where is the long line of prophecies concerning them? They could not say, as Jesus did to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." These pretended saviours are entirely without this distinguishing characteristic.

2. He was a worker of most wonderful miracles. He turned the water into wine, hushed the winds and stilled the waves. He made the blind to see, the dumb to sing, and the lame man to

leap as an hart. He healed the palsied hand, cleansed the leper, drove out demons and raised the dead. And, as a crown of his mighty works, he burst the bands of death, came out of the grave, and ascended up on high, and now sitteth at the right hand of God. These wonderful works were the signs of his glory. They declared his perfect control of inanimate and of animate nature, and also of the realm of spirits. No mere man ever had such power. It is true that men have worked miracles, but they did it by the power of God. But this Jesus could say to the sick of the palsy, "Arise, take up thy bed and walk," or to the dead, "I say unto thee, Arise," or to the winds, "Peace be still," and they obeyed him. Now one who could thus, of his own accord; exercise divine power must have been divine. And consequently, these miracles, wrought by Jesus, were signs of his Messiahship. They prove him to be divine, to have almighty power. But I know that attempts have been made to divest these miracles wrought by Jesus of their special character, and to reduce them to the order of natural events. Some have attempted to remove them entirely from the sphere of actual fact, and ascribed them to legends elaborated out of Old Testament prophecies and types, (Strauss). Others have attributed them to the influence of religious feeling in the early church, (B. Baur). And still others to narratives of an allegorical character, (Volkmer). And yet others to psychical influences, especially those miracles which infer the healing of the sick and the expelling of demons, *i. e.* to the influence of one strong mind over a weak and unbalanced one, as seen in modern faith cures. Thus on physiological or psychological grounds, or on exegetical, allegorical and mythical principles, attempts have been made to get rid of the force of the miracles of Jesus. These attempts have been made because it has been assumed that miracles are impossible. It is said, "Every thing in the universe is under a system of natural laws. It is also said a miracle supposes a suspension of those laws, which is utterly impossible. But would a wise creator lock himself either out of or up with his creation, so that he could not act upon it and influence whenever he wills. Is it not reasonable that a wise creator is always just as directly active in nature as he was at its cre-

ation, although we can only detect his working by means of the law of cause and effect. And may it not be true that although, from their very nature, miracles transcend the ordinary law of cause and effect, yet they may not contradict it, inasmuch as nature may have been so ordered by divine wisdom as to admit higher and creative agencies into her sphere. May it not also be true that in God's great plan of the universe, no events natural or supernatural need to be excluded.

The miracles of Jesus do not, therefore, necessarily contradict or violate the laws of nature, but they may have been comprehended within the great system of natural law, the harmonious connection of which, in all of its parts, it is not for us to fathom. These miracles are, therefore, a "reflection in nature" of God's revelation of himself, something strictly in accord with law.

They are occasional manifestations of the complete introduction, through the God-man, of that relation between nature and spirit which is to be perfected in the end of the world.

Miracles, then, may be only links in that great chain of manifestations whose object it is to restore man to his lost communion with God, to impart to him a life, not derived from any created causality, but immediately from God.

But it is said again that when once the development of creation was completed, and the actual order of things definitely established, for the creator then to interfere with his work, as is implied in miracles, would be acknowledging his work incomplete and himself imperfect.

But it must be remembered that the culminating point in his creation was a free being. If this free being should move along as desired his interference would not be necessary, but if he should go in an opposite course, there would then certainly be an occasion for his interference. In this case the door would be open for God's intervention, even in the form of miracles, without any acknowledgment of imperfection. Now as to fact. How has man used his freedom? He has sinned, has transgressed God's law. How has God acted? He has interfered to save this creature by introducing his own Son into the flesh, which is the greatest of all miracles, the centre of all and from which all others radiate. Hence miracles are not necessarily a

suspension, nor a contradiction, of the laws of nature, but are simply a higher manifestation of the same power that is seen in natural laws.

Nor are they improper and inconsistent with the character of a perfect Creator, but owing to the fact that this free being has sinned, they are highly proper and a most glorious display of God's love.

Hence if neither impossible, nor improper, the question as to the reality of the miracles of Jesus becomes a mere question of history. Now this historical fact is as fully attested as any fact in history can possibly be. Hence I say. then, that Jesus of Nazareth is distinguished by a long series of most wonderful and glorious miracles. No other would-be savior can lay claim to anything like it. Mahomet did not even pretend to work miracles. That claim has been made for him by his disciples in later times.

3. Jesus had a superior, a divine wisdom.

His enemies said, "Whence has this man this wisdom, and these mighty works, having never learned." And those who were sent to arrest him and bring him before the Sanhedrim came back without him, saying, "Never man spake as this man." And on another occasion it was said, "He spake as one having authority and not as the scribes." Where in all the wisdom of the world can there be found anything to be compared with the Sermon on the Mount, with the parables, with the discourses at the Passover Supper, for beauty, for simplicity, for moral sentiment, for grandeur and sublimity of thought. "He quietly assumed to be competent to decide every question of truth and duty of himself, without any reference to any higher authority. He regarded the utterance, "I say unto you," as conclusive. Yet he was meek and lowly beyond all other men. He announced superior precepts of morals and religion. He manifested God to man, and man to himself, in a manner unlike any other teacher. He seized and held up to view the principal essence of virtue, viz. love, human and divine. He revealed the Fatherhood of God, and exalted it to the supreme height of adoption, whereby a vassal of Satan is transformed into the child of God. He traced human happiness from the broken cisterns

of earthly joy to its true source of communion with God. He bound mankind together, not merely in the unity of a common nature, but in the higher, closer union of his own mediation and redemption. He plucked from darkness the twin stars of Immortality and the Resurrection, and placing them in the galaxy of redemption, flooded with light the firmament of human hope."

In other words Jesus taught man the true conception of sin and also of the holiness of God, the loving Fatherhood of God, and the brotherhood of man, not merely by creation, but also by redemption. He also gave man a true conception of his immortal nature and showed him the way of eternal life.

The sublimest ideas the world has to-day are those revealed through Jesus. He is distinguished not merely by superior, but by divine wisdom. His enemies of old said, "Never man spake like this man." His modern critics call him the sublimest flower of humanity. Spinoza calls him the symbol of divine wisdom.

The Koran and the Vedas are not worthy to be compared with the sayings of Jesus.

4. Jesus had a sinless character.

He could turn on his enemies and say, "which of you convicteth me of sin?" "If I have spoken evil, bear testimony of that evil!" And we all know how completely their attempt to convict him of evil broke down at his trial before the High Priest and before the Roman governor. Three times did Pilate say, "I find no fault in him." So also said Herod. Every attempt to prove him at fault failed and at last, they had to fall back on the fact that he said "I am the Son of God."

What a wonderful impression the character of Jesus, as revealed in the gospels has made on the minds of some of the brightest geniuses of humanity!

It is well known what reverence is paid to him in passage after passage of Shakespeare, the greatest intellect in its wide and many-sided splendor. Men like Galileo, Kepler, Bacon, Newton, and Milton set the name of Jesus above every name. Kant and Jacobi hold him up as the symbol of ideal perfection,

and Schilling and Hegel as that of the union of the human and divine. Thomas Carlyle calls Jesus of Nazareth our divinest symbol! Higher has human thought not yet reached. Dr. Channing said, "The character of Jesus is wholly inexplicable on human principles. Matthias Claudius, one of the people's poets of Germany, wrote to a friend, saying of Jesus, "No one ever loved as he, nor did anything so truly great and good as the Bible tells of him ever enter into the heart of man. It is a holy form, which rises before the poor pilgrim like a star in the night, and satisfies his innermost cravings, his most secret yearnings and hopes." Rousseau in speaking of Jesus says, "Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a god."

I might go on and quote passage after passage like these about the wonderful character of Jesus, many of them written too by men who did not look upon him as their Saviour. But these are enough to show that he was distinguished infinitely above all men for his most perfect character.

5. The effect of his kingdom in the earth, or the results of his life and teachings and death have been marvelous. Paul Richter says, as I have already quoted, "He lifted, with his pierced hands, empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

Napoleon the First, said, "Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race."

"This Jesus of Nazareth," says Dr. Schaff, "without money and arms, has conquered more millions than Alexander, Cæsar, Mohammed, and Napoleon. Without science and learning, he shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools he spoke such words of life as were never spoken before nor since, and produced effects which lie beyound the reach of any

orator and poet; without writing a single line, he set more pens in motion, and furnished more themes for sermons, orations, discussions, works of learning and art, and sweet songs of praise, than the whole army of great men of ancient and modern times.

"There is a fifth gospel," says another, "which has been eighteen centuries in writing, viz., the work of Christ among mankind." The track of his footstep is seen wherever there has been any real progress in good, in love, in right, in the moral elevation of mankind. At the basis of our modern civilization lies the thought of Jesus. "Such was Jesus of Nazareth—a true man in body, soul, and spirit, yet differing from all men, a character absolutely unique and original, from tender childhood to ripe manhood moving in unbroken union with God, overflowing with the purest love to man, free from every sin and error, innocent and holy, teaching and practicing virtues in perfect harmony, devoted solely and uniformly to the noblest ends, sealing the purest life with the sublimest death, and ever acknowledged since as the one and only model of goodness and holiness! All human greatness looses on closer inspection; but his character grows more and more pure, sacred and lovely, the better we know it."

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all!

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe
And crown him Lord of all.

ARTICLE V.

FAMILY WORSHIP.

By Rev. E. D. Weigle, A. M., Altoona, Pa.

There are but three divine institutions, the family, the Church, the state. The family lies at the foundation of the Church, and the Church, the brotherhood of believers, or, what is equivalent, an aggregate of Christian families, gives moral tone to the state. The power of the Church and the welfare of the state are closely linked to, and dependent upon, the Christian character of the family. The latter sustains to the former the relation of cause and effect. Whatever, therefore, abridges the moral energy of the family curtails the efficiency of the Church and the elevating influence of the state.

That the practice of family religion has been much neglected admits of no argument. The fact of the need of family religion granted, the duty of Family Worship follows as a matter of course. The more comprehensive duty includes the less, as the presence of the genus embraces the species. Family Worship is only one element or form of family religion, but it is so central, so essential, so vital to the maintenance of piety in the home that it may well be made a separate topic for meditation and discussion.

There is ground for the belief that the beautiful custom of keeping the fire of devotion buring on the altar of the home, by daily religious service—the Hausgottesdienst of our early German forefathers, has become, in a measure, obsolete. We are living in an age when material things so engross the mind, and so occupy the time, that but little opportunity is given for meditation and devotion within the bosom of the family. The gods of this world have invaded the sacred precincts of home, and, after the destruction of Jehovah's altar, have upon its ruins, erected their own.

Ours is an age, moreover, when undue stress is laid on the value of mass-meeting religion. It is comparatively an easy

thing to induce the populace to congregate, *en masse*, in summer or winter, in God's house, or in the woods, to listen to some noted divine, or famous evangelist, to join in song and prayer with the multitude, to cry *hosanna* with the excited crowd, but it is rather difficult to convince men that it is just as pleasing to God, and even more important, that they should conduct their families, and order their private lives, in harmony with domestic piety, and upon the basis of personal and daily devotion to God. This is true, not only of the avowedly indifferent in regard to sacred things, but of many who profess faith in Christ, announce themselves as having attained a high state of consecration, and lay claims to a regard for consistency of life. We have it from good authority, that of the personal knowledge of a brother in the sacred calling, that not a few men in the ministry, either entirely neglect Family Worship, or attend to it in a merely perfunctory manner.

We speak advisedly when we aver that there are those among our laity, who pass before the Church and the world as earnestly Christian and zealously active, who have not the the semblance of religion in the family, to say nothing of regular worship. No pastor can carefully study his people,—the human side of his work—especially if his field be a city pastorate, without being made cognizant of the fact that many of the families are in an anomalous and sad condition. It is simply a fact that the young, particularly the male portion, are not being held to the Church. Into many homes the pastor comes, where the father and mother still cling to an early implanted faith in Christ and his Church, but the children, where are they? They have left the Sunday School; into the catechetical class they will not come; in a word they are lost to the Church, and that means, lost to their parents, to themselves and to God. Making due allowance for the multiform temptations and allurements which beset the youth of today, does it not seem as though there were something radically wrong in the piety and the discipline of the home. Certainly family religion cannot be a positive force a winning power and a healthful inspiration when the children thus slip out of the domain of parental control into the midst of the potencies of evil, as incarnate in a wicked world?

We are approaching a crisis politically, socially, religiously, the issue of which no one can forecast, unless there be an examination of the condition of our homes, and a return to domestic piety, whose central elements are Christian nurture and true devotion. The sanctity of the Christian Sabbath, the maintenance of good government and the success of the Church would not be imperiled to-day, if the torch of Christian knowledge were lighted in and the fire of true devotion burned on the altar of every family in our fair land. The great need of the hour is the church in the house.

Reasons for, or, at least, explanations of, this condition of the Christian life of to-day are not difficult to find. We are living in a rushing age. Men are too busy to turn aside for a few moments to meet God in the closet. True we have the command, promise and example of Christ to incite us to such prayer,

> "Cold mountains and the midnight air
> Witnessed the fervor of his prayer,"

but he lived almost nineteen hundred years ago. Men are too busy to gather around them their children, and give them the benefit of God's word and prayer, yet the best of men have left on record the fact that the busiest days required the most of prayer.

Then, too, the multiplication of agencies and instrumentalities in the church,—the Sunday school, the various missionary and benevolent organizations, together with its devotional meetings,—have led some to conclude that these may be made a substitute for the church in the house. But we affirm, without fear of thoughtful contradiction, that in proportion as the multiplication of even well-meant religious exercises has led to a loss or relaxation of fatherly and motherly power in the conduct of religion in the family, in like proportion has the cause of true Christianity suffered. There are persons who can and do exhort in public, and who lead assemblies in prayer, but never accord the wives of their bosom the benefit of Christian counsel, nor the children a word of prayer. It is a question whether a man who has no closet, and no family altar should speak or pray, in the name of Christ, in public. We may freely say he ought not exhort and lead in prayer others when a lack of the performance of

similar duties towards his own family, brands him as being a denier of the faith and worse than an infidel.*

I. ARGUMENTS FOR FAMILY WORSHIP.

1. *The place the family occupies in the divine economy, and the whole tenor of Scripture respecting family religion* afford an argument for Family Worship. The family is as truly a divine institution as the Church; and the Church itself is but an extension of the family idea. The Christian Church is a larger household, a wider brotherhood, a perpetually expanding body of families united in Christ, the head. The family was before the Church; the latter grew out of the family. The kingdom of Christ originated, was nurtured in, and came forth from, a family. Christ forever sanctified family religion by his own life and example. What a love and reverence for the family relationship he ever showed, even on the cross, in the loving provision he made for his heart-pierced mother. An old English divine has well observed "that a family is a small diocese in which the first essays are made of the episcopal and ecclesiastical zeal, piety and prudence." If this is the place the family occupies in the divine economy, then the duty of worship in the same is placed among the axiomatic truths of moral obligation.

Worship, in relation to the Christian Sabbath, has been defined to be "communion with God, peace through God, harmony with God, and rest in God," and surely these blessed realities need to be kept up in our hearts and lives daily. The entire life of the Christian family is a continuous act of worship in the more extended sense of the word, and must gradually become more so, since all its actions are done in the name of Christ and for the glory of God. This thoroughly Christian conduct is, however, sustained and strengthened by Family Worship in

*The writer knows a boastful self-righteous and egotistic man, who speaks of the Sunday morning prayer-meeting, where he gives himself a religious airing in exhortation and prayer, as the place in which he gets his spiritual breakfast. The fact that not one of a large family is in the church indicates that he goes away from home to get and to give his nourishment. It were better in every way, if he were first to feast himself and his family at home, at the domestic altar.

the proper sense, in which the family as such, seeks for special strength in the word and the spirit of God.

Whilst there is no absolute command for Family Worship, in Gods word, the whole tenor of Scripture is such as, taken in conjunction with the family's place in the divine economy, the absence of such command does not invalidate Family Worship but rather places it among the things to be inferred from the general teachings of the Scriptures. Just as a book may be in the hightest sense Christian without using the formulas of religion and Christianity, so the Bible teaches many things not clearly expressed in positive commands. The bottom of the ocean is always presupposed as existent though it be neither visible nor alluded to. The name of God is not mentioned in the book of Esther, but who does not read God's purpose all through it. An over-ruling Providence is discoverable on every page. The name of God does not appear in our national constitution, but who can read it without detecting the Christian accent in its every provision. The absence of a positive command, enjoining Family Worship as such, makes the argument for it, the duty of family religion being admitted, the more potent.

The priority of the family as a divine institution conceded, the fact of worship in the same established, not the continuance but the transferrence of such worship from the family into the Church, and to be conducted there only, are matters which would call for a positive, divine command. But there is none. On the other hand, there are numerous hints and allusions in the Scriptures which go to show that Family Worship was a form of devotion which was observed and enjoyed divine sanction. The priestly idea which now obtains in some Protestant churches, that the sanctuary is the only place where acceptable worship may be rendered is subversive of the divine order, will undermine the very foundation of the Christian home, and will cause a cold, formal emptiness to afflict the Church; for the warmth and power of devotion in God's house are conditioned by the spirituality of the closet and the family.

As a supplement to the thought under consideration, we may refer to *the practice of the ancient saints.* The altars of Abraham, dotting the pathway of his pilgrimage, may be looked upon

as so many family altars. God said "I know him, that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment." From which we gather that he not only prayed with his family, but taught them, aye, commanded them, and was prophet and king, as well as priest in his own house. David, after the ark, which had been too long out of its divinely appointed place, had been returned to the Tabernacle, a public service of thanksgiving having been engaged in returned to bless his household, emphasizing the fact that ministers of religion must not think that their public performances will excuse them from Family Worship. The ark of God, in the house of Obededom, understood and appreciated, made itself felt in blessings abundant, in the short period of three months. Solomon's precept and promise touching youthful training, Job's burnt-offerings with his family at early dawn, Joshua's resolution respecting the Lord's service by himself and his house, the prophecy of the Lord's fury upon those families who call not on God's name, Paul's injunction that children should be nurtured in the chastening and the admonition of the Lord, and the answer which came to the prayers and alms of a devout heathen, who feared God with all his house, indicate the tenor of the Scriptures respecting religion in the family.

2. A second argument for Family Worship is found *in the natural (enforced by the covenant) relationship of parents and children.* Natural instinct, to say nothing of reason and grace, impels to the care of offspring. Within the domain of the rational creation absolute obedience to parental authority must find a basis in obedience to God, whose source is love to God. And the child learns obedience or disobedience to God from the parent, because it has no other teacher or model. Desirous as the parent may be to lead its affections up, at once, to the Creator, the previous stages of the path must first be passed through. For a while the maternal care is the only providence it knows; and the father's experience is to it a world of grand enterprise and of power unlimited. The sphere of thought and endeavor is bounded by the circumference of home influence.

In this natural relationship the parents, by daily contact of life reproduce themselves in their children ; hence it becomes a matter of vital importance that the parents be such in life, in character, in conduct, in example and influence as that the product may be a comfort to the former and a beatitude to the latter. In thus speaking a complete family, where there is not only a husband and a wife, but children as well, is had in mind. For the child to see its parents bend in worship and to hear them speak, with holy reverence, of their Father in heaven, is in itself solemn and suggestive, and such daily communication with the unseen but gracious God becomes a real ladder set up from earth to heaven. In vain the child strives to climb the height of the parent's knowledge (his virtual omniscience), nor can he conceive of a diviner guarantee than a father's promise, and, if the parent be truly Christian, and conscientiously faithful, if the home influence be positively religious, no after years of wandering from God can entirely efface these early impressions. Though a companion of the prodigal in feeding swine, the day will arrive, when coming to himself, he will arise and return perhaps not to his earthly yet to his heavenly Father. When the bones of faithful parents are mouldering to dust, some thought, touched by the breath of Jehovah, may recall the days of early Christian training and holy influence, and result in the salvation of him who has long been dishonoring his better days of home piety.

And if the natural relationship, in which we stand toward our children call for the utmost care of their bodily interests and welfare, should not the same relationship appeal to us mightily to make their spiritual interests a matter of chief concern. Surely if the the soul is of more importance than the body, the life to be than the present, heaven than hell, then we ought to give our children the benefit of our best endeavors in the line of spiritual advantage and improvement. All this is really implied and assumed, when the marriage covenant is entered into and publicly ratified.

But the covenant relationship in which Christian parents stand greatly enforces the obligations which grow out of the natural relationship. Christian parents, who have done all for their chil-

dren that they could do in their earliest days—having consecrated them to God in holy baptism, have thereby entered into a solemn agreement with God to do their utmost, by precept and example, by a consecrated life and its influence, to nurture their children in the fear and admonition of the Lord, and fidelity to this agreement demands family piety. It is a mystery to us that parents present their children for baptism, and agree to renounce the world, the flesh and the devil, confess their faith in the Holy Trinity, as expressed in the Apostles' Creed, promise that this renunciation of sin and this confession of faith, made in the child's name should be actualized in a life of nurture by them, and a life of faith by the child, and then turn away from God's altar, glad that the child has a name, without a serious thought thereafter of the awful obligations assumed. This is a practical view of baptism, of covenant relationship, only too prevalent in the churches. The Scriptural idea of the establishment, between God and man, of a gracious relationship, which extends to us and our children, is lost sight of. The covenant into which we enter by baptism is everlasting so far as God is concerned, and the realization of its provisions are conditioned upon fidelity on our part. The covenant of God with man, which is nothing more nor less than a conditional promise, is never broken from the divine side.* Said one, who does not believe in infant membership, on receiving information from a Christian parent that he proposed to have his child dedicated to God in this manner, "It does seem strange that a little water on that child's head should benefit it, when it knows nothing about it." The quick response which came to that Christian father, in the moment of need, was, "That child would not get very far in the world, if its parents were to defer bodily care of it, until it might know what it meant. And surely we ought to do for it spiritually what we can, and all we know to do now, is to bring it to Christ, and give it the benefit of baptismal grace." Jairus' daughters would never have been given back to her bereft parents, had the father assumed that he could do nothing for his dying child. The great

*To be baptized into the name of the Father, and of the Son, and of the Holy Ghost, signifies a profound and everlasting consecration to God." (Pastoral Theology, Dr. Hoppin, p. 364).

faith of the heathen centurion in behalf of his afflicted servant, is a rebuke to Christian parents who have not faith enough to consecrate their children to God. Christ, time and again, honored intercessory faith, especially in the person of a parent on behalf of a child.

In our reaction from the *opus operatum* of baptismal regeneration, we must not go to the other extreme of making the sacred ordinance a mere empty, meaningless form. If this covenant relationship does not bring great blessing to our homes, it is not because of the lack of grace from the divine, but for the want of fidelity to the covenant from the human side. No home without true piety in the parents and constant nurture of the children in that which their baptism signifies, should find fault with this ordinance, if the family does not rest under the unfolding grace of God, and the blooming and fructifying influences of true godliness.

Is it a wonder that much of our professed Christian family life is as barren of gracious fruit, as the Sahara desert? In many of them there is nothing distinctively religious—no Bible read, no Scripture memorized, no praise to Jehovah, no altar of devotion, in a word, no God. Ah! there must be a restoration of family piety as embodied in patriarchal nurture and family altars if our children are to be saved, if the Church is to succeed in its conflict with sin, if the world is to be conquered for Christ.

3. A third argument is *in the fact that the salvation of our children, as a rule, is conditioned by the Christian atmosphere of the home.* That there are exceptions to this rule is freely admitted. Some very pious children have come from ungodly homes, and some very impious ones from Christian families; the former are Christian despite parental wickedness and through the help of outside influence; the latter are sinners in the face of holy home influence, a depraved heart and unrighteous associations having completely neutralized well-meant and well-directed parental nurture. A blameless Samuel had degenerate sons. But as a rule, Solomon's precept: "Train up a child in the way he should go: and when he is old, he will not depart from it," heeded, has for its reward children, either consecrate from childhood, or brought to a saving knowledge of the truth

in after years because the incorruptible seed of divine truth which liveth and abideth forever was early implanted. It has often been asserted by persons who have not examined the facts, that ministers' children are especially characterized by moral obliquity, but the facts show the assertion utterly false. A larger proportion of ministers' children honor the blessedness and respond to the force of religious influence and example than those of any other class of persons.

It is simply a fact that the impressions which cannot fade from memory, the influences which determine character, the training which conditions the after life, the religious convictions which give direction to the Christian life are present to the child-life, and obtain a degree of fixedness before the child places a decade of years behind it. This being the case, what momentous issues hang suspended upon these early years of life. How important it is that these tender plants grow in the right kind of soil, enjoy a healthful atmosphere, and drink in the light of a transforming Christian influence in the home. That Roman Catholic writer who observed: "Give me the children until they are seven years old, and then you Protestants may have them," knew what he was saying. The mother has a work to do in the salvation of her children, which she dare delegate to no one else. The father, as priest of the home, has a service to render his children no one else can render. A father whose children have nearly all gone astray, lamented the sad fact, but then they are only true to the home teaching and the parental influence. There is no God recognized in that home, or to be accurate, gods other than the true God, and the children, in harmony with a universal principle, are becoming like the gods they worship. A family where once daily devotion was the joy of the home, allowed the domestic altar to be broken down, and untold sorrow has come to that houshold, because of the moral degradation of the children. Whatsoever we sow that shall we also reap in the conduct of our families as in other things.

It is, however, but just to observe in this connection that there are homes where the study of the Bible has always been a necessity, where the fire of devotion ever glowed upon the altar, where the influence was positively religious, and where the chil-

dren were taught the worship of God with the first accents of intelligent speech, but from which came children, who, for the time, were utterly untrue to their early training. Augustine was such a son, and the pastor with difficulty assured his pious mother that a child of so many prayers and tears, of such maternal solicitude and influence, would not be lost, and the Christian world knows what he became under the grace of God, in vindication of early home training.

Religious nurture in the family will attain its purpose sooner or later; it may be after the parents, whose well-meant efforts were disregarded, are removed by death. Irenaeus Prime, in one of his letters in the *New York Observer*, records a notable instance of the post-humous influence of a pious mother upon a skeptical son. This young man was a class-mate, but a notorious infidel, and tried, as is always the case with such fellows, to convert everybody to his way of thinking. After his graduation he became a lawyer. For many years Mr. Prime had known nothing of him. But as he was traveling in Syria, in the year 1854, he found this class-mate, in this far away country, teaching the Christian religion to humble Arabs. Of course, Mr. Prime was surprised and rejoiced to see him in such praiseworthy service, a devout disciple of that Christ whom he formerly reviled. He at once inquired what had happened that such a change had come over his views. The story was soon told. He had had a pious mother, whose counsels and prayers and tears he disregarded while she lived, but the memory of whose life, at her death, brought conviction to his heart, so that he had to yield to the claims of that Saviour whom his mother had so long served. To make amends, in a measure, for the injury he had done the Master and his cause, by his open wickedness and avowed skepticism, he at once, consecrated the remainder of his life to missionary work.

Faithful training and constant religious influence in the family may not result in the immediate salvation of our children, but God will take care of it, and will make it effective in his own way and time. We are not held responsible for results, but for fidelity, and inasmuch as our days of youth are lived over again in old age—the period of second childhood—what we were

and did then will come back to us again. As was the ascending, so, in all probability, will be the setting sun of life.

4. A fourth argument for Family Worship is found in the fact *that the welfare of the family, the success of the Church and the perpetuity of the nation depend upon religion in the home.* As religion is minimized in the home, every undermining force becomes maximized. As the fire of devotion ceases to burn on our home altars, the Church will witness depleted prayer-meetings, inactivity in every department of church work, and the faithful minister will find himself in the presence of a multitude of religious icebergs on the Lord's day. As the name and reality of home with its Abrahams and Hannahs, who cease not to command their children after them, in consecration to God from the womb, fall out of the nation's vocabulary, in that proportion will anarchy and lawlessness prevail. The saloon influence in politics, threatening the stability of our government, the personal liberty sentiments assailing the Christian Sabbath, the blatant infidelity, transplanted from other shores, attacking the Church of Christ, are at one in undermining the Christian home. Not one of the seven atheistic anarchists of Hay-market notoriety, whose sad end is still fresh in memory, enjoyed the sheltering power and uplifting devotion of the Christian home. The hope of the nation, of society, of the Church, must be sought in the family, enlightened by the truth of God, pavilioned by the omnipresent care of our heavenly father, and nurtured by the counsels, the prayers, the tears and the undying influence of consecrated fathers and mothers.

Napoleon, the First, whilst he paid a heartfelt tribute to his mother, also uttered a world-wide truth, when he said: "France needs mothers." It is said that Carlyle who once told Irving that he did not believe in the Christian religion was so influenced by his Christian mother that he, on a certain occasion, acknowledged that her religion was essentially his religion. Neither the Church nor the state can long prosper without the power of the family altar and the conserving force of domestic piety. It is a matter for which a Christian people should not cease to thank God that the home of the chief magistrate of this nation enjoys the blessings and the hallowing influence of the family altar.

The decay of family life, especially in our larger cities, is a matter which may well engage the attention of the thoughtful. Business and pleasure, religion and charity in their organized workings, so engross the time and interest of families, that the proper cultivation of family life is neglected. Our Sundays in all our cities are so occupied as to leave little or no time for spiritual improvement and devotion in the family. And yet it must be admitted that meetings for prayer and praise, for the Sunday School and missions and for other religious purposes become hollow things, if not the out-growth of a healthy home piety, with its kindly duties of filial affection and domestic joys. The organizations of charity, of temperance reform and of other humane interests, are a recognition of the decay of family piety, the consequent impotence of the Church and the nation's peril. In Philadelphia the Young Woman's Christian Temperance Union has opened a room for boys and nearly one hundred and fifty are now under its care who, but for its efforts, would be on the streets, or in the saloons and other dens of vice. But how much better it would be for these boys to be in Christian homes. In our smaller towns many of the children are educated on the streets and graduated in evil from the saloon.

The only hope of the Church, and the only safety of the nation lie in fathers of Abrahamic character, in mothers of Hannah's devotion, in the restoration of God's altar in the home. We must come back to first principles, to the elementary matters of faith and practice. We must lay the foundation broad and deep, if the super-structure is to withstand the storms of skepticism, the floods of vice, and the demoralizing tendencies of an age not given to godly fear nor overmuch reverence.

II. THE DUTY OF FAMILY WORSHIP IN THE LIGHT OF A GLORIOUS PRIVILEGE.

To say nothing of the excuses offered for its neglect, among which are such as these, want of time, deficiency in gifts and a lack of courage, a refutation of whose emptiness we will not attempt in this discussion, we do yet wish to hold to view this precious Christian service in the home in the light of a privilege all radiant with blessings. There are two kinds of Family

Worship; the one kind is mere observance, the other is the open state of prayer and communion with God. The former is always a duty, irksome, mechanical, formal; the latter is a privilege, joyous, natural, spiritual, inspiring. Family Worship is sometimes made a substitute for closet prayer. This should never be. Better have Family Worship but once a day, than that any member should neglect the divinely commended, and the rich in blessing, duty of closet prayer. The father who has no closet is not fit to conduct worship in the family. Says another: "This service (Family Worship) is often made an *opus operatum*, which infringes upon the duty of closet prayer—the unseen intercourse with God, which is the very breath of the Christian life, and without which all other devotions become hollow and empty hypocrisy." We venture the declaration that the true reason,—excuses are not reasons,—why so many professsed Christians have no worship in the family is that with them it would be the mere observance of a duty, because of mammon whorship, of a lack of consecration and of a want of a true conception of what fatherhood and motherhood involve. No church in the house makes a lean family spiritually. How far would a family get in temporal things with one or two meals a week. This is all some professed Christians get of spiritual food. They are so dyspeptic that they cannot endure two meals—two services on the same Lord's day, and, as for the prayer-meeting they have neither the time, nor the disposition to partake of this repast in the middle of the week. The Christian, who would develop a vigorous spiritual life, must come to realize that there are laws governing the soul life, and one of these is the necessity of daily spiritual food and heavenly companionship.

To fully realize the privilege side of Family Worship, three things, at least, are necessary:

1. Our prayers must be real prayers.
2. There must be harmony of prayer between husband and wife and children.
3. The life must be in accord with the prayers.

Where these things obtain in the home there Family Worship is as little a duty as eating when hungry, drinking when thirsty,

and resting when tired. There is a constrained Christianity which is not so because of the constraining power of the love of Christ. Too many of our religious exercises are engaged in on the cold bath principle. People use the cold bath, not for pleasure, but of necessity and their health; they go in with reluctance, and are glad when they get out; but religion with all its ordinances, to a true believer, is like water to a fish; it is his element; he lives in it and could not live out of it.

It is a sad omen when professed Christians engage in their religious exercises as they would take an unpleasant medicine. The true Christian would be a man of prayer, a worker in the church, a priest in his family, apart from any considerations of rewards and punishments, because it is a blessed thing to live now in a state of sweet and precious communion with God. It is a mistake to speak of church attendance, of the prayer-meeting service, of Sunday-school work, of Family Worship, of closet devotion, of the whole round of Christian exercises evermore as duties. What would one think of a friend who being invited to sit down to a feast prepared especially for him, if he were to say: I guess I must accept the invitation, and obey the summons, for it is a duty which I must meet." Such conduct would outrage every refined instinct of one's nature and would be a breach of every social law. And yet we speak about meeting our creator, redeemer, and bountiful benefactor, in the sanctuary, around our home altars, in the closet, as a duty we must not neglect. It speaks of a low conception of our privileges in Christ Jesus, of a lack of spiritual understanding and appreciation to be ever speaking of duty in religion. Family Worship wants to be lifted out of the narrow sphere of duty into that of privilege, to bless the home, to honor God, and to save those in whose interests it is maintained.

It is freely admitted that there is often the form of Family Worship, where there is no family piety; where the life of the family makes worship therein a burlesque on religion. But where there is true piety in the home, there will be worship. Family altars, if the fire of devotion truly burns thereon, are the expression of that which obtains in the heart, the warmth of di-

vine love, the light of the eternal Spirit, and the communion of the human soul with gracious and reconciled deity.

May God grant that the time may soon come, when such entire consecration shall possess the individual heart, the home, the Church and the world as that all Christian exercises shall be lifted from the low plain of duty, to the high ground of privilege, where the rays of the Sun of Righteousness, and the genial atmosphere of heavenly communion, shall cause to bloom and become fruitful, in every relation of life, every natural and gracious power of the soul. When that day shall have come, the ultimate purpose of Christ's kingdom will have been realized—universal dominion.

ARTICLE VI.

THE WONDERS OF PROVIDENCE IN THE LIGHT OF THE SCRIPTURES.

By Rev. G. C. H. Hasskarl, Syracuse, N. Y.

Providence may be defined as the care which God exercises over all worlds, and all creatures in the worlds, in upholding them in existence, in directing and controlling the circumstances on which their continued existence depends, and in providing food and all other supplies which the wants of every living creature constantly demand.

In order that we may at once see the connection and relation in which our subject stands to the other great questions which have confronted mankind from the earliest times, we here give the following analysis:

I. CREATION.

1. Creation in general.
   1. Fact of—proof of—difficulty of conceiving of.
   2. The end of.
   3. The destiny of.
2. Cosmogony.....
   1. Scriptural account.
   2. The Hexæmenon—or 6 day theory.
3. Creation of Man...
   1. Physical.
      1. Origin of.
      2. Age of
      3. Unity of the Race.
         1. One species.
         2. Same moral nature.
         3. Ethnological question.
         4. Philological argument.
   2. Psychological.
      1. Existence of soul.
      2. Its origin.
      3. Trichotomy.

II. PROVIDENCE.

- 1. Nature of Providence.
  - 1. Preservation.
    - Theories of relation with the world.
      - 1. Pantheistic.
      - 2. Pancosmic.
      - 3. Theistic.
  - 2. Government.
    - 1. Forms of theistic conception.
    - 2. Reasons for believing in second causes.
      - 1. Mechanical.
      - 2. Pre-established harmony
      - 3. Concursus.
      - 4. Mind the only agent.
      - 5. Second causes.
- 2. Spheres of Providence.
  - 1. Material Order.
    - 1. Ordinary Providence.
      - 1. Unvitalized Matter.
      - 2 Vitalized Matter.
    - 2. Extraordinary Providence. Miracles, with all its connates.
  - 2. Moral Order.
    - 1. Non-human. Angels.
      - Good and Bad.
    - 2. Human.
      - 1 Uncovenanted relations.
      - 2. Economy of the Covenants.
        - 1. Covenant of works.
        - 2. Covenant of grace.

We now need hardly be told that this providential care is general, and it is particular: it is universal and it is unremitting. Four arguments are adduced in favor of this proposition: 1. The direct argument of the Scriptures which teach the doctrine; 2. The argument suggested by the natural dictates of reason; 3. The argument founded on a consideration of the wisdom of God; 4. The argument on a consideration of the love of God. In the effort to illustrate this doctrine, we shall necessarily touch a chord that will awaken responsive echoes in every Christian heart; but at the same time, we know that we shall come in collision with the sentiments of those who, for the want of the proper insight and light, do not recognize any Providence, or any care of God in controlling the affairs of the world, or any of the helpless creatures adhering to its surface. In thus ignoring the existence of a personal God, they are obliged to say, that all things are under the dominion of chance, or that there is a blind force in nature that compels or necessitates the succession of things, so that they must be as they are, and cannot be otherwise; and that there can be no variation from this fixed and eternal order of nature. On this theory, the very idea of prayer would be absurd. For why should one pray to nature, or how could he expect by his prayer to arrest the order of nature, or to effect a change in the necessary succession of events?

All such impose on themselves, and try to deceive others by the use of words which are mere sounds without ideas or significance. What do they mean when they talk about nature, or eternal laws of nature? Is nature a divinity? Or did nature construct the forms of the universe? What is nature but the

temple of the universal Architect? But it is certain, no temple ever built itself. No, they impose on themselves by the use of a word, as if nature were endowed with intelligence and power, and so they really worship nature in the place of God. Their aim is to free themselves from the idea of a personal God, and thereby at the same time, from the sense of personal responsibility. It is for this reason they substitute a mere word without meaning in the place of God.

But they have to admit that there are laws in existence—wise fixed, and changeless laws. And if nature did not ordain these laws, God must have ordained them.

But now let us as briefly as may be consistent with the importance of the subject, consider the first of the four arguments stated, in favor of the doctrine of Providence, viz., viewing it in the light of the Scriptures.

1. The Scriptures in simple, plain, and direct terms teach it. In the statement of this argument we find it no easy matter to make a proper selection of the passages on which we rely, on account of the superabundance of texts which clearly and explicitly state the doctrine.

But first of all we will learn from the Teacher of teachers. It was Jesus who said: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought, can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things. But seek ye first

the kingdom of God, and his righteousness, and all these things shall be added unto you." * * "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered. Fear ye not, therefore, ye are of more value than many sparrows."

These words are simply wonderful. And to believe them would require more faith than any of us possess, if they had not been spoken by the Son of God, and if the truth of them had not been sealed on our hearts by the Spirit of God. Implicit faith in these divine words implies something more than an ordinary belief. Here we are taught that it is God the heavenly Father who clothes the grass of the field, who paints and beautifies the lilies and all the flowers of the field, who feedeth the little sparrow, and also hath numbered all the hairs of our heads. And then he rebukes our want of faith by asking, "Are ye not of much more value than many sparrows," and "Will he not much more clothe you, O ye of little faith?" Then there is the absolute, unconditional promise, "Your heavenly Father knoweth that ye have need of these things," and if ye seek first the kingdom of God and his righteousness, "All these things shall be added unto you." What stronger support for his faith does any child of God need than this assurance from the very lips of the Son of God?

But who believes in the literal truth of the declaration that the very hairs of his head are all numbered? And yet would this be impossible with God? He who created all things shall he not know how, and why, and for what he created them, and thus also know the number of hairs on our heads? He who has viewed through a microscopic lens one of the hairs of his head, and knows that there are four rows of brilliant and sparkling diamonds in every hair, and that these diamonds set on every human brow are numbered by the thousands, may not feel surprised that he who made them, must certainly also know the number of them.

And if God hath numbered the hairs of our heads, much more may we believe that he hath numbered our days, and possibly all the steps that we take in life, even from the cradle to the

grave, and all the events that make up the whole history of our lives, and even all the minute incidents and circumstances that fill up the intervals of every year, and every hour of our earthly existence as free-willed beings. "Such knowledge is high, who can attain unto it?" This was the exclamation of the devout Psalmist. Let us quote his words more at length: "O Lord, thou hast searched me, and known me. Thou knowest my down sitting, and mine uprising; thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Thou hast beset me behind and before, and hast laid thine hand upon me. Such knowledge is too wonderful for me! it is high, I cannot attain unto it!"

This is something almost past our comprehension, that the Lord knows our thoughts—afar off even before they exist in our minds, and every word in our tongue even before it has been uttered. But this is not all. The inspired Psalmist goes on: "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee. For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderful made; marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret and curiously wrought in the lowest part of the earth. Thine eyes did see my substance being yet unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

We are thankful for these words, for in them we can say with confidence is summed up all that can be known of the science of biology. The pen of inspiration carries us back to the beginning and the origin of all life. It reads very much as if it

were intended to teach that the germ of every life was created with the first man. Is that inconceivable? What is a germ? Who knows? It is possible that ten million germs might be held on the point of a needle. And the whole race was thus created in Adam. The Psalmist speaks of his substance, when he was made in secret; and of his numbers, that they were written in God's book, and fashioned in continuance; when as yet there was none of them.

And what God did for one, he must have done for every individual of the race. Not only physically, but we know he did it spiritually in the person of the Lord Jesus Christ, the second Adam. And if they were germs of an immortal life, could they not have lived from the beginning? Particularly when we know that even the germs of vegetable life have been preserved in the embryo state, and then been planted, and afterward have sprung up into beautiful and fresh forms of vegetable life, after having been in a dormant state for more than three thousand years.*

But, again we ask, what is a germ? Who can tell? We put a seed into the ground and it seems to die—the whole seed seems to decay and perish;* and yet, there are life-giving principles in it, from which a plant is grown that will grow a stalk or body containing other seeds of the same kind. The germs of all were contained in that seed that perished in the earth. Then what is the germ? It is a power—an invisible, indivisible, and inconceivable creative fiat from God too minute for our modern scientist to take cognizance of with his microscopic lens. In a word, God's work here and everywhere is like himself; it is beyond finding out,—the finite can never grasp the infinite, otherwise both would be equals. "If from a single Paramecium no less than two hundred and sixty-eight millions of organisms are produced in one month; if from the germs contained in the seed of a thistle, a stalk is grown that produces twenty-four thousand seeds in one season; if from the germs contained in a single grain of maize, or Indian corn, sufficient can be raised in five years to plant a hill of corn with three grains on every square yard of dry land upon the face of the globe; and if in ten years, a suf-

**Evolution as taught in the Bible*, by the author, pp, 10, 40, &c.

ficient quantity, to plant the whole solar system (as far as we know it), in the same manner; why, we would ask, is it not credible and consistent that God created also in germ that ancestral life-tree of which mankind is the out-growth;—of which Adam is the root, of which Eve is the trunk, the races the limbs, the nations the branches, the families the twigs, and the individuals the foilage."* Therefore, however great the mystery involved, it is not incredible that what the Psalmist meant was, that the substance of every human being was contained in the loins of the first man Adam; "like Levi, the great grandson of Abraham, is represented by St. Paul as paying tithes to Melchisedec, while he, the remote descendant to be born two hundred and forty-six years later, was yet in the loins of Abraham."*

The universality of the dispensation of providence is learned from many other passages of Holy Writ. Take Isaiah, xlv. 1–7.: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace and create evil: I the Lord do all these things."

This record carries with it the weight of its own evidence. It is not possible to believe that it was made by an uninspired man. The fact can be as well established by historic proof as any other fact of history, that the record was written long before any of

**Evolution as taught in the Bible*, pp. 41, 42, 43.

the events spoken of had transpired. Cyrus was not yet born nor named. The holy city had not yet been made desolate, and the inhabitants had not been carried away to Babylon as captives. But yet Cyrus is the promised deliverer, who was to say to Jerusalem, thou shalt be built, and to the temple, thy foundations shall be laid.

Look at the minuteness of the details contained in this prediction. There had been no city like Babylon. It never had been taken. It was as impregnable as the tower of Babel, some of whose builders and children were the founders of Babylon. Nebuchednezzar spent twenty years and employed two million men in building the temple, the palaces, the hanging gardens, and the walls of that city. Yet the prophet, looking more than two hundred years into the future, sees the man, and calls him by name, who was to take the greatest and mightiest city of antiquity,—"the hammer of the whole earth, by which nations were broken in pieces, and kingdoms destroyed,"—to destroy its wall which was thirty-four miles long, between two and three hundred feet in height and about fifty feet at the top, and to open the hundred brazen gates which enclosed it on every side. The prophet also shows how this was to be done—"that saith to the deep, be dry, and I will dry up the rivers"—Euphrates and Tigris. The Euphrates ran under the arched walls, and through the midst of that city. And since there was no way to take the city, or to enter through its walls, but to turn the course of the river around the walls, by digging a new channel for the water, and entering the city by the old river bed. This was what Cyrus commanded to be done.

But there was yet another obstacle in the way of success. There were gates on the inside of the outer walls leading from the river to the city; and if these had not accidentally been left open on the night that Cyrus entered through the old channel of the Euphrates, his strategy to take the city, would have been in vain. But the inhabitants with their king and nobles had spent the day in feasting and revelry, and the keepers of the river-gates had forgotten to close the same on that fatal night which began in dancing and merriment, and ended in the fearful loss of human life, the destruction of the city of Babylon,

and the ruin of the Chaldean empire. Even this the prophet seems to have foreseen; for he said: The Lord "will loose the loins of kings, to open before him the two leaved gates; and the gates" of the river in the city "shall not be shut." On that night the gates were thus left open, although it was on the pain of death that the keepers had neglected to shut them on that night. Every impartial reader must recognize the hand of God in these sad, yet wonderful events.

The name of Cyrus fills a conspicuous place in history, but how did it happen that the name was given him two hundred years before he was born? This is the material circumstance in this marvelous record which should claim our attention. We know how persons and places and things usually receive their names. The selection of a name is a contingency depending altogether on the volition of the parents, or the persons having charge of the infant named. And these volitions are often controlled by many unforeseen circumstances. To have foreknown the name with certainty, God must have foreseen and must have controlled all the circumstances. And thus again we are tempted to reaffirm that what is true of one, must be true of all; and to say "such knowledge is too wonderful for me, it is high, I cannot attain unto it."

To illustrate this doctrine more fully, let us take another passage of similar import as recorded in Micah v.: 2,—"Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting."

This prophecy had been carefully noted and preserved by the scribes and rulers of the people of whom Christ came. And truly that was the place—Bethlehem where he was born. But at the time of his birth, his parents, Joseph and Mary, were living in Nazareth. That was their home before and after his birth. And if Christ had been born there, the prediction would have been falsified, and he would not have been regarded as the Messiah. How then did it happen that he was born in Bethlehem? The gospel history plainly shows how God makes use of even a heathen emperor—Cæsar Augustus—to accomplish what he

designed. Israel was for the first time to be enrolled by the Romans, and among those that went to enroll their names were Joseph and Mary, who according to the decree thus left Nazareth and journeyed to their ancestral city, Bethlehem, to be taxed. It was thus that Jesus was born in Bethlehem, and not in the city of his parents' home. Did all this happen by chance, or was it a mere accident?

There was far more embraced in the accomplishment of that prophecy than we are apt to think. If Jesus had been born in any other place than the one designated in prophecy, hundreds of years before, there would have been good reason for discrediting his claims as the promised Messiah. One of these two things is certain; either that God could, and that he did enable the prophet to foretell the events that occurred at the birth of our Saviour; or else that he so influenced the minds, not only of his parents, but of Cæsar Augustus, and all the parties concerned as to secure infallibly the accomplishment of his purpose. No matter which conclusion we adopt it proves a special, all-wise, and all-controlling Providence that directs all mundane affairs.

Of course, there are mysterious things that we do not fully comprehend, but that does not disprove the doctrine. In a passage before quoted it is said: "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." In Jeremiah the question is asked: "Out of the mouth of the Lord proceedeth not evil and good?" Again, "Shall there be evil in the city, and I the Lord have not done it?" And again, in Job, it is asked: "Shall we receive good at the hand of the Lord and not evil?" All these things are ascribed to the overruling Providence of God. Even our "afflictions" as they are spoken of which are but for a moment, work out for those who are the children of God, a far more exceeding and eternal weight of glory. Wherefore, they are not to repine, but to rejoice because of them. This is the general tenor of the teachings of the Bible.

It is easy enough for us to believe that all the good in this life comes from God. But it is not easy to believe that the hand or Providence of God is equally concerned in all the evil. We repeat, this may be a mystery, but what else can be made of the

Scripture: "I make peace and create evil; I the Lord do all these things." But here we must make a distinction between natural evil and moral evil. God does not create sin, nor can he be the author of sin. All the natural evils in the world, or the physical calamities that are sent on the children of men by God, are to be viewed in the light of judgments or chastisements because of the existence of moral evil, or sin. This is what we are required to believe. As long as sin shall exist and God remain holy, so long there must be natural or physical evil, as the consequence of sin. Sin works ruin. If God should not punish sin, we know not how he could be holy. It is in this way, and only in this way, that we account for the existence of disease, death, wars, famines, pestilence, earthquakes, floods, and all the whole brood of calamities that come on the children of men. They are the effects of sin in some form or other. It is in this sense that God says: "I make peace and create evil."

But often we do not see the connection between sin and its effect in this life, and therefore many dispensations seem mysterious and dark. A child is born into the world with some deformity of mind and body, as the consequence of parental vice or sin. It may seem hard and severe. But who can complain of it as unjust, especially when we know that Providence is always overruling natural evil for moral good? Take an illustration.

Donald Matthewson tells us of a little boy in Scotland, who seemed to be, and indeed was, idiotic. He spoke to him something about Jesus. The little fellow replied that before he died he would sing a song, and tell him a tale. Mr. M. was absent from Scotland for a short time, and when he returned he found that the little imbecile had died, but that before his death, he had sung his song, and told his tale in the following simple and touching language:

"Three in One
And one in three;
The middle One
He died for me."

Somebody had sinned and the penal consequence is visited on the little body, in the form of idiocy. Whether the father,

or the mother, or both had committed some other wickedness, in consequence of which his brain had been injured in the incipient stage of his existence, we know not. But somebody had sinned. Yet God's purpose of salvation is not hindered nor frustrated. The little sufferer in his narrow prison—in his injured and feeble body—could be sanctified and taught by the Holy Ghost, and then be all the sooner prepared for the home of glory. The mansions above are furnished with not a few of their guests in the same, or in a similar way. God's purpose of salvation is not hindered nor broken by parental sins.

We are told that perhaps one half of all that are born into the world, die in infancy, or before they are five years old. Whose fault is it? There is guilt somewhere. Many are murdered outright in their helpless infancy, and not unfrequently by their unnatural mothers. But these souls are all saved, as we believe, and God's purpose of salvation as to them, is accomplished. God overruled the evil for good. It is then, and only then that grace reigns and becomes triumphant. The dispensation of grace came through the entrance of sin.

ARTICLE VII.

CHILD-SAVING INSTITUTIONS,

By Rev. J. E. Bushnell, A. M., Roanoke, Va.

"One of the most laudable features of Lutheran educational work is the care of the orphan. By no other sign does she more clearly testify that she has the spirit of God 'in whom the fatherless find mercy.' When we recall the instrumentalities by which the Lutheran Church came into organic being in America, it may be said that she had her birth in an Orphan House. That glorous institution at Halle communicated the breath of life to the unorganized mass ready to perish on these shores, and from that same fountain the Church was nursed for fifty years. The great preachers of that period were graduates of that orphanage. It is therefore not surprising to read that 'one feature marked all the early Lutheran preachers, their attention to the young, the poor, the sick, and especially the widow and the orphan.'"*

Child-Saving Institutions are commanding the attention of the whole Christian world. The churches generally are heeding the positive, but often neglected, teachings of the Scriptures in which God graciously reveals himself as the "Father of the fatherless," (Ps. 68 : 5). As the voice of the orphan child goes up to heaven in the hour of sore affliction, the answer of God rings through the sacred history of over thirty centuries saying: "I will surely hear their cry" (Ex. 22 : 23). Again we are told, "He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment, (Deut. 10 : 18). "Pure religion and undefiled before our God and Father is this," says James, "to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The general idea that the Church should provide a home for helpless orphans, is beautifully represented by the Psalmist when he exclaims:

*Dr. Wolf's "Lutherans in America," (1887), p. 454.

"Thou art the helper of the fatherless, (10 : 14). "A father of the fatherless and a judge of the widow is God in his holy habitation, (68 : 5).

"The Lord preserveth the strangers; he relieveth the fatherless and widows." We are told that Job "delivered the poor that cried and the fatherless that had none to help him," (29 : 12). "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof * * If I have lifted up my hand against the fatherless * * then let mine arm fall from my shoulder blade, and mine arm be broken from the bone," (Job 31 : 17ff.) The prophet Isaiah (10 : 2) pronounces a special woe against those that rob the fatherless. The same judgment is declared by Malachi (3 : 5) against those that "oppress the hireling in his wages, the widow and the fatherless, and turn aside the stranger from his right." Thus we see that the heavenly Father associates under one general class all the children of misfortune and bereavement, bringing the young and aged together in one great family circle. Child-Saving institutions in the modern form of orphan homes belong especially to the post-reformation period of Christianity. Some show of care for the orphan was made by the Hebrews, Greeks and Romans before the birth of the Holy Child, about whose infant brow the "romance of poverty" was a halo of divine significance; but the rich gifts of gold, frankincense and myrrh were never lavished upon the orphanage until the star of Bethlehem guided our wise men and women of the Protestant dispensation to see new beauties and grander possibilities in the practical thought of saving the world by the spiritual regeneration and blessing of a lost child-hood. The orphan houses established in the time of Constantine, and in the fourteenth century under the care of a French confraternity were a mere streak of light in the dark sky which overhung this scriptural work. Along the pathway of the centuries we find no great orphan establishments until August Hermann Francke began his great orphanage at Halle in 1695.

Francke was a Lutheran pastor and professor in the newly established University of Halle, whose history bears a vital re-

lation to our church establishment in America and whose popularity was felt far beyond the Lutherans of this country. He was greatly influenced by the pietistic revival of Germany, which spread a spiritual influence through all spheres of life and all conditions of society before the father of Methodism was born. "His orphan and charity schools originated in connection with his pastorate. The poor of the parish came to the parsonage every Thursday for bread. He called them in, taught them religious doctrines and prayed with them."* Faith and love was his first endowment. From year to year the work grew. The Orphan House, the Burgher School, the Woman's Institute, the Bible House and the Mission Institute all grew up in order under the manifest blessing of God. At the founder's death in 1727 the work embraced the *Paedagogium* with 82 scholars and 70 teachers; the Latin Orphan School of the Orphan House, 3 inspectors, 32 teachers, 400 scholars and 10 servants; the Burgher School, 4 inspectors, 106 teachers, 1728 boys and girls; the Orphan Home, 100 boys, 34 girls, 10 overseers; the Free Table, 255 students, 360 poor scholars; the Apothecary and Book Store, 53 persons; Institute for women and girls, 30. With such a record, we can hardly wonder that Francke has been pronounced "the greatest practical educator that ever lived," (Kiddle and Schem, Ed. Cyclo.)

The renowned Deaconess Institute established at Kaiserwerth by Theodor Fliedner, a plain and unpretentious Lutheran pastor, whose tireless zeal, fervent piety and rare talent for organization secured the success of another great charitable enterprise. Soon after his settlement as the pastoral successor of his father, the failure of a large silk manufactory greatly impoverished his parish; but Fliedner refused to accept another charge and undertook to relieve his poverty stricken people. After visiting the benevolent institutions of other countries, making collections for his work, and being especially impressed with the noble service of Elizabeth Fry—England's Quaker queen—he added to his work for the poor and the sick and the fallen, a move-

*Kiddle and Schew's Cyclopædia of Education.

ment for the care of discharged female convicts and the general advancement of prison discipline. His greatest service, however, was the practical restoration of the office of deaconess, somewhat resembling the Romish Sisters of Charity, but based simply upon scriptural teaching and precedent. The female Diaconate, organized by Pastor Fliedner in 1836, marks a new era in the Christian world. King Frederick William IV. and his Queen took the most kindly interest in this work, and by their royal favor a Deaconess Hospital was founded at Berlin. The work grew until numerous benevolent institutions, closely allied to the orphanage, have been organized in Europe and America. The Gospel has been carried into Asia, Africa and the islands of the sea. Kaiserwerth has under its control the Protestant hospitals in Constantinople, Jerusalem, Alexandria, and the deaconess seminaries at Smyrna, Beirut, Florence, &c. It is the mother of similar training schools in Paris, Strassburg, St. Loup, Dresden, Utrecht, Berne, Stockholm, Berlin, &c. Florence Nightingale, born of wealthy and cultivated parents, went through a course of training under Pastor Fliedner and thus became the good angel of the Crimean war, winning a crown of glory which the touch of time can only brighten as each generation adds another star to the galaxy of a distinguished womanhood. Mrs. Fry, after a visit to Kaiserwerth, established the first English institution of the kind in London. In 1849 Pastor Fliedner brought with him to America four nurses who became the nucleus under the direction of our esteemed Dr. Passavant of an institution for Deaconesses at Pittsburg out of which grew the orphanage work.* Count Anton Von Stolberg, a Lutheran father in Silesia, was inspired by this Deaconess service to build a hospital at his own charges, in which three of his worthy daughters rendered personal service. Countess Anna was consecrated as a sister in 1854 with this prayer upon her lips, "O, that my whole life may be a thank-offering for God's great mercy." Upon the battlefield among the wounded, in the market towns among the sick and suffering, in the rail-road camps where typhoid fever was raging, she gave her life for the service of Christ and fell a victim to the plague. The Deacon-

*See Schaff-Herzog.

ess work embraces: Training Schools, Hospitals, Orphanages, Invalid Homes, and Rest Houses for the aged, with Infant and elementary schools. The magnificent Mary J. Drexel Home in Philadelphia, under the superintendence of the Lutheran Church, of which pastor Cordes has the supervision, was built at a cost of nearly one million dollars, and is training deaconesses for the service of our American Church to nurse the sick and serve in orphanage and hospital work. The annual report to the Ministerium of Pennsylvania has been supplemented by the publication of *Der Diakonissen-Freund*, which may be secured by addressing Rector Cordes, Mary J. Drexel Home, Philadelphia.

But we must return to the fatherland and mention the Mantin-Stift founded at Erfurt in 1819, as a home for street-waifs and children released from prisons. It has been truly said that this orphan home at Erfurt is a grander memorial to Luther than the bronze figures at Eisenach, Eisleben, Wittenberg and Worms, where as in other cities of Europe and America we are simply reminded of the great Reformer, forgetting the child whose life was blessed by the gentle hand of Conrad Cotta's wife.

The Ranke Haus at Hamburg, founded by Johann Heinrich Wichern in 1853, of whose *Inner* mission work Dr. Stuckenberg has written from Berlin, is the most important charitable institution in Germany next to the Deaconess Institute. It is a religious household on a grand scale, where the industrial training of outcast children, and the training of city missionaries are combined. Dr. Wines says: "The fundamental idea of the Ranke Haus is that of a Christian home. It is the mother of all those child-saving institutions which have been organized on the family plan. It is upon the same plan as the wonderful and world renowned child-saving charities of Dr. Bernardo of London. Love, sunshine and flowers are the features of these child-saving institutions, where the atmosphere of a Christian home, with a happy combination of religious and industrial training, take the place of punishment, civil reform and the workshop.* Such is also the spirit of the magnificent Orphan Home at Ash-

*See a valuable contribution in the *Missionary Review*, Vol. iii. No.2, on "The Charities of Germany," by Dr. Bradford, to whom a general acknowledgment is gratefully made.

ley Down, near Bristol, England, founded by George Müller, whose child-like trust in God is the "romance of a real and practical conception of the truth that God hears and answers the prayer of those who diligently seek him."

Upon his own confession,* George Müller was shamefully given to a wicked and profligate life while a student of theology at the University of Halle; and while he claims that Halle was sadly tainted with rationalism, it is still true that God brought good out of all this evil. The distinguished writer of the *Life of Trust* does not render due honor to the full history of the Franckean institution and the Hallean pietists, to whom Dr. Wolf pays an appropriate tribute in his recent history.† Much damage has been inadvertently done by the world-wide circulation of a partial view of the religious life of Germany, at a period when a general wave of infidelity was sweeping over France, England and even the United States. So faithful a man as the founder of the Bristol orphanage should not fail to regard the fountain source of his own spiritual strength, which evidently reached back into a child-life which learned the word of God at the knee of its spiritual mother—the "Lutheran establishment" of the Fatherland—and the direct and personal influence of the sainted Dr. Tholuck which formed a most important factor in the drama of the prodigal's return. Dr. Tholuck, at whose feet some of our representative American theologians learned the truth was providentially elected professor of theology in Halle, at the very time when George Müller was wasting his substance in riotous living, and it was through the personal influence of this godly, Lutheran teacher in the city where the pious Francke had established his orphanage, that the founder of the Bristol orphanage was sent to England for missionary service, and eventually led into his child-saving ministry. The pure religion which visits and provides for the fatherless has established over 500 orphan homes and industrial schools in the United States under civil and corporate control. Over 5,000 officers and teachers are engaged annually in this work and 608,348 children have been cared for up to the date of the most recent official report.

*See Müller's Life of Trust, pp. 49–62.

†See Lutheran's in America, pp. 232, 270.

The expense of this child-saving service in America alone has reached fully six million dollars. Surely this is a grand good work for the glory of God and the blessing of the rising generation. The catechetical instruction of the young, emphasized by the Reformers, and the Sunday School work begun by Pastor Oberlin in the Lutheran settlement of Steinthal, followed by Robert Raikes of England, are simply departments of the general idea of Christian nurture which is a distinctive feature of the Lutheran Church.

The U. S. Commissioner of Education (Rep. for 1882–83) gives a valuable summary of statistics of the homes for orphan and dependent children. The religious denominations represented show a greater work for the Roman Catholics, Lutherans and Episcopalians than for all the other churches of America combined. This practical phase of Christian nurture has led many of the Protestant denominations to see that conversions like charity must begin at home. They have begun to realize, moreover, that when we fail to provide a home for the homeless we convert the world away from the letter and spirit of the Gospel, and render the establishment of benevolent institutions outside of the Church an absolute necessity. We need more of this child-saving ministry in the brotherhood of Christ In making an address at the dedication of one of these institutions, Horace Mann once said, "It is not too much to spend so many thousands for the saving of a single child." A calculating hearer took the distinguished speaker to task for his bold statement, saying, "Is it not putting it too strong, doctor, to speak of spending seventy-five thousand dollars for the reformation of one child?" The prompt reply was, "Not if it were my child." Such is our answer in behalf of God's dependent children every where. From the celestial city we hear his response: It is not too much for my child. He gathers the lambs in his arms and carries them in his bosom.

"Feed my lambs," said Christ, our Shepherd,
"Place the food within their reach."
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land.

Reviewing briefly the growth of child-saving institutions in the Lutheran Church of America we find only three orphan homes reported in the almanac for 1860—the Orphan Home at Pittsburg, under the care of Dr. Passavant, the Farm School at Zelienople, and the Emaus Institute at Middletown. After the eventful course of thirty years we see a tenfold increase in the number of institutions, with doubtless sixty and a hundred fold increase of the child-saving service. Surely we should not despise the day of small things in the work which God gives us to do. In the unspeakable issues of eternity the cup of water given now to the least one for Christ shall not lose its reward.

The increase of our eleemosynary institutions for the past decade shows that the Lutheran Church is growing in general appreciation of charitable and child-saving institutions, and the following estimate must cheer every loyal heart:

INSTITUTIONS.	1880.	1890.	GAIN.
Orphan Homes.	15	34	19
Hospitable and Deaconess Insts.	8	13	5
Immigrant Houses.	6	10	4
Total	29	57	28

For a general study of child-saving institutions, the extensive work of Dr. Wines on this subject can be had of his son Rev. F. H. Wines, Springfield, Ill. The brief sketch of the Vigo Orphan Home (furnished me by Gen. Sec'y. Kellogg of the New York Charity Organization Society, with his annual report) opens a wide scope of study, giving a brief sketch of the systems in Pennsylvania, New York, Connecticut, Massachusetts, Michigan and Ohio. The report of the N. Y. "Children's Aid Society"—with the "Circular of Information, No. 6, 1875 and Report for 1883–'84 of the U. S. Bureau of Education,"—furnish several hundred pages of valuable information and tabulated statistics.

Among the living authorities who might be consulted to great advantage, Hon. W. P. Letchworth, President of N. Y. State Board of Charities, is one of the best posted men in regard to child-saving work in this country; by the side of whom we might place Rev. Dr. W. A. Passavant, that noble pioneer of charitable work in the Lutheran Church of this country. The

benign face of this Lutheran benefactor is looking toward me from my study wall while I write his name. Let us remember, moreover, that John Martin Bolzius and Israel Christian Gronau, who were both educated at Halle in Francke's Orphan House brought the orphanage spirit to America in 1734, when they landed at Charleston, S. C.; where, says U. S. Commissioner John Eaton in a letter to the Secretary of the Interior, "Schools for orphans were first established in this country in 1790," for the Lutheran (not Moravian as many suppose) Salzburgers under the leadership of the Lutheran pastors, Bolzius and Gronau, evidently deserve the historic credit for establishing the first American orphanage in their settlement at Ebenezer, Ga. Dr. Hazelius (Hist. Am. Luth. Ch., p. 33) says Senior Urlsperger and Dr. Francke in Halle sent the Salzburgers considerable sums, which were collected in Germany to meet their severe deprivations, and that the British Parliament voted them the large sum of twenty-six thousand pounds ($109,473.69) by means of which "not only the immediate wants of our brethern were supplied but they were also enabled to establish an orphan Home at Ebenezer, in which children bereft of their parents found instruction." Dr. Wolf in his recent history (p. 485) says: "The Salzburgers had hardly erected their own homes in the savannas of Georgia, when in 1742 they established an orphan home with four boys and four girls. The same institution became also an asylum for the sick, and received the warm sympathy and substantial support of Whitfield, whose own attempt at a similar institution in Savannah was doomed to failure.

"The charge of the orphan, like some other important trusts, experienced for some time a melancholy neglect, but with the revival latterly, of a better church life, a new impulse has been given to this humane and godly work. At least thirty-three Orphan Homes throughout the country are now supported by Lutherans—eight by the Missouri Synod—six by the Swedish Augustana—two by the Iowa. Some are not specially connected with any synod."

For the convenience of those who may wish to investigate more particularly the benevolent work of the Lutheran Churches in America, the following table substantially prepared by Dr. Sheeleigh for the *Lutheran Almanac* (1890) is appended.

	Name.	Connection.	Opened.	Aged, etc.	Orphans
1.	Orphans' Home	General Synod	1867	....	222
2.	Orphans' Home School, Boys'	General Council	1855	....	35
3.	Orphans' Home, Girls	General Council	1865	....	32
4.	Wartburg Orph. Farm School	No Synod	1866	....	69
5.	Emaus Orph. House	Adjacent Synods	1837	....	18
6.	Orph. Home and Asylum for Aged	General Council	1859	32	79
7.	Ger. Evan. Lutheran Orph. Asylum	German Iowa Synod	1860	....	54
8.	Wernle Orph. Home	Joint Synod Ohio	1879	....	115
9.	Orph. Home, Girls' Dep't	St. John's Church, Buffalo, N. Y.	1864	....	27
10.	Orph. Home, Boys' Dep't	St. John's Church, Buffalo, N. Y.	1864	....	35
11.	Orphans' Home	General Council	1872	....	36
12.	Society of Mercy	Swed. Luth. Church, Minn	1865	....	38
13.	Swedish Orphans' Home	Swedish Augustana Synod	1881	....	22
14.	Child Jesus Orphans' Home	Missouri Synod	1867	....	76
15.	Orphans' Home	Swedish Augustana Synod	1881	....	12
16.	Martin Luther Orphans' Home	Missouri Synod	....	....	30
17.	Orphans' Home	Swedish Augustana Synod	....	....	28
18.	L. Concordia Orphans' Home	Missouri Synod	....	....	48
19.	Home for Orphans and Aged	Private (Norwegian)	1882	13	85
20.	Martin Luther Orphans' Home	Missouri Synod	1885	....	24
21.	Bethany Indian Mission School	Norwegian Synod	1884	....	82
22.	Bethlehem Orphans' Home	Missouri Synod	1886	....	73
23.	North Western Orphans' Asylum	Private property	1880	....	37
24.	Ger. and Eng. Orphans' Asylum, etc.	German Iowa Synod	1864	....	30
25.	Ger. Lutheran Orph. Asylum	Missouri Synod	1873	....	94
26.	Scandinavian Orph. Asylum	Swedish Augustana Synod	1867	....	67
27.	Loats Female Orph. Asylum	General Synod	1882	....	12
28.	E. Lutheran Tabor Orph. Home	General Synod	1885	....	28
29.	Bethlehem Orph. Asylum	Missouri Synod	....	....	....
30.	Danish Orphans' Home	Dan. Church in America	1884	....	18
31.	Immanuel Orphans' Home	Swedish	1887	....	5
32.	South View Orph. Home	United Synod	1887	....	4
33.	Wartburg Home for Aged	Non-Synodical	....	....	
34.	Deaconess Institute	General Council	....	....	
35.	Luth. Deaf and Dumb Asylum	Missouri Synod	....	38	
36.	Infirmary	General Council	1849	....	
37.	Hospital	General Council	1863	....	
38	Evan. Lutheran Hospital	Missouri Synod	1858	90	
39.	Hospital	General Council	1872	45	
40.	Deaconess Hospital	Swedish Augustana Synod	....	100	
41.	Lutheran Hospital	Missouri Synod	1881	38	
42.	Hospital	Missouri Synod	....		
43.	Hospital	Norwegian	....		
44.	Deaconess House	Norwegian	....		
45.	Immanuel Hosp. Deaconess Inst.	Swedish	....		
46.	Bethesda Hospital	Swedish Augustana Synod	1885		
47.	Immigrant Mission, Ger	General Synod	....		
48.	Immigrant Mission, Ger	General Council	....		
49.	Immigrant Mission, Ger	Missouri Synod	....		
50.	Immigrant Mission, Ger	Missouri Synod	....		
51.	Immigrant Mission, Nor		....		
52.	Immigrant Mission, Dan		....		
53.	Immigrant Mission, Dan		....		
54.	Immigrant Mission, Swed		....		
55.	Immigrant Mission, Finnish		....		
56.	Evan. L. Seamen's Mission, Nor		....		
57.	Ear and Eye Infirmary	General Synod	1890		

ARTICLE VIII.

AN ANSWER TO "THE LITURGICAL QUESTION."

By Rev. George U. Wenner, D. D., New York City.

One of the principal objects in the establishment of the collection of liturgical books at Gettysburg, known as the "Harter Library," was to promote among scholars the study of the original sources from which the Lutheran Service is derived. It is gratifying to see from the article on the "Liturgical Question" in the January Review, that this endowment is already bringing forth fruit in the translation and collation of some of its valuable material. While it is not always well to publish hastily the results of even such a laborious investigation as this appears to be, the attention that has been called to the subject will nevertheless prove indirectly beneficial in stimulating others to examine both the history and the underlying principles of the Lutheran Liturgy.

The article to which we refer, coming from the teacher of Liturgics in the General Synod's Theological Seminary, is remarkable for the boldness with which it attacks the well-considered and definite action of three General Bodies of the Church, and for the genial confidence with which it assails the conclusions of the Committees to whom the synods had entrusted this work. But as its object is declared to be simply to reveal facts, facts which have hitherto for some reason been kept concealed, but which are now at last to be brought out into the light, however much we may differ from the author in his conclusions, we cannot refuse our sympathy with the laudable purpose that impels him.

The article is long, perhaps necessarily so, since it is a veritable magazine of quotations. Many of these bear upon the questions which are raised, and may be used in supporting the writer's position. They all bear witness to the industry and ability with which he has followed up the matter. We trust that

some day these gifts will be used as effectively in building up, as in this case they have been devoted to tearing down. Unfortunately, we are not at liberty to concede in every case the correctness of the quotations, and for that reason we cannot proceed at once to the discussion of the questions which are raised. Doubtless, for want of space, some omissions had to be made. But it disturbs one to find stars [* *] in just the place where the complete quotation would materially modify, perhaps even refute the claim which is made. We fear the writer's zeal has prevented him from taking a judicial view of the question.

For example, on page 106, he claims that Luther advocated an "almost complete abolition of the festivals of the Church." On page 107 he quotes something from the FORMULA MISSÆ which seems to prove such an assertion. Now, no one questions that Luther was in favor of abolishing such festivals as St. Ursula, St. Blandina and the like. But that is a very different thing from an "almost complete abolition of the festivals of the Church." In the quotation to which we refer, Luther distinctly states that he does not condemn those who desire to use the Introits for Apostles' Days, or of the Virgin, or of other saints. In place of this statement we find stars [* *], for it would not correspond with the claim on page 106. And the very next sentence of Luther, declaring how they keep the feasts of the Purification, and Annunciation, of Epiphany and Circumcision, a statement which throws a flood of light on Luther's principles in reference to that question, does not appear in this translation.

On page 129 we find a quotation from Daniel's CODEX LITURGICUS.* Here he not only omits after the words "are called" the not unimportant limitation "*a nobis*," but after Daniel's reason for calling certain Churches Luthero-Calvinizing is given, the highly important statement of the very next sentence, that the liturgies of this class are not only far inferior to the others in dignity and excellence, but that they also come very near being constructed upon the same principles as those which belong to the rationalistic period, fails to see the light.

Neither can we always depend upon the translations. The

*Daniel's Codex Liturgicus Ecclesiæ Lutheranæ, page 133.

fact is overlooked, that some terms have a technical meaning. Expressions which in ordinary conversation mean one thing, to the scholar and historian mean something very different. On page 115, in quoting from Alt, *katholisch* is translated "Roman Catholic," and it is argued therefrom that such Orders as maintained the catholic practice were "Romanizing" in their usages. Why not also: "and were Jesuitical in their tendencies?"

To an exact and discriminating mind there is a difference between the terms "Romish" and "catholic." Following catholic practice is one thing, adopting Romish usages is quite another thing. The former is in harmony with Lutheran principles, the latter is utterly repugnant to the spirit of our Church. If we had in this case accepted the translation and had not taken the trouble to consult the original, we should have received a mental bias which would to a considerable extent have warped our final judgment.*

For such reasons we shall have to examine the article somewhat circumspectly, and, even at the risk of wearying the reader, to give a detailed examination of the paper. This will not however be altogether a waste of time, since it affords a welcome opportunity to answer questions and to explain difficulties that may have occurred to other minds.

After discovering what his real grievance is, and endeavoring to remove the objections which he finds in the way of using the Service and instructing the future ministers of our Church in the principles which govern its construction, it will remain for us simply to give the reasons why the Church has recognized this as the Lutheran Service instead of adopting something else, which has inferior claims to such recognition.

A curious feature of the article is that while prepared for General Synod readers, looking backward possibly at certain action taken by the last convention, and professedly looking forward to a renewal of the contest at the next convention, (see note on page 176), it nevertheless completely ignores the only edi-

*That Alt is accustomed to discriminate between "Romish" and "catholic" is clear from p. 453 where he makes *katholisch* synonymous with *altchristlich*. (In his KIRCHENJAHR.)

tion of the Common Service* of which the General Synod has any official knowledge. It criticises severely the action of the Synod in adopting the Service, and hurls some of its weightiest arguments against a volume which most even of the ministers of the General Synod have probably never seen. The book which it reviews is published by authority of the United Synod of the Lutheran Church. Indeed it goes so far as to claim that the book published by authority of the General Synod is not the Common Service at all, (page 119), but that the other book, of which the General Synod has no official knowledge, is the real Common Service. The reason for this claim is not stated.

For those who have only the General Synod's edition it is therefore a difficult task always to follow the argument. For example, on page 182 are enumerated 45 (!) parts of the Common Service, including an Absolution, which has no existence either in fact or in form, and both forms of the Creed, which of course are merely alternative forms. In this list, which, as will be shown later, has in other respects been unduly extended, are mentioned parts which simply do not exist.† It is true, in a note elsewhere, it is conceded that these parts are not in the General Synod's book, but nevertheless, in the place where "they will do the most good," they are all spread before us to show what a lengthy, composite and complex thing the Service really is. The ingenuity of such a course cannot be denied. The Lord commen-

*THE COMMON SERVICE for the use of Evangelical Lutheran Congregations. By authority of the General Synod of the Evangelical Lutheran Church in the United States, Philadelphia: Lutheran Publication Society.

†The Southern book as well as that of the General Council, varies in certain respects from that of the General Synod. These variations do not affect the integrity of the Common Service. But they were conceded by the Joint Committee in the interest of that very liberty which this article claims has been trampled upon. Thus, the General Synod's book contains Declarations of Scripture (on page 3) and the United Synod's book contains the *Nunc Dimittis* after the Distribution. Neither of these is authorized by the *Consensus*, but the Joint Committee allowed their use in the interest of adaptation or liturgical enrichment, thus recognizing an important principle, which it is claimed has not been recognized.

ded the unjust steward. But it is nevertheless questionable policy, for "facts cannot always be concealed."

We have called attention to this feature of the article, not merely for the sake of meeting some of its objections in isolated cases, but because, as we shall show later, the very foundation of some of his weightiest complaints, would have been removed, if he had used the General Synod's edition and had carefully read the Preface and the Explanatory Directions which that book contains.

Let it be understood, however, that we have no interest in commending the Common Service as the *Ultima Thule* of liturgical excellence. It is a *terminus a quo* and not *ad quem*. Our study of Liturgies has not been confined to those of the Sixteenth Century. We have a slight knowledge of the development of the principles of worship in earlier and in later times, and are in fullest sympathy with the desire to meet the wants of living men and the present time. The ideas of adaptation and development are stated in the Preface with which our committee introduced the book to the Church, if not so vigorously at least as concisely as in the REVIEW, and with these views we are in full accord. We cheerfully concede that the book in its present form is still an imperfect work. It is, so to speak, only the frame-work of the temple that is to be. Its language admits of improvement, and its forms are capable of enrichment and change. Even among those who are now sitting at the feet of our anti-liturgical teachers, there are some who will catch the spirit of the great theme, and be able to translate the Collects into chaste and excellent English and to interpret in a hundred beautiful forms the meaning of the Divine Liturgy for the edification of our beloved Church.*

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*Even the music, which was the Publication Society's contribution to the Church, and is not an essential part of the Common Service, is in some quarters made the ground of opposition to the use of the Service. A writer in the *Hartwick Seminary Monthly*, with a mathematical turn of mind, has reckoned that in order to become familiar with this Service, we must master over forty-six linear feet of music. Doubtless many choirs, instead of being frightened at this, will appreciate the compliment and will esteem it a privilege to master some of those noble chants, and to interpret in the near future "in notes almost divine" the

But incomplete as this work may be, we shall never go back to the chaotic condition which existed before the Common Service was adopted. The liturgical progress which the Lutheran Church in all the world has made during the last seventy years, and particularly during the last forty years, cannot be reversed. Even the critic of the Common Service, "standing on a liturgical plane fully as high as the German Mass, or of the Brandenburg-Nuernberg, or of the Saxon, or of the first Wittenberg of 1533," can never again be satisfied with using the Washington arrangement of 1868, with which our churches have had to content themselves during the past generation. The researches which he has made enable him to regard such an unhistorical and illogical composition in its true light, for he has looked upon the sources, and studied the reasons of our forms of worship. "For practical reasons" the Synod has indeed continued the publication of the old Order for the use of such congregations as are unable or unwilling at present to adopt the Common Service. Nor is the latter "presented as obligatory upon the congregations." But if any one imagines that the action of the General Synod is to be construed as placing the two Orders on the same plane so far as their Lutheranism or their historical accuracy is concerned, he has a poor opinion of the intelligence of that body. Of the Common Service the Synod has declared that it is the Lutheran Service. That declaration has not yet been reversed; of the other Service the Synod has declared that its use may be continued, and in a supplementary resolution declares in effect that no one shall be burned at the stake because he does not use it. With this solution of the question the friends of the Common Service were entirely satisfied.

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wondrous beauty of Bortniansky's *Gloria in Excelsis* or the "*Holy, Holy, Holy*," of the MECKLENBURG CANTIONALE. We doubt whether more elevating and stately Church Music has ever been offered to American churches. Instead of decrying it on account of its difficulty and confessing a poverty of ability and resources, the most earnest efforts should be made to inspire our young people with an appreciation of those things that are purest and best in Christian art. Nevertheless, for those who cannot do this, for those who desire simpler music, other composers will soon be found who will embrace the opportunity of supplying the people with what they want or need.

The effort has sometimes been made to issue *fiat* money. Legislatures declared that certain paper promises must be accepted at par. But somehow the price of the goods increased in precisely the same proportion as the value of the paper was less than that of gold. It would be just as useless for Synods to make *fiat* liturgies. Whatever action future Synods may take in ordering the services of the Church, we do not imagine that they will ever stamp as Lutheran that which intelligent criticism and a true conception of the genius of our Church cannot regard as such.

The article is divided into six sections. We cannot enter into all the *minutiæ* of his objections presented therein, many of which are clearly due to misapprehension, but we will endeavor to subject them to a fair review, and by pointing out the general principles of the subject and the more important sources of information, enable the reader to form an independent judgment.

In the first section he gives condensed translations of Luther's Tract and two Masses, and deduces certain conclusions.

From Luther's Tract he concludes that preaching must be made the chief thing. Farel, the predecessor of Calvin, thought it and a free prayer were the *only* things proper for church, and he excluded everything else. In most churches of Switzerland and of South-west Germany to this day the Scriptures are not read at the principal Service. In some of the Reformed churches of Scottish origin, "it is a sin to sing a hymn."

No one will deny the importance of preaching; but if the inference is to be drawn that all those elements which belong to worship and the administration of the sacraments are of secondary importance, we dissent entirely from such a position. Indeed, if the question of the relative importance of the two elements, preaching and worship, comes up, we might ask, "Do we worship in order that we may hear the preacher, or do we hear the preacher in order that we may be better prepared to worship?"

It is in this section that our critic seeks to prove that Luther was a genuine iconoclast in respect to the Church Year. We have already called attention to his methods of proof. After reading this section, a list of the festivals of the Church as given

in the Common Service looks like the drapery of the scarlet woman. But we may be calm. Luther in his German Mass mentions all the festivals of the Common Service excepting Ascension, Trinity Sunday and the Reformation Festival; and he also mentions a number of others which the Common Service does not give, such as St. Michael's, Annunciation, St. John the Baptist, &c.

And if we look into Luther's Postils, we shall find that while he did not celebrate the anniversary of his own work at Wittenberg on the 31st of October, he did keep Ascension and Trinity Sunday just as faithfully as do some of his followers in the Nineteenth Century.*

Of the two Masses of Luther the article describes the latter one, of 1526, as "more evangelical." The term "evangelical," in the mouth of a theologian, has a distinct technical meaning, and we regret that the writer has not shown us in what respect the Formula Missæ is less evangelical than the German Mass. Or is it because the former contains the *Gloria in Excelsis*, and the Creed in its usual form instead of in a versified form? Luther himself, retaining as he did the Formula Missæ, does not seem to have been conscious of having become "more evangelical" in the German Mass.

Much is said in this section concerning the marvelous simplicity of Luther's services. The same thing has been stoutly asserted and widely proclaimed in some of the church papers during the past few years. The writers seek to make the impression that Luther cared nothing for a historical and orderly service, and that the General Synod, in restoring the historic order to the Churches, has departed far from Luther's practice. We do not so understand Luther. As may be seen from the

*That there is no danger of our running into "Romanizing" extremes in the observance of the Church Year, the following incident will illustrate. In one of the oldest Theological Seminaries of the General Synod, within the past three years, on Good Friday the regular week-day exercises were maintained, no special religious services were held, and a comic lecture was advertised for the evening. Providence prevented the lecturer from keeping the appointment. When such things are possible among us, is it not time to inquire, what is Lutheran practice as to the Church Year?

following table, Luther's first Order, (1523), is almost identical with the Common Service. His second Order, (1526), made no changes worth noting except that the Service was rendered altogether in the language of the people. Allowing for the advance made in the number of hymns which modern congregations can use, we cannot see that any material deviation has taken place from either of Luther's Services.

In their essential features, all three of these Services, that of 1523, that of 1526 and that of 1888 conform to the catholic liturgy of all the ages.

FORMULA MISSÆ.	GERMAN MASS.	COMMON SERVICE.
Introit or Psalm.	Spiritual Song or German Psalm.	*Introit or Psalm or Hymn.
Kyrie.	Kyrie.	Kyrie.
Gloria in Excelsis.	.....	Gloria, or Canticle or Hymn.
Collect.	Collect.	Collect.
Epistle.	Epistle.	Epistle.
Gradual with Hallelujah.	A German Hymn.	Hallelujah or with it S. P. or H.
Gospel.	Gospel.	†Gospel.
Creed.	Creed (Versified form).	Creed.
.....	.....	(Hymn).
Sermon.	Sermon on the Gospel.	Sermon.
.....	Offertory.	Offertory.
.....	Paraphrase of the Lord's Prayer and Exhortation to communicants.	General Prayer.
.....	.....	Hymn.
Preface.	.....	Preface.
Words of Institution. ..... Sanctus and Benedictus.	Consecration and distribution of the bread. Sanctus and Hymn. Consecration and distribution of the cup.	Sanctus Exhortation. Words of Institution.
The Lord's Prayer.	.....	The Lord's Prayer.
Pax.	.....	Pax.
Agnus Dei.	Agnus Dei or Hymn.	Agnus Dei.
Distribution.	... .	Distribution.
Thanksgiving.	Thanksgiving.	Thanksgiving.
Benedicamus.	.....	Hymn.
Benediction.	Benediction.	Benediction.

Finally, in this section, our critic analyzes Luther's Liturgical Principles. These are in such complete accord with the views expressed on page XII of the Common Service, that we would respectfully commend the latter to his consideration and inquire

*The morning Service, strictly, begins with the Introit. All that precedes is introductory and may be used or omitted as occasion requires. See Common Service, page xxviii.

†The responses before and after the reading of the Gospel are optional, may be used.

whether he has not found at least one good thing in that volume, even though it be only in the Preface.

In the second section Dr. Alt's* classification of the Church Years of various *agenda* are given, while the caption reads "The development of Luther's Principles of the Common Service." What Luther's principles have to do with Alt's classification we cannot see. But the point which the writer endeavors to make is that such Romanizing (!) Orders as Brandenburg-Nuernberg 1533, (on the plane of which he confesses that he himself stands), on the one side, and the South-west German Orders on the other side, leaning to "the simplicity of the Reformed" are entirely at one in doctrine.

Attention has already been called to some of the erroneous translations of this section. Others we will quote to show how the omission of a word or a brief clause may sometimes give a completely different color to an argument. Thus on page 114 we read: "All the Church Orders are at one in the rejection of the Mass." "The popish mass" of course is meant, for that is what Dr. Alt expressly says. On page 115 we read: "These two different types * * are entirely at one in doctrine." Alt says "*dem Paptthum gegenueber*," "as opposed to the papacy."† As opposed to the papacy both branches of the Reformation Church were at one, but as related to each other, each had its own germinal principle and from the beginning an independent development. Where this distinction is ignored, or not perceived there will also be an inability to understand the underlying principles which govern the construction of the Services.

The opinion is expressed here that the South-west German Liturgies are based on Luther's German Mass. We know of no

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*Care must be taken in verifying the article's references to Alt's *Christliche Cultus*. There is no single volume bearing that title. Dr. Alt contemplated the preparation of three volumes on the subject and under the general title of *Der christliche Cultus*, but he completed only the first two volumes, *Der kirchliche Gottesdienst* and *Das Kirchenjahr*. The references to the latter work are correct, and the bookbinder's title for the whole series has probably been taken by mistake for the real title of the other book, which is *Der kirchliche Gottesdienst*.

†The correct translation is given on a preceding page, but not here where the argument is clinched.

one else who holds this view. The most that Harnack can say about them is that "in part they connect with the German Mass." But as no questions are raised here that will not be discussed further on, we will suspend further examination of this section.

In the third section, the article discusses the rule under which the Common Service was constructed. It is needless to say that the members of the Committee were not responsible for the rule. They were appointed by the General Synod after it had been adopted. An apology for it is hardly necessary, but a few words may not be out of place.

We must remember the conditions that enabled the General Bodies to adopt such a rule. One was a desire for greater uniformity, so that ministers even of adjacent churches should not be compelled when officiating for each other to ask, "Brother, how do you conduct your Services?" Another was a deep-felt desire, even though it did not always attain clear expression, to return to modes of worship, in harmony with the doctrine and the life of the Lutheran Church. And it is the existence of this deep underlying sentiment that will maintain in fresh and ever increasing strength the interest in this great question. Our people had indeed wandered far from the usages of our Church, and had declined even in the knowledge of what was her peculiar glory and inheritance. We borrowed freely from the denominations around us, and seemed to glory in being as unlike ourselves as possible.*

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*A distinguished member of our Committee, the Rev. F. W. Conrad, D. D., expressed the following views as to the rule in an article in the *Independent*, a few years ago:

"The reasons which led to the adoption of this rule are the following:

"1. The sixteenth century was the period in which the Lutheran Church was organized and her doctrines formulated, the parts of her Church Service selected, and the principles of her government determined. And her symbolical writers, theologians and liturgists of that period were distinguished by their piety, learning and ability.

"2. The Lutheran Church has provided such a number of superior liturgies that neither wisdom nor self-respect will allow her to look beyond her own liturgical treasures for models in preparing an English Common Church Service, Liturgy or Church-Book.

"3. The history of worship in the Lutheran Church, both in Europe

Our brethren who came to us from abroad, even from the lands of the most liberal Lutheranism, such as Saxony, Bavaria and Prussia, failed to recognize us as Lutherans at all. Multitudes of them joined other Synods, Missouri for example, not because of their doctrinal sympathy with them, but because the character of Church life, the *cultus* was such as they recognized, and as appealed to their religious consciousness.

The report which was adopted at Harrisburg alludes to the rule in the following terms: "The longer we worked under this rule, the more clear did it become to us that it was the only rule which could give any assurance of our ever coming to a successful result. Even within the bounds of our own small committee, there were found such widely divergent sentiments with reference to the purpose, the scope and the constituent parts of the Service, that if we had not been bound by the rule, we should each of us to-day have presented a new and, doubtless, excellent liturgy of his own, instead of one old one which embodies the essential features of a Service used always, everywhere and by all Lutherans. But this result was reached not without a painful sacrifice of personal views and prejudices on the part of every one of us."

The article criticises the rule on two grounds: first, it pays no regard to the law of adaptation; and secondly, it distinguishes between pure and impure liturgies of the 16th Century, a distinction which the writer thinks does not exist; or if it does, the committee in applying the rule, rejected as *impure* liturgies which in his opinion were *pure*.

As to the first objection, the writer evidently misapprehended the interpretation and application of the rule. An imperfect

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and America, that unless such a rule as makes the general consensus an authoritative directory be adopted, individual tastes, experience and preference would render a cordial and perfect agreement on all points unattainable, and prevent the preparation and adoption of a Common Church Service. The only hope of securing at last "a consummation so devoutly to be wished' was found in an honest application by the committees of the rule submitted for their government, a hearty adoption of their work by the General Bodies represented by them, to be followed by a loyal acceptance and practical test of the Common Church Service by all English-speaking Lutheran congregations in America."

quotation has again caused the trouble. He quotes the rule correctly from the Preface of the Southern Book, but the italicized words (italics ours) in the first half of the sentence from which he quotes might have suggested its true meaning:

"The proposal was accepted, and the three bodies united in establishing the rule by which those charged with the preparation of the work should be guided, and by which *all questions arising should be decided*, to wit: "the common consent of the pure Lutheran Liturgies of the Sixteenth Century, and when there is not an entire agreement among them, the consent of the largest number of those of greatest weight."

The Harrisburg report further says:

"Your committee have carefully and faithfully examined the documents in this case, and they have come to the unanimous conclusion that there is a Lutheran liturgy, and that, while there is in many countries and at different times a slight variation in unimportant respects, there nevertheless is a substantial unity, and that, with some slight variations, the order which they here present is the Order of Service of the Lutheran Church."

It thus appears that the Synod, before adopting the report, was informed both in regard to the demands of the rule and also *that variations were allowable under the rule.*

The effect of the rule we understood to be that where the three committees could not agree, the consensus was the Court of Appeals to which we could go. This accounts for the deviations from the consensus and shows that under the rule the committee felt authorized to consider this very principle of adaptation.

We first found and agreed upon the Normal Service as deduced from the pure liturgies. (See published protocols and reports.*) This service is in essential agreement with Kliefoth's

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*PROTOCOL of the Conferences of the Joint Committee on a Common Service Book. Charleston, 1884.

PROTOCOL of the Conferences of the Joint Committee on a Common Service Book. Philadelphia, 1885.

THE ORDER OF SERVICE of the Evangelical Lutheran Church. Presented to the consideration of the General Synod at Harrisburg, 1885. (See Minutes of General Synod, 1885).

presentation, which the writer quotes approvingly on pp. 163 and 164, and of which he says: "The reader will be impressed with the simplicity and comparative brevity of this service." This Normal Service was indicated and approved by the Joint Committee, is indorsed by all the authorities, and was unanimously approved by the three Bodies.

After the Normal Service had thus been found, certain additions were made by way of adaptation and on the basis of mutual concession among the several Bodies. These changes were long and carefully considered, and were finally approved by the entire Joint Committee, and by the General Bodies. The report to the Synod at Omaha alludes to these changes in the following words: "The result of all this work is a Service which, while it allows considerable liberty of action in its use and admits of variation wherever the consensus does not prescribe uniformity, is in its essential features the historic Service of the Evangelical Lutheran Church."

In the Preliminary Principles, (Harrisburg Minutes, page 16), the following was laid down: "That, if at any time or place the use of the full Service is not desired, it is in entire conformity with good Lutheran usage to use a simpler Service in which only the principal parts in their order are contained."

But he objects to using these forms, "in their order." Well, no one can prevent him from using them out of their order. The Committee simply stated what was "Lutheran usage." And such *is* Lutheran usage, because our Reformers were unwilling to sever the continuity of history, and because the very structure of the Service teaches a lesson which the *membra disjecta* of unhistoric services cannot convey.

In all Lutheran lands the tendency is toward the historic Service. Variations, it is true, are met with everywhere, but the Normal Service is still the norm for all who call themselves Lutherans.*

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*The critic of the Common Service speaks approvingly of the Liturgy of the Missourians, which he says is "characterized by brevity and simplicity." In order that our readers may understand what kind of a Service does commend itself to his judgment we append in a note their full Morning Service:

Kyrie—Gloria in Excelsis—Salutation—Antiphon—Collect—Epistle—

On the subject of "stagnation," which he charges against the Common Service, it may not be out of place here to quote from the Preface of our Book:

"But, while it has been desirable to return to the forms of worship used by our fathers, it is not thereby implied that the Church had its real beginning and its full completion in the Sixteenth Century. The spirit of true worship is older than the Reformation, and has found expression in many older forms than those which we have inherited in the Western Church and through the medium of the German Reformation. Nor is it meant by this Order to restrain or to limit the development of Christian worship in any forms that are consistent with the teachings of God's word."

The Common Service thus recognizes the principle of adaptation, although, as befits the circumstances, it has moved in a conservative way, and has provided comparatively few variations. What these variations are, and why they were made, will be shown. This much, however, we have stated as an answer to pp. 119–126.

But we cannot forbear to add a word here on the subject of "ecclesiastical tyranny." If there is tyranny anywhere, as applied to the conducting of Divine Service, it is to be found in the unliturgical churches

There everything is dependent upon the minister. He selects the hymns. He alone composes and offers the prayers, (fre-

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Hymn—Gospel—Creed—Prayer ex corde or apostolic greeting—Second Reading of the Gospel — Sermon — Confession — Absolution — General Prayer—Intercessions and Thanksgivings--Announcements—The Lord's Prayer—Scriptural Blessing.

Then if there is no Communion, Hymn—Antiphon and Collect—Benediction—Closing verse and the Lord's Prayer (silently).

On Communion days, "Create in me a clean heart," &c.—Salutation—Sursum corda—Preface—Sanctus—The Lord's Prayer (Sung by the minister) — Verba — Agnus — Communion Hymn—Distribution—Antiphon and Collect—Thanksgiving—Benediction—Closing verse.—*Church Liturgy*, Concordia Publishing House, St. Louis, 1881.

We have given this order, omitting rubrics which prescribe many things not indicated here, not for the sake of criticising any technical errors, but that our readers may be able to judge for themselves. In what essential characteristics does it differ from the Common Service?

quently praying *at* the people instead of for them and with them). He chooses the Scripture lessons. He decides upon what themes he shall preach. The congregation is passive from beginning to end, unless perchance they have been trained to engage in congregational singing. But even then the singing is only a secondary matter, because in such churches the custom has grown up for the preacher first to read the hymn through, as a kind of an oratorical exercise. The freshness of the thought is thus taken away and the interest in the singing has to a great extent been dissipated. Can anything more despotic be imagined than the control which the preacher has over the Services of the Lord's House in unliturgical churches?

And yet this is the legitimate result, as Kliefoth has so well pointed out, (Vol. IV. p. 173), of that false freedom which the Zwinglian and Calvinistic churches obtained. Our fathers understood those tendencies, and we are under lasting obligations to them for coming to a distinct understanding in the beginning with those who "could not endure ceremonies." (Kliefoth, Vol. IV. p. 174).

In the second part of this third section, the Reviewer uses 22 pages in the effort to show that the committee on the Common Service made a false application of the rule with respect to pure liturgies. This is the most interesting portion of his criticism, and indeed the only portion demanding serious attention. He claims that we should not have ignored the liturgies of South-west Germany,* that they are also purely Lutheran and entitled to representation under the rule. From the decision of the entire Joint Committee he appeals, and challenges the verdict which was indorsed by the three General Bodies of the Church. Nor will he accept the judgment of Harnack, Kliefoth, Zezschwitz or any other of the great authorities on the subject, but in the spirit of the true scholar who desires to form an independent judgment, he brings into review the original documents and cites the names of their distinguished authors in proof of his position. If his judgment is correct, a

*Such of them as were pure, we did not reject. The line was not a geographical one, necessarily, as he seems to think when he cites "the liturgies themselves" among which are several pure ones.

grievous mistake has been made by the committee, and the Church has been wofully misled by those whom she thought she could trust. Her only course will be to retrace her steps and under abler guidance to reconstruct the Service along lines which the rejected liturgies will help to define.

As to his authorities. Klöpper (1840), he admits, mixes the liturgies together, and thinks they are all alike Lutheran. Alt and Daniel give important testimony, but we have already seen how they are made to say just what they did not say, or rather they are kept from saying that which they did say. Dr. Krauth in the *Mercersburg Review* and Ebrard the Reformed dogmatician, he says, called them Lutheran. In what respect, we are not informed, and as we have not the originals of these quotations at hand, we shall have to let them stand. And finally Kliefoth. Not, it is true, the edition of 1861 in five volumes, over 2300 pages, but the small first edition of 1847, in a single volume of 256 pages. Kliefoth is the great authority on this subject, and his judgment has hitherto been received with the greatest respect. But it is discounted by our critic who declares, (page 148), that what Kliefoth calls the pure type, "Alt, who is equally learned and equally capable as a judge and critic calls *Catholicizing*, because it holds on to the Roman Catholic forms of the Divine Service."

The writer, (Note p. 139), also differs from Kliefoth, (Vol. IV. p. 41), with reference to the influence of Carlstadt on the liturgies of South-west Germany. But we are grateful that Kliefoth, even in the early edition of 1847, and under the weight of the REVIEW article's adverse criticisms is admitted as an authority at all.

Kliefoth is important, not only for the depth of his researches, and the mass of valuable material which he has collected, but especially for the masterly analysis which he gives of the *fundamental* difference between the Lutheran and the Reformed systems, of the *principles* which control their respective modes of worship. It is true the reviewer does not seem to have read the large edition, but this analysis is presented with equal clearness in the first hundred pages of the small edition. But Klie-

foth's presentation of this distinction was all lost upon him. We find no trace of it in his article, although in just this part of the discussion such a distinction is one of vital importance.

To his mind the only differences between the two forms of worship consisted in the frequency with which the Lord's Supper was administered, whether the sermon was on the Gospel for the day or was a Communion Sermon, whether others also who had not participated in the *Beichte*, were invited to commune or not, and above all whether there was "brevity and simplicity."

And since the Common Service, he says, has taken as "its primary title" THE ORDER OF MORNING SERVICE, (which is not the case, readers will examine for themselves, it is: MORNING SERVICE, OR THE COMMUNION, and the word COMMUNION appears on every right-hand page to the end of the Morning Service), he argues that it has itself joined the ranks of inadmissible liturgies.

Furthermore, because some of our churches in this country have adopted Reformed practice, and because the Common Service has not arrogated to itself the province of a hand-book on Practical Theology, nor attempted prescriptively to correct all deviations from Lutheran practice, therefore the Common Service has itself become an impure liturgy.

It seems, therefore, as the result of the writer's study of his authorities, that the difference is altogether one of external structure, of rites and ceremonies. He has not discovered any internal or fundamental difference.

Does any one now suppose that he has correctly interpreted his authorities; or that he has read the history of those times aright?—that such external marks are the real distinction between the two branches of the Reformation Church?

It certainly does not seem reasonable to believe that these two streams of religious thought, which for nearly four hundred years have flowed on in independent courses, were not controlled by divergent principles in a matter that is so closely allied to the religious life as worship.

There *was* a difference, and, with the help of such authorities

as Kliefoth,* Hoefling† Zezschwitz,‡ Schoeberlein§ and Harnack‖ we shall endeavor to point out what that difference was, premising however, that the subject is so extensive that we cannot hope to do more than call the attention of the readers to it and to invite students to an investigation of the thoughts that are suggested. The Lutheran view of the Service was first defined in opposition to the erroneous views of the Romanists. As early as 1518, in a sermon on the Third Commandment, and in 1519, in a Sermon on the Lord's Supper, Luther discusses the principles at issue. But especially in 1520 in his remarkable pamphlet on "The Babylonian Captivity" does he lay the real foundation of the Lutheran criticism of the ancient Service, showing that the Mass is not a sacrifice. In the same year he preached a sermon on "The New Testament, that is the Holy Mass," in which he enlarges on this subject in every direction. "We must carefully distinguish," he says, "between the Testament or Sacrament on the one hand which is not an offering on our part, but which is given to us and received by us, and on the other hand the offering which we bring and give and which consists in our prayer. God's word and work in man must precede, before man can do his works for God. Hence the Mass is not an offering which man brings to God, but a Testament in which the Lord allots to us an unspeakable treasure which assures us of the forgiveness of our sins. But in the Roman Mass all this is turned around, out of the Sacrament they have made a Sacrifice. But we must let the Mass remain a Sacrament, or

*Die ursprüngliche Gottesdienst-Ordnung in den deutschen Kirchen lutherischen Bekentnisses, ihre Destruction und Reformation. Von Dr. Th. Kliefoth. Schwerin, 1858–1861. 5 vols.

†Liturgisches Urkundenbuch von J. W. F. Hoefling, Dr. Th., Leipzig, 1854.

‡System der Praktischen Theologie von Dr. C. A. G. von Zezschwitz. Leipzig, 1876–1878, p. 293. Also his article *Liturgie* in Herzog's *Real-Encylopædie*, at the end of the 11th volume, 2d edition.

§Ueber den liturgischen Ausbau des Gemeindegottesdienstes von Dr. L. Schoeberlein. Gotha, 1859.

‖In Zoeckler's Handbuch der theologischen Wissenschaften. Noerdlingen, 1883. Vol. III.

else we shall lose the Gospel, Christ, consolation and all the grace of God."

In 1523, after his return from the Wartburg, he published his Tract on the Order of Service and afterwards his Formula Missæ, writings deserving the closest attention, in which his views on the Service are still further elucidated.

The distinction between Sacrament and Sacrifice is treated in full in Melanchthon's Apology of the Augsburg Confession. (Chapter XII., What a Sacrifice is.)* "A Sacrament is a ceremony or work, in which God presents to us that which the promise annexed to the ceremony offers, as baptism is a work, not which we offer to God, but in which God baptizes us *i. e.* a minister in the place of God; and God here offers and presents the remission of sins etc., according to the promise (Mark 16:16): "He that believeth and is baptized shall be saved." A Sacrifice, on the contrary, is a ceremony or work which we render God in order to afford him honor.

Moreover the proximate species of sacrifice are two, and there are no more. One is the *propitiatory* sacrifice, *i. e.* a work which makes satisfaction for guilt and punishment, *i. e.* one that reconciles God, or appeases God's wrath, or which merits the remission of sins for others. Another species is the *eucharistic* sacrifice, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order that we may give thanks or return gratitude for the remission of sins that has been received, or for other benefits received."

Now the propitiatory sacrifice cannot be made by men, but has been made once for all in the atoning death of Christ (Heb. 10:4, 10). There remains therefore for us only the sacrifice of thanksgiving and praise, and all worship may be divided into these two parts, the *Sacramental*, including the word of God as well as Baptism and the Lord's Supper, and the *Sacrificial*, including faith, prayer, thanksgiving, confession, and all good works of saints.

On this basis the Lutheran Church established her worship. Firmly believing the promise of the Lord, (Matthew 18:20),

*The Book of Concord, With Historical Introduction &c. By Henry E. Jacobs, D. D. Philadelphia, 1882. Vol. I. p. 262.

she believed and taught that He was Himself present in the Services of his people and offering Himself and His grace to them in His Word and Sacrament. "These two elements, in which the Lord is present and gives himself to the Church, are therefore the primary and material things in worship. They are the real *Sacramentum* therein, and everything else, for example preaching and singing, obtains a sacramental character, only through connection with them, they are the absolutely necessary things, which must not be wanting nor increased nor diminished." (Kliefoth, 1847, p. 14.) "This is the one side, the sacramental. The Lutheran Church had an unshaken faith in the efficiency of the divine Word and Sacrament. Where the one is preached and the other administered, there she confidently believed, a congregation of God must come into existence, whether large or small." "Where," says the Mecklenburg Revised Order, "pure Christian doctrine is preached, there assuredly is God's Church, for God works effectively through the Gospel, and in such a gathering there will always be found some saints and elect ones who will be saved."

When Word and Sacrament have gathered a congregation, and when the congregation has obtained from them the divine life, this life must necessarily manifest itself in its own life, and in the fruitage of good works, as well as, in the sphere of worship, in petition and thanksgiving, in psalms and harmonies, in prayers and hymns, in vows and confession. This is the sacrificial element of the Service in which the congregation nourished by Word and Sacrament meets her Lord with prayer, and departs from Him with thanksgiving.

With such clear doctrinal views, drawn from the very depths of the Gospel, on the matter and the elements of Christian worship, the Lutheran Church stood in conscious freedom in her relation to historical tradition. She had a standard by which she could at all times ascertain what was allowable and what was not allowable in worship. She did not have to do as did the Reformed, overthrow everything in order to make sure that she would make no mistake. She could prove all things and hold fast that which is good, she could complete that which was imperfect, that which was crooked she could make straight, that

which was wrong she could cast away. And since the Roman Church had many things only in a corrupted form, which she had inherited from a pure Christian antiquity, the Lutheran Church in retaining these things in a purified form maintained a connection with the Holy Catholic Church which the Reformed violently destroyed. There is also another reason why the Lutheran Church moved in a conservative manner. While the Reformed Church originated in small communities, and could therefore easily make whatever changes were desired, the Lutheran Church from the very beginning, had to provide for the wants of vast territories and great nations. Hence there is constant variety in the forms of the Reformed Churches, and there was no necessity theoretically or practically for connecting with the traditions of the past. The Lutheran Church on the other hand was unwilling to break with the past excepting in so far as truth demanded. She therefore took what she found, only revising, purifying and conserving.

The Lutheran view of public worship introduced a new element, namely, a more active participation on the part of the congregation. The use of the German language in the Service, was also an important forward step.

These principles as to the matter and form of the Service, necessarily led to a fixed liturgy. The more sharply the Lutheran Church distinguished between the Sacramental and the Sacrificial elements of Service, the more clearly she saw in every mixture and want of recognition of the distinction, the danger of radical error, and the less could she be inclined to leave the composition of all these elements to accident or to the preference of the individual congregation, or the individual preachers. (Kl., 1847, p. 21.)

The participation of the congregation in the Service was a new thing, and therefore a matter the wise and prudent direction of which was not only necessary but difficult. A small Reformed community needed only a few general directions. The rest could well be left to custom or could be agreed upon as occasion required. For the great Lutheran territories there was need of a fixed Order of Service. There were also educational considerations, arising from the great importance which the Lutheran

Church attached to instruction and the culture of its congregations, which required a uniform liturgy and many fixed parts in the Service, in order that the people might feel at home in it and find their way along that which was well known.*

"For the people's sake," said Luther, "that we may teach them and lead them, we must give up our freedom and continue in one way, especially in the churches of the same confession. I would therefore ask that the same Paraphrase be used, (of the Lord's Prayer, of the liturgical use of which he is speaking), and the Exhortation *conceptis seu praescriptis verbis* for the people's sake, so that one man should not arrange it this way to-day and another man arrange it that way to-morrow, and everyone show his skill in confusing the people, so that they cannot learn or retain anything."

Hence the great labor which all the Lutheran Orders spent upon an exact construction of the Service and the fact that a number of distinguished men owed their distinction in the Reformation particularly to their services in the liturgy. Besides Luther himself, may be mentioned Bugenhagen, Brenz, Corvinus and Veit Dietrich. As a matter of course, these Orders proceed with great prudence in establishing the forms of worship; they never neglect to premise that they are not intended to present something that will suit all circumstances, or that can never be changed, or that are necessary to salvation. But at the same time any attempt to introduce a strange, and above all an *impure* liturgy, *e. g.*, the Prussian of 1558, was regarded with the greatest impatience.

In this way it came to pass that the Service became uniform, not only in each Lutheran State Church, but throughout all Lutheran Germany.

The exceptions were rare and will presently be accounted for.

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*The Lutheran Church among Protestants is still the Church of the masses. Her views on Christian culture are still prominent in all her systems of Practical Theology. And here in America, at the door of the Twentieth Century, her relation to the nationalities of Europe, whose children are peopling our territory, is such as to render these considerations of eminent practical importance. No Church that is without a Lutheran system of worship need ever hope to gain or retain the millions of Lutherans who have come and who are coming to these shores.

The Reformed Church was at one with the Lutheran, in her opposition to the Catholic Church and her views of the Mass, as well as in many details of practice, for example the use of the German Language; but in other respects the difference between the two was fundamental and far-reaching. The Reformed Church did not share the views of the Lutheran Church in respect to the Sacramental in worship. According to their view, Word and Sacrament are not means of grace and the Lord is present in the Services of his House only in so far as the believers bring Him there in their own hearts. Hence, while in the Lutheran Church a primary object is to feed and teach the people, the Services of the Reformed have an excited, and awakening character. Public worship enables the believers to manifest and testify to the great work of the Spirit in their hearts. The Sacrificial element thus predominates. But if the Lutheran Church was right in believing that the Sacramental precedes the Sacrificial and is necessary to it, then the Reformed in depreciating the former, must have suffered also in the fullness of the latter element. History proves that such is the case. Their poverty in church song, for example, shows that in spite of the emphasis placed upon the Sacrificial element, it reached only a meager development, and their whole service dwindled into a sermon, and the celebration of the Communion. And even these were regarded particularly from their Sacrificial side.

The Reformed Church was therefore never able to understand and to appreciate what the Lutheran Church wanted with the Liturgy, as is shown from the following passage, from the otherwise very moderate Second Helvetic Confession, Chapter 27: "In former times ceremonies were given to God's ancient people as a means of education, because they were brought up under the law, as it were under a schoolmaster and guardian; but since Christ the Redeemer came and the law was laid aside, we believers are no longer under the law (Romans 6 : 14), and the ceremonies which the Apostles were unwilling to retain or renew in the Church of Christ, disappeared, because they were unwilling to lay a yoke upon the Church, (Acts 15 : 28). We would therefore appear as restoring Judaism, if in the Church of Christ we should endeavor to multiply ceremonies or usages.

* * * For the more usages accumulate in the Church, so much the more is not only our Christian freedom taken away, but also Christ and faith in Him, because the people seek in the ceremonies, that which they ought to seek alone in the Son of God, Jesus Christ. Therefore for pious people a few moderate and simple usages, which do not deviate from the Word, are sufficient."

How much like our modern anti-liturgists in the Lutheran Church does this Reformed Confession speak, and yet what it says is true only as opposed to Catholicism.

In such definite terms, it is true, the Reformed Church expressed herself only in Switzerland and the neighboring urban communities. On the other hand it is well known that the South-western territories of Germany from the beginning endeavored to assume a half-way position between the Lutheran and the Swiss view. In doctrine they were unable to produce a confession of their own and eventually adopted absolutely either the Lutheran or the Swiss confession. But in the practical field of liturgics they succeeded in effecting a sort of union.

We will now proceed to examine the development of the respective principles of worship in the Lutheran and Reformed Churches. Where the Lutheran Church was able to construct her Services undisturbed by other and foreign influences, as was the case in Middle and Northern Germany, in what are now the Baltic Provinces, in Denmark, Norway and Sweden, and in Prussia, they resulted in uniformity; the variations and differences are entirely immaterial. Not so in the Reformed Churches. The Services of Switzerland, France and England differ entirely among themselves, In their construction, with the exception of the Anglican liturgy, special stress was laid upon the radical removal of all arrangements that were derived from the Middle Ages.

The battle ground of the Reformed and Lutheran views was in South-west Germany, in Wuerttemberg, the Palatinate, Baden, Alsace and the many adjoining and intermediate imperial cities and territories. Both sides, and also a mediating party, found admirable and active leaders. The contest of the Lu-

theran and Reformed principles, as stated above, was decided in some of these territories, for example in the Rhine Palatinate, in favor of the Reformed, and they arranged their Services in accordance with Reformed views. In other countries, as in Wuerttemberg and Baden, the Lutheran confession gained the victory.

But *before* the decision was reached, the churches in these countries had been drawn into Reformed channels in the arrangement of their services. They were of the opinion that all preservation even of the innocent parts of the worship of the Middle Ages, even of such as were not contrary to the word of God, would lead directly to the sacrifice of the Mass and its abuses. Hence they were induced to clear away radically the inherited forms of worship.

Besides, it must be remembered that the revolutionary elements which attempted to use the Reformation for their own purposes, and which manifested themselves in the Peasants' War, the Anabaptist commotions, &c., had more influence upon the people here than in North Germany, and inspired the congregations with a blind fanaticism against everything that had come from the Church of the Middle Ages. Again, in these countries, they were compelled by the necessities of the case to arrange the Services while yet the contest between the Lutheran and Reformed principles was raging, and in doing so they followed Reformed rather than Lutheran principles. For when conservatives compromise with radicals, the compromise is always in favor of the radicals.

If the Lutherans had not pursued this conciliatory course, there would have been an immediate rupture; and when they did at last gain the victory, they could not recover what they had lost, they had to be content with having saved the doctrine. They were the more able to do this, as they never contended that their Services were of Divine appointment, and hence absolutely necessary. The final result was that in these churches, while they adopted the Lutheran doctrine, they retained in their Services only so much of what was elsewhere used in the Lutheran Church as was absolutely essential to the doctrine. The rest they freely sacrificed as circumstances seemed to require.

The degree in which this was done varied considerably. Wuerttemberg went to the farthest extreme. In other countries where many of the Lutheran forms were retained, they were wrenched out of their proper place (in somewhat the same manner as in the Washington Order of Service of 1868, for which some of our friends are now so stoutly contending) and the entire structure was altered, in short deformed.

From all this it appears that wherever the Lutheran Church was not permitted to develop for herself her principles of worship, but the Service was adopted as the result of a contest and compromise, there we cannot find the *pure* Lutheran Order. (Kliefoth, 1861, IV. 10.)

It will be interesting to take a glimpse into the manner in which those South-west German liturgies originated. In order to do so, we must begin with Carlstadt. It will be remembered that Luther early laid down his principles of worship in several sermons. While he was absent in the Wartburg, Carlstadt appeared upon the scene. His work and principles led to tumultuous confusion which was only subdued when Luther again returned and took the helm, (on the 6th of March 1522). Carlstadt then went to Strassburg where Bucer and Capito had already gone forward in imitation of Carlstadt's methods.

On the 26th of December 1524, Bucer and the other preachers published a tract on the subject of the Mass, in which they give a statement of the liturgical work they had done. Doctrinally they leaned toward Carlstadt rather than toward Luther, and liturgically they inclined toward Zwingli, whom they frequently quote, (Kliefoth IV. 41.)

When it is noted how early this liturgical movement took place in Strassburg, and how powerful was the influence which Bucer and Capito exercised on the South-west German churches, we behold at once one of the mightiest factors in the origin of their liturgical arrangements.

The other great factor in the construction of their Services was the influence and work of John Brenz. He is referred to as the father of those liturgies. Let us examine the matter and see whether he can in all fairness be held responsible for them, and

whether the result would justify their admission to the catalogue of pure Lutheran liturgies.

In 1522 Brenz, at the age of 23 became a preacher in Schwäbisch-Hall. In 1523 he still administered the Roman Mass. On St. James' Day of that year he first preached against the Romish superstition. His conversion was evidently complete, and his aversion to everything that reminded him of the old Service absolute. We have an account of the manner in which he administered the Holy Communion on Christmas Day, 1525. Standing at the altar, he delivered an exhortation before administering the Lord's Supper; while the communicants were kneeling, he read the Words of Institution. Then followed the distribution in both kinds, an admonition to the communicants to lead a Christian life, and "depart in peace." This was evidently an unliturgical beginning of his career. Shortly before Easter 1526 he presented to the Council at Hall the scheme of a new Order of Service which gives many of the old parts, but in a disjointed and unhistorical manner. Nothing however came of this proposition. He himself took his stand on the Lutheran side in the *Syngramma Suevica* of 1526, but he still sided with the radicals on questions of externals. In 1530 at Augsburg he has become more conservative, and sides with Luther on these questions. In a letter to his friend Isenmann, he regrets that they had not sufficiently instructed their congregations as to the adiaphorous nature of ceremonies and other external things. In 1533 he was invited by Margrave George to aid in the reformation of Brandenburg-Nuernberg, and he assisted in constructing the Brandenburg-Nuernberg Order of that year, an Order which maintains throughout a historical relation to the Services of the past. Here he was laboring in a Church which had not been subjected to the destructive influence of radicalism. But when he got to his own home he found that when people have once broken with history, it is very difficult to restore the continuity. Ulrich, the exiled Duke of Wuerttemberg, had returned to his country in 1532. He had received the Gospel though the Swiss and the Strassburgers, and personally sympathized with that side. In the southern part of his country, the Reformed had the greater influence; in

the northern part, the Lutherans. In consequence of this, the Duke invited Blaurer, the Reformed theologian, to establish the reformation in the South, and Schnepf, the Lutheran, in the North. But first he made the two men agree, that each would "yield a little" to the other. This was found to be a difficult matter. So in 1535 Duke Ulrich called in Brenz's assistance, and as the result of his mediation, the "small" order of Wuerttemberg, 1536, was issued. Brenz had been unabled to overcome many of Blaurer's positions. In the opinion of Kliefoth, this order in its liturgical directions goes as closely as possible to the Reformed view, without repudiating the Lutheran doctrine.

Some time after this, Brenz returned to his congregation in Schwäbisch-Hall, and at the request of the Council compiled the liturgy which was published in 1543. In this liturgy, he made strenuous endeavors to steer back to the Lutheran type. It resembles Brandenburg-Nuernberg much more closely than does the "small" Wuerttemberg of 1536, and contains many most excellent qualities. Our author cannot understand why such an admirable liturgy should not be considered pure. He mentions its parts (pp. 140 and 141), which to an unpracticed eye would seem to constitute it a liturgy of the highest class. But it is marked by blemishes which betray its illegitimate origin, blemishes which even Brenz could not entirely remove. For example, it omits the reading of the *Epistle*. The *Preface* is omitted. The *Sanctus* is sung by the choir during the distribution. The *Creed* is said twice. The *Sermon* follows the Communion.

These are some of the reasons why this liturgy cannot be called pure Lutheran. As compared with Brenz's work in 1526, 17 years before, considering the adverse circumstances, the progress made was equal to that which we have observed between Washington, 1868, and Harrisburg, 1885, likewise a period of 17 years. It was an honest return in the direction of pure Lutheranism. Nevertheless its blemishes ought not to be made the ground for commending it.

After this came the Smalcald War, the Interim, Brenz's expulsion from Hall, his residence in Basel, where he became ac-

quainted with Christopher, the hereditary Prince of Wuerttemberg, the death of Duke Ulrich of Wuerttemberg, Christopher's accession to the throne, the treaty of Passau and the peace of 1555. Brenz had in the meantime been appointed to a high station in Stuttgart, and in his official capacity was called upon to prepare the new Wuerttemberg Liturgy of 1553, which was republished unchanged in 1555 and 1559, and is known as the Great Wuerttemberg Liturgy.

This Liturgy connects more closely with Brandenburg-Nuernberg and Schwäbisch Hall of 1543 than did the first Wuerttemberg of 1535. The errors of the latter are corrected as far as possible. Private Confession and Absolution are restored, Church song is commended, the ministerial gown is prescribed, the Church Year is made more complete, the Pericopes are again put into their proper place.*

But certainly, it was not possible to effect a complete restoration to the Lutheran type. The Order of Service remained just as it was in 1535, except that the Confiteor became superfluous through the restoration of Private Confession. In its place a prayer was substituted.

This liturgy became the real model for all those churches which, while they held to the Lutheran Confession, were compelled by circumstances to compromise with Reformed tendencies.

We ask again, can Brenz who in connection with Osiander

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*Query: Are these the things which have commended this Liturgy so completely to our author's judgment? This is the one great central pillar on which all his South-west German liturgies rest. All the others of any importance are mere copies of this one. Suppose we should meet him more than half-way and agree to ignore what we called the the pure Lutheran liturgies, and accept just as it is his one great Liturgy, the Wuerttemberg of 1553. Would that satisfy him?

A short time ago we had the pleasure of witnessing the Communion Service in Brenz's own church in Stuttgart. The Order of Service is very simple. But the other ecclesiastical usages, the white robes of the ministers worn when administering the sacrament, the full observance of the Church Year, including all the Apostles' days, would, we fear, prove an unwelcome addition to our friend who is clamoring for the South-west German liturgies.

gave us a Liturgy of the highest order in 1533 be held responsible for not being able to restore entirely to a pure type the Services of Wuerttemberg. In our day, ministers are unable sometimes to overcome the whims and scruples of even one small congregation. He deserves praise for what he accomplished rather than for what he failed to accomplish.

After this general historical sketch, it is hardly necessary to point out the critic's mistakes in his lists of authors and his catalogue of the liturgies themselves. But, as arrayed in the REVIEW, they present such a formidable front, that one feels like repeating at once and declaring, "It is an incontrovertible argument, he must be right if he has all of them on his side."

THE LITURGIES THEMSELVES. He cites 16, and ceases only because he has grown "tired of this endless repetition"—like the heroes of whom we heard at Basel, who fell because they had grown weary of conquering their foes. But the most important ones in this list were *not* rejected by the committee. Brandenburg-Nuernberg (1533), and the Palatinate (1557) are pure liturgies and their order is substantially found in the Common Service. Even Pfalz-Neuberg has a correct Order of Service. Why then did he quote them? We cannot tell. Or was it that he might introduce the following, page 138: "Thus it would seem that the South German (*sic*) liturgies and KOO have a very fair paternity. * * It strikes us that it is a little too late in the Christian era for men to defame their characters or impeach their work. A grand paternity have these South German Liturgies—Luther, (?) Brenz, Schnepf, Blaurer, Osiander, Bucer, and to a degree even Melanchthon as we shall hereafter see. Any imputation upon the liturgies which they composed is an imputation upon the men themselves."

The list must in reality be narrowed down to the Wuerttemberg and Strassburg liturgies, and to those derived from the former with the exception of three others which we confess we have not seen. They are Frankfort, Hohenlohe and Erbach. The last of these enables him to add Melanchthon's name to "the grand paternity." Melanchthon's relation to that Service is very remote. Up to 1557 only a few directions had been given in Erbach with reference to the Service. In that year the Counts

published a small Order which they sent to Melanchthon and Brenz at Worms for examination. They returned the book with some marginal notes and the statement: "The order of rites does not displease us, but we have made some suggestions as to the phraseology, and in regard to the doctrine of repentance."*

Luther's German Mass is not cited here, but at the conclusion of this section the claim is put forth that it is the foundation of the South-west German liturgies, that is of the rejected ones. Proof of this has not been offered, *and there is absolutely no ground for such a statement. Just the reverse is true.* It was the basis of the pure liturgies which were recognized and followed by the Common Service.†

The omissions of the German Mass, to which the REVIEW article calls attention on p. 110, are either such as can be accounted for by reason of the lack of appropriate forms in the German language, or else they were not such as would destroy the integrity of the Service. And besides, whatever was lacking was soon supplied in the usages of the churches in which Luther himself subsequently ministered.

We are now able to judge whether his LIST OF AUTHORS is correct. Brenz's relation to these liturgies has been pointed out. Likewise Luther's and Melanchthon's.

Schnepf was a Lutheran and Blaurer was a Reformed theologian. Both were compelled, as we have seen, to unite in a compromise Order. The combination and the compromise, surely, do not make two Lutherans out of these men, and entitle their work to be received by subsequent generations as pure Lutheran. Even if Blaurer did sign a Lutheran formula referring to the Lord's Supper, under the circumstances his act was open to suspicion; and besides, that is not the only thing that is required to constitute a man a Lutheran.

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*Richter's evangelische Kirchenordnungen, II, 222.

†"When by means of Luther's German Mass, order in public worship had been secured in the Electorate of Saxony, all the lands of North and Middle Germany followed one after another in the reformation of their *cultus on this basis*. Augusti estimates the number of Lutheran *agenda* and Church Orders published in the first half of the Sixteenth Century to be 132, and all of them with but a few exceptions, in liturgical relations follow Luther's German Mass." Kliefoth, iv., 29.

And what has Osiander done that he should be named as author of an impure Service? Because Osiander helped to compose Brandenburg-Nuernberg? But no Order stood higher in our estimation than did that one. How that fiery theologian, who in 1532 threw the whole energy of his nature into the conflict in favor of Lutheran usages, would repudiate the company to which he has been assigned.

Bucer only is left. Our author resents the imputation on Bucer that he was "a tainted man," and calls in witnesses to prove his good character. We will concede all the good that the witnesses may say of him. But his relations to Carlstadt, (See Kurtz, Ninth Edition), justify the epithet. Luther himself uses stronger language. Bucer translated the Fourth Part of Luther's Postils into Latin, and in a preface and a note expresses his Strassburg views of the Lord's Supper. Luther declared the preface to be *fluchwuerdig*, and the note "*gehaessig und giftig*," and ordered the printer to publish an expurgated edition at once. Herzog, III., 39. 2d Ed.

We have thus endeavored to present in a free translation, and in as compact a form as possible, the views of the great liturgical authorities on what constitutes a pure Lutheran liturgy, and on the historical developments that marked this distinction. We have not often used quotation marks, because, as was understood at the outset, we simply proposed to present in a brief and compact form the conclusions of our authorities.

We come now to the reviewer's fourth section in which he gives a "minute examination" of the Common Service. Want of space forbids an examination of all the minutiæ, but we will take up the more important points. In reference to the *Confiteor* he announces as the result of his study, that the *Confiteor* as such lacks the common consent. Several pages of learned material are brought forward to support this opinion.

If he had been the fortunate possessor of the General Synod's edition of the Common Service, the following brief note on page xxviii would have saved him and his readers the trouble of considering that point:

"THE INTROIT. The Morning Service, strictly, begins with the

Introit. All that precedes is introductory and may be used or omitted as occasion requires."

Besides, the pages themselves (1 to 4) were so arranged by the printer as to convey to the eye at a glance the same truth, which in the article is established by labored proof.

But, it may be asked, "Why was the *Confiteor* introduced?" Some of us did not want it and opposed its insertion as inimical to the simplicity and beauty of the Service. But it was argued that all branches of the Church in this country had always used the *Confiteor*, and its omission would not be regarded with favor. Since the days of Muhlenberg the *Confiteor* was used in all our churches. When almost everything else that belonged to the Lutheran Liturgy was lost, the *Confiteor* still remained.

Hence for purposes of adaptation, that the churches might have something that reminded them of their old Services, the *Confiteor* was retained.*

As this introductory portion does not strictly belong to the Service, we have no occasion to defend its use. The origin and arrangement of its various parts may easily be traced by those who take an interest therein.

His objections to the rubrics relating to the reading of the Scripture Lessons are of such a character, that we think they answer themselves.

He objects to saying, "Here endeth the Gospel." The reason for such a direction is plain. The congregation is thereby instructed to sing the response which follows, which itself affords a suitable transition from the Gospel to the Creed.

Our critic objects to the Offertory. He thinks it is "so entirely foreign to the recognized liturgism of the Lutheran Church, that Kliefoth does not even mention it in discussing the parts of this section." On the contrary, Kliefoth's discussion of this subject

*In this very addition, printed in "bold face" type in the committee's report to the General Synod at Harrisburg, (the minutes also, page 16, distinguish in type between the Normal Service and the additions) lies the proof that neither the committees nor the General Bodies construed the rule in the way our critic maintains it should have been construed. The committee pointed out the Normal Service with *proposed additions*, among them the *Confiteor*. And these were approved and adopted by the Synod.

is very full, and is exceedingly interesting and suggestive (I. 205 ff. and V. 54 ff.) Webster's definition is cited in order to make the term odious. In reply to such a definition, Kliefoth says: "The foolish notion which is unwilling to admit the term 'offering' and which suspects Catholicism whenever it is used, is a slap in the face of the Scriptures. Only the propitiatory sacrifice has been done away with, since Christ has offered himself once for all. But the sacrifices of thanksgiving, so far from being done away with in the sphere of the New Testament, find here their true idea and development. 'By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not, for with such sacrifices God is well pleased,' (Heb. 13, 15–16.)* The sphere of this thankoffering of the Christian is his entire life. But this is not only the duty of each individual, it is the duty also of the congregation. The question therefore arises, where may this eucharistic sacrifice find its expression in worship, in Christian *cultus*. These spiritual sacrifices are divided into two classes, the first class consisting of the fruit of the lips, such as prayer, praise &c.; the second class consisting of the fruit of our lives, a holy conversation, good works, a consecration of ourselves with all that we have and are to the service of the brethren.

"The first class find their place in that part of the Service where petition, thanksgiving and confession are offered, where the prayers of each are collected in the General Prayer. But with the fruit of our lives it is otherwise. In order that this may find a place in worship as it should, it must be done in a symbolical manner. Some one thing as representative of the rest may be done. And here the choice is easy. He that does good and communicates, he that gives what he has for the kingdom of God and the need of his brethren, indicates thereby his readiness to consecrate his life to God in the service of his brethren (Matthew 25 : 40). Hence it is not a matter of surprise that in New Testament worship very early, besides prayer, the bringing of gifts was regarded as a part of the eucharistic

*Also Heb. 12 : 28; 1. Peter 2 : 5; Mark 12 : 44; Rom. 12 : 1; 6 : 13; Phil. 2 : 17; 4 : 18; 1 Peter 2 : 5 ff.; Rom. 15 : 16; Acts 24 : 17; 2 : 42.

sacrifice. Not at all as a meritorious or propitiatory work, but as a symbol of the surrender of our lives to God in the service of His kingdom." (Kl. I., 205–207).*

In the course of time, the papacy corrupted this part of the Service, just as they corrupted other parts. But that is no reason why this eminently Christian practice should be expunged from the Service any more than the Sermon, or the Lord's Supper itself, which were also corrupted by it.

The Reformers of course rejected the Romish Offertory in the form in which they found it, and set to work to reconstruct that part of the Service. But they also understood that it had been *deformed*, and that the early Church had something else, and that this something else contained the very important constituents of the General Prayer and the Offerings. Thus Luther, in a sermon preached in 1519.† (Kl. V., 52). While the Lutheran *Agenda* were unable to find at once the appropriate form in which they might construct the Offertory, our Church never lost the feeling that the offerings and alms which were gathered in various ways and on various occasions, as at baptisms, weddings and funerals, were historically connected with the ancient oblations.

It is true that Luther at first answered in the negative the question whether these offerings might be brought as symbols of other good works, and whether a place should be given to

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*On the usages of the early Church, besides the Acts of the Apostles, cf. Justin Martyr, Irenaeus and Tertullian as quoted by Calvoer, Ritualis Ecclesiastici, Pars I. Cap. 78. *De nummis oblatoriis ad Eucharistiam.*

"The Offertory originated in Apostolic times. The believers brought their gifts at first of bread and wine, but afterwards also other property. These were used for the Love Feasts, the Lord's Supper, and for distribution among the poor of the congregation. In succeeding centuries this custom was continued. The offering (*προσφορά, oblatio*) was not merely an act of fraternal fellowship and love, but in so far as the gifts were regarded as *primitiae creaturarum*, it was a symbolical expression of self-consecration in faith and love accompanying the offering of their prayers of thanksgivings and intercessions. Schoeberlein's Schatz des liturgischen Chor-und Gemeindegesangs, I., p. 300.

†Cf. Chemnitz, Ex. conc. Trid. p. 451. Apology of the Augsburg Confession, on Love and the fulfilment of the Law: Use of the Sacrament and offerings; &c.

them in the Service. But subsequently this view was overruled in our Church, even in the congregations which were under Luther's personal supervision. (Kl. V., 55). It will thus be seen that we have returned to the early Christian use of the Offertory, that in this we are sustained by the views of the Reformers, and that we have put it in the place where it belongs, in close connection with the General Prayer. The forms given in the Common Service were simply intended as suggestions. The rubric distinctly says "or any other suitable Offertory." Among such suitable offertories, the committee had in mind hymns, such as "My God accept my heart this day," "Jesus I my cross have taken," and many others which suggest themselves.

We have answered this objection at some length, because of the lack of reverence with which the subject was treated, and because it illustrates how the anti-liturgists fail to comprehend the meaning of the Service. This most suggestive usage of the Apostolic Church, the meaning of which has been explained by the Apostles and the Reformers, is to them only an empty ceremony portentous of evil.*

The closing page of this section is devoted to a criticism of the *Nunc Dimittis* and the *Benedicamus*. These parts are not in the Normal Service and have no place in the edition of the Common Service published by the General Synod. What end can be served in discussing them, or inserting them in the list of objectionable parts?

In the fifth section the writer presents Kliefoth's Communion Service "drawn from '*the common consent*' *of the rigid type of Lutheran Liturgies*, (italics his) and approves of its "simplicity and *comparative* brevity." Secondly, he announces the discovery that there is no such thing as a *consensus* of Lutheran Liturgies.

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*When the people learn to look at their gifts as offerings to the Lord, *τά ἅγια δῶρα*, and associate with them the thought of giving their own selves to the Lord, they will not be apt to complain of the tax that is forever imposed upon them for Church purposes. (In olden times this was a *privilege* accorded to believers only.) The deacons also will think of the better way of gathering the offerings. Instead of placing them in the pews or stowing them away under the seats, they will ask whether the offerings to the Lord should not be placed on the Lord's altar.

And thirdly, he charges the Committee with following Loehe and depending upon him for the construction of the Common Service.

In reference to this last charge, made by the author at the General Synod, and here reiterated, we have this to say:

While Loehe is an authority entitled to the greatest respect, and is a source of inspiration to those who read his works, neither he, nor any other modern author, was allowed to influence our judgment in the construction of the Normal Service. We consulted the original liturgies of the Sixteenth Century, and depended upon them only as authority. The correctness of the result which we attained was subsequently confirmed by the verdict of the MECKLENBURG CANTIONALE, which we did not see until our work was completed, and which reports almost exactly the same order.

After the Normal Service was completed, it seemed desirable to add certain things which, in the opinion of the committee, might prove an enrichment of the Service.

From Loehe we got,

1. A line on page 7 "Glory be to thee, O Lord," the use of which is optional.

2. The Offertories on page 10, which were *suggested* by Loehe and Schoeberlein. They are taken from the 51st Psalm. Their use is likewise optional.

This to the best of our knowledge and belief was the extent of our indebtedness to Loehe for the Morning Service.

Following this section backward, his second point, that there is no such thing as a *consensus* in Lutheran liturgies, that the idea is a "*pure* American figment," is interesting because of its novelty. Fortified by letters from two learned professors, who have kindly consented to the publication of their *anonymous* opinion, he says that his "own studies in Liturgics have led him to the same conclusion * * * that there is no such thing as *consensus* among the Lutheran liturgies of Germany in the 16th Century."

The writer and his friends have evidently mistaken the meaning of the word *consensus*. An illustration will serve to make it clear. Suppose there were three authorities, original documents, rela-

ting to the discovery of America. The first says that Columbus discovered America in 1492, the second that Vespucius discovered it in 1492, the third that Columbus discovered it in 1491. Here we have three authorities, not one of which states the same thing that another does. But there is a *consensus*. Two of them agree that it was Columbus who discovered America, and two of them agree that it was in 1492. So in liturgies. Suppose we have three Orders giving the following arrangement of parts:

Introit.	Hymn.	Introit.
Kyrie.	Kyrie.	Prayer.
Gloria in Excelsis.	Gloria in Excelsis.	Hymn.

Not one agrees with any other. But the *consensus* is in favor of Introit, Kyrie, Gloria in Excelsis, because the majority indicate those parts and in that order.

Moreover, he again overlooks the fact to which attention has been called before, "*that every disputed point* is to be decided by the consent," &c.

In the first part of this fifth section our critic gives Kliefoth's list of parts, commends it for its brevity and simplicity, and presents it to his readers in order that they may see what a "wide difference exists between it and the Common Service." This is another remarkable passage in this most remarkable paper. After criticising the Common Service to the best of his ability, and ignoring or repudiating the principles on which it was constructed, he commends a service which is almost absolutely identical with the Common Service. Excepting one point which need not be mentioned here, we have no controversy with any one who will accept Kliefoth's list. It is the true Lutheran Service. And the author of "The Liturgical Question" highly commends it!

In presenting the following tables to show the comformity of these Services we will explain how we obtain the result.

In the first place we use the General Synod's edition of the Common Service. If our critic had done so too, it would have saved him many pages and much misapprehension of the subject. Secondly, we omit the *Confiteor*, which our Book distinctly declares to be not a part of the Service. Thirdly, we omit two

optional parts, the Sentence after the Hallelujah and the words "Glory be to thee, O Lord," before the reading of the Gospel. Fourthly, for the sake of indicating that the succession of parts is the same, we combine in the Common Service those parts which liturgically form one part, or are otherwise intimately connected. Kliefoth's own views indorse this, and in some cases they are simply not mentioned in Kliefoth's list for the reason given in the note below.

KLIEFOTH'S LIST.	COMMON SERVICE.	SIMPLER FORM OF THE COMMON SERVICE.	WASHINGTON ORDER of 1868.
Choir Hymn and Gloria Patri.	Introit.	Psalm or Hymn.	"Invocation."
Kyrie.	Kyrie.	Kyrie.	Sentences.
Gloria in Excelsis.	Gloria in Excelsis.	Hymn of Praise.	Gloria Patri.
Salutation and Collect.	Salutation and Collect.	The Collect.	Cofiteor.
Epistle.	Epistle.	(Scripture Lessons and) Epistle.	Kyrie.
*Hymn.	Hallelujah.	(Hymn).	Creed.
*Gospel.	Gospel and Response.	Gospel and Response.	Gloria in Excelsis.
Creed (versified form.)	Creed and Hymn.	Creed.	Reading of the Scriptures
†Sermon.	Sermon with Votum.	Sermon with Votum.	Hymn.
General Prayer.	Offertory and General Prayer.	Offertory and General Prayer.	Prayer.
Hymn.	Hymn.	Hymn.	Hymn.
.....	.....	.....	
‡Preface.	Preface.	Preface.	Sermon.
¶Sanctus.	Sanctus.	Sanctus.	Closing Prayer (Lord's Prayer.)
Exhortation.	Exhortation.	Exhortation.	Hymn.
{ The Lord's Prayer.	{ Words of Institution.	{ Words of Institution.	Benediction.
{ Words of Institution.	{ The Lord's Prayer.	{ The Lord's Prayer.	(For the rest of the Service, no provision seems to have been considered necessary.)
.....	‖The peace of the Lord be with you alway.	The peace of the Lord, etc.	
Distribution and Agnus Dei.	Agnus Dei and Distribution.	Agnus Dei and Distribution.	
Thanksgiving.	Thanksgiving.	Thanksgiving.	
Benediction.	Hymn.	Hymn	
§Hymn.	Benediction.	Benediction.	

*Kliefoth it is true does not mention the Hallelujah here, nor the response after the Gospel; nor does the Revised Mecklenburg Order from which his list is taken. But the reason for the omission is stated by him in his introduction to the Mecklenburg Cantionale Vol. I, Part 1, p. 11:

"The Revised Order does not expressly prescribe that the *Hallelujah* shall be sung after the Epistle, and the *Laus tibi, Christe*, after the reading of the Gospel. But as these responses were always used in the old liturgy, which the Revised Order follows exactly in other respects, and because the Revised Order prescribes the singing of a Sequence after the Epistle, and the Sequence included the Hallelujah, we must assume that the Revised Order omitted these responses for this reason only, because they were presumed to be used as a matter of course."

†There were certain usages connected with the form of delivering the Sermon which are not stated with the same particularity as is observed in the rubrics of the Common Service, because they were generally understood and were not necessary.

[Notes to ‡, ¶, §, ‖, are on the next page.—Ed.]

Is it not strange that a man who is "impressed with the simplicity and comparative brevity" of the first List should so utterly disapprove of the second, and pronounce it "the most extreme and elaborate Protestant liturgy in the world?" When he adds that the wide difference between the two is at once apparent, readers must conclude there is something wrong with his glasses.

In the sixth and last section our author endeavors to show how closely the Common Service follows the Roman Mass, avows his "zeal for a true, genuine, historical Lutheran liturgy," and finally presents some comparative tables to show the extreme lengthiness of the Common Service.

As to the Romanizing character of the Common Service our author has himself offered a sufficient defence, in his commendation of Kliefoth's list of parts, with which that of the Common Service is in substantial accord. His personal profession of liturgical faith we are glad to see recorded, and if he lives up to it in the future, we shall gladly forgive his inconsistency in the past. But as he calls especial attention to his comparative tables, we cannot refuse to grant the courtesy.

We note, in the first place, that where his object is to prove great prolixity and elaboration, as in the case of the Common Service, he counts parts which in so many words are declared to be not parts of the Normal Service and need not be used, *e. g.*

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‡Our critic adds here four additional parts to the Common Service list, viz. the *Salutation* and *Sursum Corda* and their responses. But these, in Kliefoth's judgment, are integral parts of the *Preface*. (Cantionale, I. 1. p. 26.)

‖This ancient sentence was not adopted into many of the Lutheran Orders. Luther used it in his Formula Missæ, warmly commending it as *vox plane evangelica*.

¶We have added to Kliefoth's list, as given by the reviewer, the *Sanctus* and the *Agnus*, which he had inadvertently omitted.

§Our critic says *Doxology*, which is an error. Kliefoth mentions a hymn. For purposes of comparison, and to fill up the page, we also append the Washington Order of 1868, for which some of our friends have formed such a warm attachment. We think we have seen it stated that it is founded on the German Mass. If so, the structure seems to have got out of plumb. [Dr. W omits the Prayer after the Kyrie in the fourth List as revised and now published.—Ed.]

the *Confiteor;* he counts alternative parts as though both were to be used, *e. g.* the Creed and the Lord's Prayer, which are each counted twice; he counts salutations and brief responses which are not parts, but which in liturgical usage are merely accessories; and he inserts parts which do not belong to the Normal Service, (the Communion) and which have never been admitted to the book published by the General Synod, *e. g.* the *Nunc Dimittis* and the *Benedicamus.* In this way he makes the Common Service to consist of 45 (!) parts.

We note, in the second place, that where his object is to demonstrate great brevity and simplicity, as opposed to the prolixity of the Common Service, he omits from the list parts, the existence of which his study of liturgies should have recalled to him. The Brandenburg-Nuernberg he says "ordered nine parts," p. 184. According to his own table on p. 183 there are twenty. But he omits the *Gloria Patri* after the Introit. The compilers of the *Agenda* could not foresee that any writer on the subject would not be aware that the *Gloria Patri* was *always* used with the Introit, or they would certainly have inserted it. (In the Common Service the *Gloria Patri* is mentioned, otherwise the number of parts would have been only 44.) So too with the response, "And with thy Spirit." (In the Common Service list it is given, otherwise there would have been only 43 parts. But then this loss might have been made up by counting a number of *Amens* as distinct "parts.") Speaking seriously, the *Agenda* omitted many things which were understood as a matter of course as belonging to the details of the Service.*

We cannot be offended however at such arguments, because they have helped to relieve somewhat the severity of the discussion. Indeed we should hardly have taken the trouble to point them out, if it were not for that mighty "DARE," with which his article finally explodes.

When we consider the author's misapprehension of the rule, the singular construction he puts upon the meaning of *consensus,* his application of a different standard of "parts," and above all his utter failure to comprehend the internal structure and meaning of the Lutheran Service, we cannot wonder that he was

*Cf. Mecklenburg Cantionale, I. 1. p. 11.

unable to construct the Common Service out of the eight liturgies to which he refers. Time and further study will enable him to do so. In the meantime we will leave the chip where he has placed it, and afford him the satisfaction of seeing that nobody has dared to knock it off. In the light of the principles which we have discussed, and the history which we have reviewed, our readers will be able to answer the question for themselves.

We have thus endeavored to give a calm and intelligible reply to the article under review. If our strictures have occasionally been a little severe, the occasion that called them forth we think justified them. Certainly it required great restraint to refrain from writing a polemical review. But nothing would be gained by such a course in the end. What our ministers and churches want to know is whether we are moving in the right direction. We believe that we are. Are the positions of the REVIEW article then entirely untenable? Apart from its inconsistencies, which are many, they are. If we were a Reformed Church, or if, as the article claims is the case with our English-speaking churches in this country, we have become so closely identified with the other denominations as to have lost our distinctive characteristics, then its author's position would be correct, and the sooner he could impress his views upon the students of his theological classes and send them forth to complete the work of amalgamation, the more faithfully would he perform his mission. But, thanks be to God, the consciousness of our Lutheran origin, and the knowledge that in being true to ourselves and obedient to the truth that has been revealed to us lie the sources of our strength, are controlling forces in our church life.

The true development and life of our Church is so intimately connected with its doctrines and historical character that we cannot safely depart from them without imperiling our existence. And the sooner those who occupy positions of influence, where they can help to build up a truly Lutheran sentiment, recognize the signs of the times, and devote their strength and talent to the work which the Church has a right to require of them, the sooner will we be able to take possession of the goodly land that lies before us.

The adoption of the Common Service has been a most important work in the direction of establishing our Church on her own historical foundation. Whatever imperfections it has, will soon be recognized and removed. Whatever opportunities for adaptation and enrichment are offered, will be embraced. In a few years our youth will have learned to love its goodly proportions, and will wonder that the fathers had ever laid it aside.

"By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." Heb. 13 : 15.

> "Non vox, sed votum; non chordula musica, sed cor;
> Non clamans, sed amans; cantat in aure Dei."

ARTICLE IX.

A PRACTICAL ANSWER TO "THE LITURGICAL QUESTION."

By J. C. Koller, D. D., Hanover, Pa.

During the protracted discussion on our "Order of Service" at the last convention of the General Synod, Dr. Conrad declared with emphasis that "those who have introduced the Common Service in their congregations must not be disturbed in the use of it." The sentiment was generally and heartily applauded. And when the resolution calling for a Book of Worship without the Common Service was negatived by more than a two-thirds majority, while the fullest liberty in the use of either service was allowed, there was a fair understanding, at least among the friends of peace, that this should end agitation and disturbance. This understanding was doomed to disappointment; the remarkable tranquillity which the General Synod enjoyed for a quarter of a century, and which is one of the secrets of the progress made in general church work and self-respecting church loyalty is not to be permitted to continue. To some minds a storm is preferable to a calm even though ships be wrecked and precious freight destroyed.

By many intangible maneuvers and devices that do not make

for fraternal unity, the work of disturbance has been carried forward without a formal protest hitherto.

The very extended article in the January number of this REVIEW, which like the practices just mentioned is distinctly and manifestly aimed at the destruction of the COMMON SERVICE, makes patience and silence no longer virtues. No true friend of Lutheranism can resist a feeling of sadness that this rash, wanton, and unwarrantable attack has been made on a movement which from its very inauguration promised so auspiciously. But as the "gauntlet has been thrown down for the glory of God," some liturgical scholar will no doubt accept the daring challenge.

A certain theologian once expressed great anxiety that no competent reviewer of the Spencerian philosophy could be found, because no living authority commanded Herbert Spencer's logical ability, persistency of research, and dexterous facility in the presentation of facts—at least phenomena into which he could argue the appearance of facts. It is to be hoped that our theologian has recovered his equanimity, for since the dust and smoke raised by Spencerism have cleared away, the old truths stand forth with clearer-cut distinctness and greater beauty than ever before.

The Lutheran Church has men who have made Liturgics a life study. To them we leave the task of answering the audacious statements and formidable array of quotations of the article in question. The present writer must be content with a humbler duty and proposes—not a defense or vindication of the COMMON SERVICE—it needs none, but some practical considerations.

A friendly criticism of the article is rendered somewhat difficult because of its misrepresentations, self-contradictory argument, and negative, sometimes even flippant, treatment of a confessedly important subject. Its purpose is not problematical. It is easy to read between the lines a tentative attack upon liturgical worship, for the reflections upon the COMMON SERVICE hold as strongly against any liturgy. It is only fair to say that alike those who are most pleased with this article and those most deeply grieved by its appearance, interpret it as an attack on all liturgical worship. The final issue will undoubtedly be

liturgical worship according to the spirit of the COMMON SERVICE, or non-liturgical worship with freedom from all prescribed forms, each man being his own liturgist and his liturgy his own practice.

A careful study of the article brings into clear prominence three main objections to the COMMON SERVICE: 1. It is an historic misnomer; 2. It is un-Lutheran; 3. It is not adapted to "the environments."

I. Does a statement of facts convict the Service of being unhistorical? We need not go to the 16th century just now in quest of facts. On this point the article is an astounding revelation. If its premises are logically and historically sound, if its conclusions are legitimate, the Joint Committee chosen by the General Synod, the General Council, and the United Synod of the South, have after four years of patient, laborious and conscientious investigation, either ignorantly or willfully foisted upon the English speaking Lutherans a service which is false in its conception, un-Lutheran in its construction, Romanizing in its tendency, impracticable in its application and subversive of the faith and piety of the Lutheran Church! (Page 177). Although the author deprecates "impugning the motives of men, whether the living or the departed," with the inconsistency that marks the whole attack he seeks to lead his readers to the conclusion that this Committee was utterly incapable for or untrue to the work entrusted to it, and the three general bodies which appointed the Committee, are either the dupes of a few designing "doctors," or they have sinfully misapprehended their responsibility.

This certainly is a summary way of brushing aside one fact in the historic movement. We name some of the men who constituted the Committee: Rev. M. Valentine, D. D., LL. D., whose reputation as a profound logician and theologian is known in the first Colleges of our country; Rev. F. W. Conrad, D. D., LL. D., whose homiletical and liturgical ability of forty years of practical service as pastor, professor and editor, entitle him to the grateful confidence of the church; Rev. E. J. Wolf, D. D., for fifteen years professor of Church History and

author of a work which is recognized as a model of fairness and historic fidelity by all parties in our church and by the literary public; Rev G. U. Wenner, D. D., an Anglo-German scholar whose twenty years of devout study of liturgical literature ranks him side by side with the best informed; Rev. A. C. Wedekind, D. D., whose devotional spirit, long experience and thorough acquaintance with the church life of Germany as well as that of America, give him peculiar claims to sit on such a committee; Rev. B. M. Schmucker, D. D., confessedly the greatest liturgist of this country, with the finest liturgical library in America, whose thirty years of uninterrupted study of Liturgics makes his judgment worthy of implicit reliance; Rev. H. E. Jacobs, D. D., whose eminent and thorough scholarship makes him an authority in Lutheran theology; Rev. J. A. Seiss, D. D., LL. D., the magnificent pulpit orator, and author of various liturgical volumes; Rev. C. W. Scheaffer, D. D., LL. D., the able church historian; Rev. Adolph Spaeth, D. D., a German University graduate and professor; Rev. E. T. Horn, D. D., whose acquaintance with Lutheran literature fits him for the most responsible position. These are some of the men who formulated what is now pronounced an "historical misnomer." They have been universally esteemed as men of the highest Christian integrity. To treat their work flippantly—especially when one is under the disadvantage of inadequate opportunity and an indifferent knowledge of the German language—is a specimen of colossal assurance. And yet the article intimates on page 185, that the Committee is guilty of "some sort of editorial legerdemain," and imputes to these men mediævalism, ignorance of history, and the *concealment of facts!* If its allegations and insinuations are true, they ought all to be committed either to the state's prison or to an asylum for imbeciles, according as they were the abettors or the dupes of a conspiracy against the Church.

It is certainly a puzzle how one man alone and without consultation can know more on a great subject in a few months, than a score of acknowledged specialists, his equals in all respects, who have devoted many years to the same subject, and who held meeting after meeting for years, consulting together in perplexity

and patience on the points involved. Perhaps, however, the best explanation of the problem is the difference in the conclusions. The one man says: "There is no historic service." The entire Committee say: "This is the historic service." Whether the testimony of the one man is to outweigh the testimony of twenty, let an impartial public decide.

The COMMON SERVICE, has, however, the advantage of another fact well known. It is the historic endorsement of the Committee's work, which fact, it has become the fashion, to ignore persistently. At the Convention of the General Synod in Springfield, Ohio, in 1883, when the resolutions proposing the appointment of the Joint Committee to prepare a COMMON SERVICE according to the working rule of a pure Lutheran basis, were presented, the membership rose to their feet as one man and with enthusiasm passed to their adoption.

Two years later at Harrisburg, Pa., when this committee offered their unanimous report, showing what is the Lutheran Service drawn from the *Consensus* of the 16th Century, and declaring that no Service materially deviating from this could possibly be formulated by any other committee on the basis agreed on at Springfield, the General Synod again, after a full and frank discussion and unclouded explanations, without one dissenting voice, accepted the COMMON SERVICE, instructed the Committee to complete and publish the work, and enthusiastically sang: "Praise God from whom all blessings flow."

Then at Omaha, Nebraska, two years later, Dr. Valentine presented the completed work with the statement that "while it allows considerable liberty of action in its use, and admits of variation wherever the *Consensus* does not prescribe uniformity, this is in its essential features, the historic Service of the Evangelical Lutheran Church," the General Synod once more declared its approval of the COMMON SERVICE, and instructed the Hymn Book Committee to publish it in all future editions of the Book of Worship.

And last of all, not a year ago the General Synod, constituted not of the same persons which composed the conventions at Springfield, Harrisburg and Omaha, but almost entirely of different delegations, significantly re-endorsed this Service as Lu-

theran and historical. These are all facts of *modern* history—accessible to the humblest of the people—not entombed in scholastic Latin and cumbersome German—plain and unvarnished facts, which can be known and read by all. Why there is a studied and persistent concealment of these facts, must perplex candid and intelligent minds. And they are forced to inquire how much reliance can be placed on a writer in his interpretation of history which transpired 300 years ago, when he coolly ignores a series of important facts that have occurred within eight years?

But not the least amazing feature about this condemnatory judgment *is its late appearance.* It is mortifying, beyond expression, to be overwhelmed at this late day with such monumental testimony from ancient and modern authorities, that it was irrational for the Joint Committee to adopt as a guide the *Consensus* of the pure Lutheran liturgies of the 16th century; that there was no such *Consensus*, and that the COMMON SERVICE does not conform to the *Consensus!* What a misfortune that the author did not raise the voice of warning, until all the Committee's work was completed, unanimously and heartily endorsed, the Church supplied with the printed forms and many congregations had already introduced them. What a terrible responsibility to remain silent! Was it not his duty to enter a mighty protest at Springfield (where he was present) when the General Synod adopted the very rule which he now so bitterly condemns? Or should not the most urgent objections have been entered at Harrisburg (where he was also present,) when the COMMON SERVICE, with provision for every part except a few immaterial sentences, was first presented? Or why did he not appear at Omaha and antagonize Dr. Valentine's report with all the potency of fidelity to Lutheran liberty and liturgical knowledge, before ever this Service was incorporated in our Book of Worship? Why did he by a significant silence, if not virtual consent, allow all this to go on? Perhaps he was not a member of any of these conventions; but neither was he a member of the Allegheny convention where his prominence and activity in attempting to bring discredit and destruction upon the COMMON

SERVICE, surpassed the energies of the most interested delegate. Possibly this vast liturgical knowledge is a recent acquisition! This may explain much.

Why, one may ask, does he even now give a qualified endorsement to the Service—only "not *full* and *hearty*" (page 177), although he fully believes that it is a very dangerous innovation —yea "knows it positively" as he tells us, and defends his opinion in an eighty-page compilation of quotations from Latin, German and English sources? Is it not fatal inconsistency? If the Service is worthy of even a *quasi* recognition, why all this denunciation? And if it is such an absurd "historic misnomer," what shall the Church say to the utter *untimeliness* of this violent attack? Have we not the right to expect those who presume to teach us to be wide awake and at the right time protect us against the inroad of error?

And now, it is necessary to say a word about the *intent*, *purpose* and *contents* of the COMMON SERVICE, all of which are glaringly misrepresented by the article. Perhaps it is sufficient to refer the reader to the Preface to the Common Service, the force of which it virtually acknowledges by attempting to cover it with ridicule. It calls it "an obscure Preface which is seldom read" (page 176); and sophistically tries to give the appearance of weight to its argument by quoting from the Preface of the United Synod's edition, with which the General Synod has nothing to do. The article emanates from the General Synod Seminary, concerns therefore General Synod interests, but *conceals* the very rule adopted by the General Synod for the guidance of its churches. Obscure! Indeed! Here it is: 1. "It is not obligatory on the congregations;" 2. "If the full service is not desired it is in conformity with Lutheran usage to follow a simpler form in which only the principal parts in their order are used;" (What are the principal parts and in what order they follow, must be intelligible to any one who cares to know;) 3. "For those who desire the complete service, ample provision has here been made;" and 4. "It is commended so long as its use serves to edification." Such are the simple terms of the Preface, which were satisfactory to all, because here there is provided what suits the non-liturgical churches, the moderately liturgical, and what

meets the taste and needs of those wishing an elaborate form. A wiser measure and one more discriminating and liberal was never adopted by an ecclesiastical body. It is remarkable for its liberty, fairness, adaptation, variety of alternating forms, spirituality, simplicity and common sense. These are the very features for which the article professes to plead. It does seem that any one who is capable of comprehending the spirit of liturgical science, who has openness of judgment or sufficient patience to read the explanations, instructions and rubrics, will admit the committee's unmistakable sincerity of purpose to accommodate a service to the preferences of individual congregations in city or country. What a spectacle to have men cry out for Lutheran liberty when it would be impossible to have a more striking example of it than is here furnished! Yet the insinuation runs all through the article that the Service is compulsory in its intention, obligatory in all its parts and enslaving in its purpose. To what possible motive is such a procedure attributable?

But this same unfairness is characteristic of the entire article. And the reader, willing or unwilling, is driven to the conclusion, that it is the work of one who in an unhappy hour conceived a bitter hatred to the Service, and then reading up with no care to discover or present facts as they are, but deliberately distorting their character, goes on to give a show of justification to his attack. Every student of the history of Liturgics knows, that when literally translated, fully quoted and fairly interpreted, nearly all the authorities used by Dr. Richard in condemnation of the Common Service, are against his theory of an "historical misnomer," and sustain the Committee. Besides, it is patent to everyone that his reflections upon the historical actions of the General Synod, place that body before the world in the attitude of self-stultification and convict it of folly, fraud and dishonesty. If the criticisms are true, this influential body has been recreant to its own interests and faithless to its principles.

II. But is the COMMON SERVICE a Lutheran Order of Worship? Dr. R. tries to show by a complicated and heterogeneous array of quotations, that it is untrue to the principles of Lutheranism because its tendency is to *depreciate the preaching of the Gospel.*

It is difficult to find an example of greater unfairness and misrepresentation. And although the charge is absolutely untrue, it is emphasized, if not by positive statement, then by implication in one form or the other from beginning to end. He does worse. —In preparing the way for his unqualified condemnation of the Service, he restates Luther's strong partiality for preaching, in a way to make it appear that a full service is the death-knell of what Protestantism holds to be the chief means of extending the kingdom of God. He, however, overlooks the fact that Luther said: "If God's word is not preached, it would be better neither to sing, nor read nor come together." This would certainly prevent many a modern prayer-meeting and strikes equally at non-liturgical worship.

It requires an extra amount of grace for a Lutheran pastor to sit patiently under such an unjust statement of the case. For what friend of the Common Service proposes any other method of saving men than by applying to them the word of life? The question carries with it its own answer with such self-evidence, that no notice would be taken of the accusation if it were not repeated and emphasized as an especially valuable discovery. But it is difficult to see how the Common Service can reasonably be charged with depreciating the preaching of the Gospel, by one who is known to express to the students his preference for the Episcopal Prayer Book, about four times the length of the Common Service; and who favors the old "General Synod Form" which one of its present champions at one time pronounced "a wretched piece of legalism?" If the purpose of the discussion is to exalt the "legalistic and semi-Episcopal old General Synod form" at the expense of the new General Synod form—which is undeniably Lutheran—why not say so? For the former is longer, heavier in movement, more cumbersome than the latter, therefore would be a greater hindrance to the preaching of the Gospel.

The article shows the same unfairness in its specious argument from *Lutheran simplicity*. But why magnify the simplicity of Luther's German Mass, for instance, in order to condemn a service which any unprejudiced mind will pronounce simple enough for the uncultured, as it is elaborate enough for those

who favor "enrichment in worship?" Voluntariness, flexibility, accommodation—these elements of simplicity are everywhere conspicuous.

Luther excluded the grand anthems and glorias, because there was no suitable music at the time. He further intimates that his environments compelled the use of the simplest forms because "the Germans of his time were a wild and uncultured folk, with whom not much could be done, except under pressure of the direct necessity." See Herzog *Abriss der gesammten Kirchen Geschichte*, Theil III. page 54. Besides he desired a few "*immovable* forms in order that the people, on account of diversity of pronunciation, might not be led into error. See Herzog as above. For the same reason he denounced *long sermons and extemporaneous prayers*.

If the testimony of Church History is of any value; if the writings of Luther are capable of being understood by the ordinary reader; if the *consensus* of standard Lutheran writers is of any force, then this article wildly misstates Luther's opinion in regard to the purification of the mass and the consequent simplication of worship. It either misapprehends it entirely or wilfully tries to mislead. Is it true or is it not true that Luther, in preparing his German Mass, embodied much of the devotional part of the Mediæval Service? And though he magnified the reading of the Scriptures and the preaching of the word, the Reformer who retained altars and images as aids to devotion never dreamed of dispensing with the liturgy. It is well known that he was looking forward with great hope for the appearance of a better liturgy than his own, but this expectation has been interpreted by partisans to mean that all liturgies should disappear! The great Reformer's loyalty to the Augsburg Confession is generally admitted. Zöckler in his commentary on the Confession says that the XV. Article lays down the principle that liturgical institutions and observances are to be maintained and observed when they are sinless. He subjoins that the attitude of the Confession abides as a wall of adamant against all false subjectivism and unchurchly radicalism. It turns with the most decisive firmness against all iconoclastic zeal which would break with the continuity of Christian history

and shape all ecclesiastical affairs according to fortuitous circumstances. Plitt in his "*Evangelischen Lehrbegriff*" shows the rationale of Luther's liturgical views as based upon the doctrine of the Confession. It is needless to say that this theologian gives no support whatever to the argument of Dr. R.

Anyone who knows anything about it admits that "the purified church service is not taken from the mass but the mass is thrown out of the service." The Romish Mass consisted of three parts: 1. Selections from the word of God. 2. Pure and precious additions breathing the very spirit of God's word which were in use from early antiquity. 3. The unscriptural elements which crept into the service in a corrupt age. Luther rejected the 3d. altogether; the 2d. he simplified somewhat for reasons elsewhere stated in this paper, and the 1st. he amplified into using whole psalms as introits. Any life of Luther, any church history, any work on Liturgics, any commentary on the Augsburg Confession confirms the above statement, and all will further show that the great Reformer neither by precept nor practice contradicts a single element in the Common Service.

The intimation that if Luther had lived awhile longer, he would have abandoned his liturgical preferences altogether, in the interest of greater simplicity and because "forms and ceremonies" cannot procure salvation, is a serious reflection upon his character. It is of a piece with the other assumption that had he lived long enough, he would have at last denied all the peculiar dogmas of the Lutheran Church, forgetful that our creeds and our worship must abide in Scripture and not in Luther.

But Dr. R. wants a simpler service, unmindful that the flexibility of the Common Service supplies every facility for abridgment. He calls the Common Service too formalistic, forgetting that the advocates of simplicity are probably the most formalistic of all, rigidly enforcing the same iron-clad service every Sunday; always the stereotyped way, morning and evening—prayer-meeting and all; inflexible sameness—Medo-Persian unchangeable formality. A certain pastor, impatient of this intolerable straitness, attempted to have the Sunday-school repeat the Creed and

the Lord's Prayer. But the authorities quickly commanded; "Stop that, none of your Ritualism in here."

An active and thoughtful Christian, susceptible of his environments, tires under this wearisome sameness both morning and evening, year in and year out. He longs for a service which varies for the day and alternates between the morning and evening worship. He breathes a new spiritual atmosphere among the appropriate Introits and devout Collects which exhale the Christian thought of centuries; their manifold variety, and constantly recurring fitness the devout worshiper recognizes with greatful satisfaction. Said one who was at first repelled by the novelty of the Common Service: "I now thankfully recognize the stimulus of these beautiful forms—new to me every Lord's day morning. It is no longer the subjective experience of my pastor—his peculiar idiosyncrasies—but the voice of God's Spirit speaking to the Church." We are reminded of Rev. Dr. C. A. Stork's memorable utterance: "They are no longer the voice of one man—the minister; they are not even the aggregated utterances of the present congregation only: they are the full echoes from the past; the Church of the ages is heard praising, supplicating and adoring through them."

It is a great satisfaction to remember that these sentiments are re-echoed by many younger clergymen whose intellectual and spiritual nature received the impress of this beloved teacher's life. Just so there are many laymen whose active sympathy heartily responds to the principles of worship as taught by this latest English product of Lutheran cultus.

And may we not entertain the hope that those who mean to plunge the Church into useless controversy and divisive strife, will be completely disappointed—whether their purpose be a self-vindication, or an ill-concealed effort to bring humiliation upon an opponent, or a desperate attempt to repress the conservative Lutheranism of the Church. Or will the Church blindly follow the lead of one who has made the two greatest discoveries in history, first, that the altered Augsburg Confession states the Lutheran doctrine of the Lord's Supper more strongly than the original, (LUTH. QUARTERLY, Vol. XVIII., p. 372); second, that there is no historic Lutheran Liturgy?

The most unfounded charge against the Common Service is that it is *Romanizing* in its tendency. The article seeks everywhere to make this impression. The eye of the superficial will catch the word "Romanistic," further it may not glance; that is the water-mark of all the quoting and appealing. The article is spread in pamphlet form among the people in order to create the suspicion that a poison has been surreptitiously introduced among the Lutherans. Even from pulpits people are warned that "this whole thing" is taken from the Romish Mass. Said one who tried to read the article: "I don't understand it; but it says your Common Service is taken from the Catholic Church, and the Synod will soon make short work of it." Assuming that this teacher and his apologists are correct, it is Romish for a congregation to confess its sins; it is Romish for a minister to close his sermon with the words of the Apostle: "The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus;" it is Romish for the people to sing just after hearing the sermon: "The sacrifices of God are a broken spirit, &c., &c." One is driven almost in despair to ask, if this be Romish what may a minister or a congregation do that is not Romish? But this charge is confirmed by an anonymous learned "Missouri Professor." And to show what friends Dr. R. summons to his aid in defaming a work of the General Synod, in the preparation of which two of his colleagues took part, we quote the latest authoritative judgment from Missouri: "The General Synod is Lutheran in nothing but the name." Unterscheidungslehren. St. Louis, 1889. p. 53.

It is the pulpit that promulgates heterodox notions. To be a Romanist one must hold Romanist doctrines. And we may hear the baldest Romanism preached—the most ultra unprotestant ideas, Socinianism, Pelagianism, work-righteousness inculcated, irrespective of the liturgical preferences of the preacher. Therefore let us tear down the pulpits and silence the preachers!

Even the Oxford movement in the Church of England is called in to frighten Lutherans. But Newman and his friends were dissatisfied with the formularies of Episcopalianism—not that these formularies were uncatholic, but because they required

a different *apologia*. Hence their doctrinal ethic had to be reconstructed; it had to be expressed in less Protestant terms. The Service could be no bridge to Rome until laid with Romish planks. (*Andover Review*, Vol. XII. 63.) Would you therefore strike down the worship of the Church of England? But the verdict of church history is plain enough and so is the teaching of historic Lutheranism. Any one who has the patient candor to compare Articles VII. and XV. of the Augsburg Confession—"those rites are to be observed which may be observed without sin, etc"—will be easily convinced that the "rites and ceremonies" so strongly reprobated were something quite different in their nature from scriptural forms of worship—that is to say—they were "carnal ordinances" employed for the purpose of appeasing the wrath of God. Hase, in his *Polemik*, page 479, declares that Luther in his Order of Service, acknowledges, even in the times of his bitterest variance with Rome, that the Catholic cultus had a purely Christian origin, that it is rich in emblematic uses; and no one can deny that by it millions of faithful Christians now obtain daily comfort and edification as well as for centuries past. But guilt rests upon the Romish Church for making the divine service a meritorious work to accomplish reconciliation between God and man, instead of employing it as the natural and outward expression of piety and the means of nourishing and quickening the soul's affections. Let us quote here the testimony of Dr. Conrad. Combatting with his usual vigor the unjust insinuation that liturgical worship develops ritualistic tendencies, he argues "that only the illiterate regard any church that uses a liturgy and forms in worship as ritualistic." "According to these," the Doctor proceeds, "God, by giving the Jewish church a ritual, made it ritualistic, and as nineteen-twentieths of Christendom use forms in worship and are thus ritualistic, there remains only a small fraction of the whole Church of Christ which is not ritualistic."

"But if it be employed to designate the tendency in Protestant circles, of approaching and adopting the Romish doctrine of transubstantiation and of baptismal regeneration, *ex opere operato*, then we deny emphatically that there is a single part or a single

sentence in the morning Service of the Episcopal, or that contained in any Lutheran liturgy that savors of ritualism. And if any Anglicans or Lutherans have become inoculated with Romish sacramental tendencies, it has taken place not because of, but in spite of their liturgical church services." (LUTHERAN QUAR., Vol. XIII., page 173.) Dr. C. excepts no Lutheran liturgy—ancient or modern. It will be remembered that the last edition of Löhe was already published at the time when this testimony was given, the very liturgy of which Dr. R. would have us believe the Common Service is a transcript! So was also the *Mecklenburg Cantionale*—a work prepared by a commission headed by Dr. Kliefoth—and the latest development of Lutheran cultus in Germany (1880)—to which the Common Service closely corresponds. Hence, since Dr. Conrad detected no Romanism in the Book of Common Prayer of the Church of England—not even that of Edward VI; and since he pointed out nothing condemnatory in Löhe's liturgy, the church may feel safe that as an honored member of the committee he would not charge Romanistic tendencies to the Common Service. His testimony can be placed side by side with that of the sainted Fred. Wm. Krummacher—whose anti-Romish and even anti-high-church Lutheran views are known to all. In a sermon on the "Safety of the Church" he says: "To nourish, strengthen and refresh us, we have our beautiful Divine Service and the preaching of the unadulterated Gospel."

III. Is the Common Service a suitable Order of Worship? One of the objections urged against it by our critic is its *lack of adaptation.* An effort is made to show that it is an anachronism, out of touch with the age, and predominant thought and spirit of our nation, hence impracticable and worthless. And, if the multiplicity of citations could prove anything the objection would be plausible; but citations are often similar to thunder and lightning, which sometimes have their origin and end in the clouds. That is to say, these citations reflect the opinions of fifty years ago and, being colored by the rationalistic tendencies of the time, they are less in accord with the spiritual atmosphere of the day than the Lutheran liturgies of the 16th century. As an example, compare the distorted argument about

the Prayer Book of King Edward VI., based on meaningless quotations, with the account in Green's "History of the English People," Vol. II. 226, of the same Liturgy. Either the English historian or our Professor has fallen into a glaring error, for their opinions are diametrically opposed to each other.

If one looks for genuine adaptation, in the Common Service he will find it. This feature of an acceptable Liturgy demands three dominant principles: (1.) A firmly established *basis*; (2.) *historical continuity;* (3.) *fidelity to the spirit of the age.* Whilst the article against the Common Service flies in the face of each of these principles, the committee in formulating it remained true to them all throughout.

Take the *basis*, for instance. No cultus can be adapted which is not a substantial out-growth. All liturgical writers agree here. Shall it be the environments? It is doubtful whether a solitary authority can be found to sustain such a position. The very moderate Hagenbach says: "The Christian cultus rests on Christ and his Church; hence the foundation of the liturgy is not laid in anything outside of the Church nor in the culture of the age, nor in the abstract theories of individuals, or religious philosophisings or scientific speculations. The essence of worship is the essence of religion itself; thus the essence of Christian worship is the essence of Christianity, consequently the essence of Protestant worship is the essence of Protestantism:" "*Grundlinien der Liturgik.*" Thus the essence of Lutheran worship is the essence of Lutheranism. On precisely this principle the committee was appointed, which formulated the Mecklenberg Cantionale at whose head stood Dr. Kliefoth, the prince of Lutheran liturgists; and yet Dr. R. quotes him as opposing the very work he constructed! "The representatives of the Lutheran Church returned to the old Lutheran liturgies, in their movements for reform," says Kurtz in his Church History (Vol. II. 320—old ed.), because in the days of Illuminism and Rationalism, the surest blow against Christianity was to strike down the pure Lutheran Cultus.

Hence the wisdom of appointing a Joint Committee to act for the English-speaking Lutherans of America, at a time when there was a widespread dissatisfaction with our liturgical status;

and the reasonableness of the rule which accepted as a basis the pure Lutheran liturgies of the 16th century, the time when the Church was at its best state and still under the power of the great revival called the Reformation. Such was the general desire for an improvement in our worship ten years ago and so strong the sentiment for greater uniformity, that not a voice was raised against either the movement or the instruction of the General Synod to its committee.

And the committee, let them have the credit, were as loyal to the *Consensus* of Christianity as they were to that of Lutheranism. Their work springs not only from the 16th century, but from the first. Only the blindest prejudice will presume to deny its purely Biblical tone. A prominent pastor who does not use the Service, says: "Whatever objections men may find against it—one thing remains for ever true—it is eminently scriptural." Having, besides, the sanction of centuries as well as the approval of the English Lutheran Church—it may be confidently trusted to meet the demands of the age. The cry of non-adaptation is a false alarm.

The wise observance of the "*continuity of Christian thought*" is always emphasized as an essential in rational adaptation. The Christian thought is the thought of God; and whether it engages the Hebrew, Greek, Roman, Teuton or Anglo-Saxon mind, it belongs to neither exclusively. Each one of the nations is "thinking God's thoughts after him." These thoughts are first principles, and principles are eternal. They do not change; they do not even develop in the ordinary sense of development; doctrines *about* these principles change and develop, but not the principles. They may become more clearly defined, more elaborately stated; "they may be overlaid with superstitions and purged from accretions; they may be assailed with the fiercest bigotry and defended through good report and evil report,"—but they are like the mighty river rolling on whilst opinions about them, confessions even, are only the eddies in which human passions play for a while, and controversies about "points" momentarily rage, only to be borne down by the onrushing currents.

The worship of God is a principle—not a dogma—it moves

onward, growing mightier in its historic movement. It absorbs the best thought of the age and appropriates the highest art for adornment, enlargement, enrichment. Schleiermacher says that "in the Christian Church the difference between yesterday and to-day must be obliterated; nothing must appear as of to-day; therefore every total transformation is improper; everything must grow out of one generation into the other."

Anyone who will give thoughtful attention to this matter will be convinced that those who originated the idea of the Common Service—those who formulated it—those who adopted it, and those who are now using it—have observed this law of continuity and therefore have followed a quite different *consensus* from what the malcontents try to force upon them (page 185),—namely the *consensus* of *thought and spirit*, and not that of "points" and parts—a mechanical formula consisting of verbal coincidences and liturgical rubrics.

But he who clamors for liberty, should also be willing to allow liberty to the regularly constituted authorities. He who insists that the agency of the Holy Spirit is equally capable in forming liturgies by single individuals, should at least admit the possibility of that Spirit normally working through the regular channels of the Church. Surely we have not forgotten the immortal saying of Irenæus: "*Ubi Ecclesia, ibi Spiritus Dei; et ubi Spiritus Dei, ibi Ecclesia.*" Or are we to adopt the maxim "Ubi Papa, ibi Ecclesia?" Is there no danger from individualism? Yet what else is this attempt to displace the Common Service but an attempt at breaking with the continuity of Christian worship? It is taking the matter away from the regularly constituted authorities and locating it in the hands of an irresponsible individual who was not authorized to act. The fatal outcome of such a position is not difficult to discern. If it were simply the wickedness of disturbing and distracting the churches, encouraging factious and refractory members "to seize this Service as a club to punish" hard working and loyal pastors, the procedure would only be ungenerous to the rank and file. If it were no more than an arraignment of the Joint Committee and the castigation of a few "learned doctors," it would end in a controversy between the experienced and the inexperienced. But it is an

unconcealed attempt to stigmatize and humiliate the General Synod. Read the article carefully and you will be convinced that if the position taken by its author can be maintained, the General Synod has lost all claim to the respect of the churches. If its committees are appointed without discrimination, its instructions given thoughtlessly and heedlessly, its unanimous votes taken blindly and recklessly, without regard to or knowledge of the truth, then the sooner the body were dissolved the better. Such a central advisory organization has no right to its existence.

Therefore the remaining essential of a rational adaptation—namely *fidelity to the spirit of the age*—stands forth in significant contrast with the entire tenor of the article under review. The fact that this is a liturgical age is entirely ignored by the author; he does not appear to know of the almost universal demand for enrichment in worship, to which the Common Service is the first formulated response among the English-speaking Lutherans.

Indeed, the spirit of the age is against modification and simplification of the divine worship. Dr. Conrad's article in the QUARTERLY, April 1883, gives a synopsis of views from leading men in the prominent denominations, which form a veritable *consensus*—not of 16th century Lutherans, but 19th century Presbyterians, Congregationalists, Dutch Reformed, etc. When such intellectual giants and pulpit-princes as Drs. Bushnell, Woolsey, Hitchcock, Storrs, Budington, Goodwin and others "lament the lack of the people's participation in the Sabbath service both as respects the barrenness of the service itself and as conducted solely by the pulpit," is it not astonishing that anyone can be found in the Lutheran Church—which has always been liturgical,—so out of touch with the spirit of the age as to advocate a reactionary movement?

There is certainly no dispute among Protestants concerning the absolute necessity of the preached Gospel as the key-note of Christian efficiency and life; nevertheless it is universally admitted that unless the people be given a larger share in the services of God's house, the primitive Christian doctrine of the universal priesthood is practically abandoned. To divest the

worship of God of priestcraft and priestliness is the purpose of the liturgy, which means "the service of the people." The most pronounced feature of the Common Service is to give the people the amplest, best and freest opportunity be to themselves "kings and priests unto God." It says to them: "Come let us worship the Lord." "Let all the people say, 'Amen.'" Hereby it protests alike against Romanism and Calvinism, in both of which you will find the worship of God conducted by the clergyman and the choir—very often at opposite ends of the Church. And yet now we have the strange inconsistency of a professor in a Lutheran theological seminary trying to prove that the less liturgical we are the more evangelical we will be," a Lutheran theologian teaching that Calvinism is preferable to Lutheranism.

But hear the people. A member of a very prosperous city church in accounting for the large attendance, among other reasons gave the following as the chief: "Here we worship God as did our forefathers—even as in Luther's day. *The people join in the worship.*" One such practical fact demolishes volumes of theorizing about imaginary "adaptation." Said a country pastor: "If mine were not a 'union' church, I could introduce the Common Service without a choir."

"Difficulties are found in this Service, not by those who look for them, but by those who do not take the trouble to look." If there is any aversion to it, the responsibility rests upon those who do not use it, never did, do not intend to use it and will not allow their own congregations or others, if possible, the use of it.

The Common Service, by its fulness yet simplicity, its thoroughness yet flexibility, appropriates and magnifies the principles of Lutheranism. It has been well said that the service of the Protestant Episcopal Church to religion is scarcely less through its maintenance of the evangelical doctrine of the Person of Christ, than through the importance it attaches to public worship. Indeed the ritual is so permeated with Trinitarian expressions that worshipers must accept the Divinity of Christ with cordial assent. Surely where cardinal scripture truths are earnestly repeated from Sunday to Sunday, the worshiper would have to be either an arrant hypocrite or commit himself to the doctrines taught by them, whereas in the non-liturgical church

he simply "goes to preaching and not to worship God," as says the Presbyterian, Dr. Hopkins; and in the forcible words of the Chicago *Interior*, "he turns the sanctuary into an auditorium, the congregation into an audience, the Sabbath service into a lyceum—to whom church vagrancy is preferable to churchliness.

As a teacher of young men who are to occupy Lutheran pulpits, Dr. R. certainly would not discount denominational fidelity. His words on page 178 are not sentimentalism: "So long as four-fifths of the American people are yet without the pale of the Church he declares it his conviction that the function of the American pulpit and of the Sunday morning service, is as much the evangelizing of the masses as the edifying of believers." The two-fold function is well balanced in theory; why then does he in practice misuse his place and opportunity to antagonize the Service adopted by his General Synod for the purpose of edification? His attitude instead of "edifying believers," discourages and disheartens them; instead of "evangelizing the masses," it disgusts and scatters them. The Christian churches which have been most faithful in the edification of believers, even according to elaborate forms of worship, are the most successful in the evangelization of the masses. And in explanation of the unwillingness of congregations which have adopted the Common Service to abandon its use, we put on record the facts which "DARE" contradiction, namely that they have lost nothing in popularity, spiritual efficiency, financial prosperity, numerical strength, benevolent activity and evangelizing power. These churches, in their loyalty to the deliverances of the General Synod and in accordance with the spirit of the Common Service, never attempt, directly or indirectly, to interfere with the worship of others whether it be semi-liturgical, non-liturgical or anti-liturgical; but, in the name of our Lord and Master, they ask that they be not disturbed in worshiping God according to the dictates of their conscience and the liberty of Evangelical Lutheran Christians.

ARTICLE X.

A LITURGICAL RIDDLE.

BY A GENERAL SYNOD PASTOR.

Dr. Richard begins his very lengthy article, with the statement that he is moved to his action by the design to promote "the glory of God, and the good of the Church." He doubtless felt that such a definition of his motive was called for, as so relentless an attack upon the Common Service of our beloved Evangelical Lutheran Church, and such a fierce attempt to plunge us back from the border of the land of promise into absolute liturgical chaos, would naturally not suggest such an originating motive.

But when this purpose is so distinctly announced as a justification for what on its face would seem so needless and disloyal an assault upon a service so carefully prepared, and so officially authorized by the three great English-speaking Lutheran organizations of this country, we have a right to expect that the writer proceed in accordance with it, and that his statements be accurate, his presentations consistent, his logic fair, and his inferences and conclusions just and honest. On the contrary, after a most careful study of the article in question, one can only explain its remarkable perversion of facts and inconsistencies of argument, on the ground that Dr. R. began with a preconceived theory of antagonism to the Service, which so warped his judgment, that everything, *nolens volens*, was forced into subjection to this theory. To make this clear, I will glance in rapid review, at the leading points of the article.

LUTHER ON UNIFORMITY.

A studied effort is made to show that Luther was utterly indifferent, and indeed opposed, to a uniform service. To establish this, extensive quotations are made from Luther's utterances in defence of liberty in the use of forms of worship. But how

totally different a thing it is to argue against "lording it over any one," and to argue against a common order of worship. The former, Luther and every Protestant would oppose, the latter, Luther just as vigorously favored. Why, the very fact that he felt it proper to show that such an order was not to bind the conscience, was because *he was in the very act of putting forth an order by which the so greatly desired uniformity might be effected.* Accordingly Luther thus positively puts the other side of the question. He says: "While such liberty, however, is not to be restrained or forbidden, every one must be put upon his own conscience in regard to the manner in which he exercises his freedom, which must be so governed by love as to become the servant of his neighbor. But where this has been done, and yet given offence, on account of the variety of forms used, it becomes our solemn duty to restrain this liberty as much as possible, in order that the people may not be offended, but improved by our example * * in bringing about unity of sentiment, as well as uniformity in practice; for it would be very desirable, if in every country, town, village and city, uniformity in worship should prevail in all their churches."

Why try to pervert the great and wise leader's sentiments! And who can doubt from these words, and in view of Luther's strong, good sense, and regard for order, that were he living today, he would see the weakness and manifold evils of our discordant services, and be the foremost champion of a common Lutheran worship?

APPEALS TO PREJUDICE.

No form of argument is more to be deprecated than this. A scholar should be above it. The advocate of a good cause should not need it. A fair-minded disputant should scorn any advantage derived from it. Yet here we have that narrowest of appeals to prejudice based on the age of the Common Service. Its materials are of the sixteenth century! Therefore we are to condemn it. This argument will no doubt array against it Methodists, Presbyterians, Baptists, &c., who never have revered an historic church basis. And it may be popular with ignorant and unthinking clergy and laity.

But let us see what it involves. The objections that the ma-

terials of the Common Service are as old as the 16th century would apply with far greater force, to the Glorias which are many centuries older still, as also to the Creeds and Collects, and destroy the liturgy altogether. But further, it would apply with yet greater force to the Augsburg Confession and Luther's Catechism. For as forms are less important than doctrine, we would more urgently have to rebel against holding to a 16th century confession and catechism than to a 16th century service. By a glaring inconsistency, thus, after objecting to the age of the Common Service, Dr. R. wishes to retain in it just the parts that are old, Creed, Gloria in Excelsis, Gloria Patri, Collects, &c., and opposes precisely the features in it that are *new*, modern and near the 19th century, as Confiteor, Offertory, &c. But the point to be kept in view here is this. If our voluntary acceptance of a rule, viz., the common consent of the pure Lutheran Liturgies of the 16th century, "involves the principle of stagnation and ecclesiastical tyranny," then our acceptance of the Primitive Creeds and Lutheran Confessions is a more galling stagnation and tyranny still. And the result will be the destruction of the doctrinal and liturgical *Consensus* of the ages. We must cut ourselves entirely off from the witness-bearing, the historical, Church of Christ. No! a truth, a creed, a prayer, a hymn, a form of worship is not to be discredited or rejected because it is old. That the Christian fathers of all the centuries have used a certain prayer of faith and love in the sanctuary, or a confession at baptism, or an utterance of hope at the graves of their holy dead, only makes its words more inexpressibly dear and assuring to our hearts. God forbid that we must discard these precious forms merely because, though they have withstood the test of ages, *they did not originate in the present generation.*

So, likewise, opprobrium is sought to be cast on the Common Service on the ground that its frame-work *is built upon the Romish Mediaeval Mass.* We reply, were not Luther's Formula Missae and German Mass built upon the cardinal frame-work of the Roman Church Service? Was not the Reformation itself built upon the cardinal truths of the Gospel which yet underlay the Romish corruptions? Is it not our boast that we have not cut ourselves off from the Christian vine,

which though cast down has never been destroyed from the earth? Was Luther's work a de-formation or a Re-formation? Abuses were reformed, and mediæval rubbish was cast off. And then upon the underlying rock of pure truth the work was established. We are not a totally and essentially new Church, but the pure historic development of the old. It is not the weakness but the glory of the Common Service that it is built upon the model of the primitive church, and that it perpetuates the usages of the pure Christian Church of all ages. Such a historic service unites and makes one in faith, confession and worship, Christians of every time. The opposite principle is radicalism, individualism and destructiveness.

Further, on pages 178 and 180, an appeal to popular prejudice is made on the ground of the resemblance between the Common Service and the General Council's Church Book. How unworthy a motive to interfere with a great church securing its historical service. How would it look for a General Synod Lutheran to tell a Presbyterian, that his body would not adopt the Lutheran service because some other Lutheran body had been for some years using one very much like it!

But when we look at this fact in a dispassionate, fair-minded manner, such as becomes the Christian scholar, what does this close correspondence between the two books prove? That two bodies acting independently of each other, should have adopted the same rule and reached practically the same result—though there are wide differences, as *e. g.* the evening service—is simply strong corroborative proof that *there is a proper historical Lutheran service, and that this is the Common Service.* Therefore, this fact instead of prejudicing the Service, should the rather commend it to every Lutheran.

Against all these appeals to prejudice we enter our earnest protest, as containing no argument whatever against the Common Service. The rather do they commend it as the genuine service of the past.

TRIVIAL OBJECTIONS.

The desire for the Common Service is so general, and the efforts of the General Synod have been so great and protracted to secure it, that only insuperable objections should stand in the

way of its use. But this article fairly beats the bush to find difficulties. Every little thing is seized upon, and after reading page after page of apparent learning and ominous declamation, we are amazed to find how perfectly indifferent and trivial the things objected to are. *Parturiunt montes, nascitur ridiculus mus.* For example, on pp. 153 and 154, fault is found with the rubrical directions stating in chaste words where the gospel is written and ends, and there is discovered in these simple insignificant brevities, a "day-idolatry" and "subservience to time and seasons" borrowed from papal darkness."

A tirade is indulged in against the beautiful and churchly word "offertory," which so aptly characterizes our offerings, and the words of the psalm, "The sacrifices of God are a broken spirit," &c., are criticized as though the Holy Ghost had indited a latent Romanism. On p. 158, the *Votum, i. e.* "The peace of God," &c., at the close of the sermon, is objected to. St. Paul is the author of it and used it as a benediction near the close of his letter or sermon to the Philippians. Dr. R. waxes very indignant over the Versicle near the opening of the Confession, "I said I will confess my transgressions unto the Lord. And thou forgavest the iniquity of my sins," intimates that this closely follows the Roman Mass and has no shadow of claim to be there. Indeed to him there seems something terrible in the usage of this touching quotation from the 32d Psalm. We envy neither the disposition nor taste of one, who claiming to be a Christian can wax so indignant over so exquisite a passage of Scripture containing the marrow of the Gospel.

And in fact on p. 169 the admission is fairly made that what objection is taken to is of no account, thus: "The difference * * is not very great in the *number of words*, but great in the *shaping* and in the *character* which it imparts to the service." To find objections he is driven to "shaping and character," to mere form of arrangement. Failing in all else, he would here scent something wrong and portentous. Was ever a contestant more pressed for expedients to find some faint ground of opposition? And for such mere trivialities as these, must we Lutherans abandon the immeasurable gains to be derived from uniformity, from coming fraternally together in one service? If even the "per-

sonal Orders of Luther and Bugenhagen were superseded "by a general church Order, and thereafter used by them" (page 116, note), instead of their individual ones, can we not sacrifice such petty and forced objections for the general good, unity, strength and repute of our beloved Lutheran Church?

CONTRADICTIONS.

Of these the article is singularly full. It first charges that the Common Service is Luthero-Romanizing, then charges it to be Calvinizing, (p. 162 and p. 133), "one of the most "*uniting*" liturgies that ever "*bore the Lutheran name.*" On p. 175 it is compared with the Roman Ritual, and described as so extreme and elaborate as to be altogether un-Protestant; and yet on pp. 131 and 132 it is asserted that in its radical idea, "it has been constructed on the principle that the preaching service is the chief thing," as over against the communion being the chief thing, and that therefore, in its central idea it rather is modeled after the Reformed than the Romish idea.

And after admitting this very point on p. 132, it is expressly contradicted on p. 178 by the declaration that the Common Service puts the altar above the pulpit, which he had before emphatically refuted.

Page 175, Dr. R. declares it an "historical misnomer" to say that the Common Service is a "consensus," and on p. 165 says expressly that there is "no such a thing as a consensus among the Lutheran liturgies of Germany in the 16th century." And then gives up his whole case by saying on page 166, "But let the rule [*i. e.* of ascertaining the consensus] be allowed to extend to a mean between the extremes, then it will give *about such a liturgy as that furnished on a preceding page by Kliefoth.*"

We observe a still more decisive contradiction on p. 163, where is given Kliefoth's own exhibition of the normal type, or the average usage of the liturgies of "the Lutheran type," (which, in a note he says, "It is easy to give"). And of this "normal type" Dr. Richard says: "The reader will be impressed with the simplicity and *comparative* brevity of this service," p. 164. Yet when we come to compare this "normal" and "brief"

Lutheran type with the Common Service, leaving out the *Confiteor*, which is not properly a part of the Common Service, we find the two to be virtually the same. See page 338. The difference would not make four lines, and Kliefoth's hymns in place of the Introits and Hallelujahs really make his the longer Service. This close correspondence of Kliefoth's average to the Common Service and Dr. Richard's warm praise of the one, contrasted with his intense dislike for the other, leave the impression that his opposition is factious.

On p. 125 it is asserted that the Common Service "flies in the *face of the principle of adaptation.*" After contending for several pages that the rule of common consent bound the committees like a belt of iron to a slavish transference of 16th century forms, he proceeds to demonstrate that influenced by this very principle of adaptation, they departed in nearly every instance from the *consensus*. Hence the Common Service was constructed on his identical principles. And what is the more remarkable is that the very features of the Common Service wherein the committee asserted the freedom of the Church and law of liturgical growth, *e.g. Confiteor*, *Offertory*, *Nunc Dimittis*, *Versicles*, &c., are the very features which he most severely censures and opposes. In other words, while denouncing a return to 16th century usage as violating the principle of liturgical growth and adaptation, he would reject every change and growth made by three centuries of Lutheranism and tie us down inflexibly to Luther's German Mass of 1526—which is simply the severest 16th century and individual bondage conceivable. Further, he impales us between two horns of a dilemma: First he says we are to reject the Common Service because it *is* a 16th-century consensus, and second, he says we must reject it because it is *not* a consensus.

Turning aside from this tangle of contradiction, what are the real facts of the case? Simply these: The committee could not have reached any harmonious conclusion at all, had they not some rule of action which all were willing to recognize. This was found in the common *Consensus* of Lutheran liturgies, with a freer action where there was no *Consensus*. They took this rule as their guiding principle. But such improvements as

usage had discerned and here and there added, they incorporated. That is, they acted simply like men of broad judgment and common sense. As the exception confirms the rule, so their lesser inconsistency has proved their larger consistency.

THE SOUTH GERMAN LITURGIES.

For these liturgies, used where the Lutheran Church was fettered in her free development, and her services more or less modeled after the Reformed, Dr. R., as we are by this time prepared to expect, exhibits a strong partiality. He says: "Shall we accept the *Formula Missae*, and the liturgies founded thereon [*i. e.* the liturgies of the distinctively Lutheran type], or shall we accept * * the simple liturgies * * which have been slightly modified in a very few rites and ceremonies by contact with the Reformed, as the true type"? To this question he wishes us to make answer that we prefer the latter. Well, doubtless we would if we were Reformed. But the little circumstance is in the way that we are Lutherans. And love for the good old ways of our fathers, the genius of our ecclesiastical mother, and above all loyalty for our own Church, incline us more to our own denominational rites than to those of other denominations. Dr. R. calls our pure *i. e.* distinctive Lutheran liturgies Romanizing, while those of the Reformed type are evidently to his mind evangelical. Well, if he thinks the Reformed churches are more evangelical in spirit and in worship than the Lutheran, we greatly regret that a Lutheran Professor of Theology should think so. It is a good thing to think your own church's ways better than the ways of other churches. Yea! it is a good thing to be true to your own church. This is, in short, merely the little question of church loyalty. And when the Professor tells us that it is only "a slight modification in a very few rites and ceremonies," we answer, well, if the difference is so very insignificant, why make such an ado and precipitate our whole Church into a great wrangle over it. If, as he tells us, there is "no difference in principle," why not stand by our Lutheran colors? If the more we are like the Reformed, the more evangelical we are, the inevitable logical conclusion is,

that we will only be thoroughly evangelical when we become Reformed altogether.

RATHER OVERDONE.

In Dr. R.'s critique, he applies his dissecting scalpel with a remorseless cruelty to the Common Service. Let us glance at the work he makes of that Consensus or normal type which Kliefoth tells us it "is so easy to make," and which the General Council practically made, and which our three learned committees by "a unanimous agreement" reached in the Common Service. It is asking a good deal of human credulity for us to believe that all these learned men were so totally deluded, and imposed such a "historical misnomer" (*i. e.* glaring ecclesiastical fraud) upon the Church, and to believe that Dr. R.'s single judgment is to make of their work a laughing stock. But let us see to what portions of the Common Service he objects.

1. *The Invocation*, "In the name of the Father," &c. "It begins the Ordinary of the Roman Mass," p. 149. Opposes it.

2. *The Adjutorium:* "Our help is in the name of the Lord." Says of it sarcastically: "Of course it is in Löhe, p. 149. That is, it is Romanizing. Opposes it.

3. *Versicle.* "I said I will confess my transgressions unto the Lord." "Closely follows the Roman Mass." "Luther angry about it." "The common consent would give a simpler, less complicated form," p. 150. Opposes it.

4. *The Confiteor*, or confession proper. Pages 151, 153, contain a general argument against the whole of it. Opposes it.

5. *Rubrics* for announcing Gospel. Calls these "ritualistic formality," p. 153. Opposed again. Would rather have each minister make his own blundering announcement than confine himself to choice, condensed graceful terms.

6. "*Hallelujah*" at close of reading epistle. "Majority [of liturgies] provide simply a psalm or hymn at this place," p. 154. Observe that before, where the Versicle prescribed only one half a verse from a Psalm (32d), he called it "complicated form." But here a whole Psalm would be "*simply*." Opposed again.

7. Of the *Sentences* at the Gospel, "Glory be to thee, O Lord," and "Praise be to thee, O Christ," he says: "The judgment and

liturgical taste of the fathers of the sixteenth century rejected them with a unanimity which is almost *absolute*," p. 155. Here a sudden reverence for the form-makers of the sixteenth century is discovered, which sends us back to read over the opening diatribes of the article concerning bondage to these same persons. Opposed again.

8. "*The Offertory.*" "A stumbling block." "Most unwisely do we restore it to our ecclesiastical vocabulary," p. 157. Bitterly opposed here.

9. "*The Creed*" (Let us be very thankful for that, as it dates away back to the first centuries and ought to be far more objectionable than the sixteenth century products) and the sermon are permitted to stand.

10. "*The Votum.*" (But the first time the preacher's lips open after the sermon in a liturgic form, he misses it again.) "Small authority, indeed, for the Votum after the sermon," p. 158. Opposed again.

11. "*General Prayer.*" "The 'common consent' does not place a general prayer after the sermon," p. 158, note. Opposed again.

12. In the *Communion Service*, of the four principal parts preceding the administration, three are rather opposed. "When the Preface is omitted, as is very generally the case in the South German KOO. [which we are told on page 148 are the true Lutheran type], the Salutation also is omitted," p. 159. Here fall two parts. "It is no unusual thing also for a rubric to direct the omission of the *exhortation*," p. 159. With these three parts, including so prominent a one as the exhortation, omitted, there would be very little liturgic service left with the Communion. Coming to the close of the Communion, we read "The Versicle is wanting in many liturgies," p. 161, and the "Benedicamus" and the "Nunc Dimittis" are most decisively rejected. These latter, however, are also omitted in the Common Service as published by the General Synod.

From this review, we ascertain that our destructive critic would do away with fully one half of the Common Service. And when we ask what he will give us in place, we have on page 176 a defiant vindication of the old order, which, although

it violates his own liturgical principles in this very article, by omitting Introit and Collect, Gospel and Epistle, and places the Creed between the Confession and the Gloria in Excelsis (see Richard, p. 158), he yet calls it the "old form of worship," and declares it Lutheran to have it "on the *very same level with the other*." Setting this forth with her authority was an "assertion of the great law of adaptation." That is, when the General Synod sets forth and authorizes her own proper, historical service, she violates the law of adaptation, is guilty of a transference of effete and tyrannical sixteenth century usages, and manifests a Romanizing tendency, but when she sets forth one whose opening confession is copied from the Book of Common Prayer, and whose order is in utter violation of Lutheran historic usage, then she acts so nobly that he is ready to fly to arms to support her. Now, what is the logical outcome of this violence against a Lutheran and for an un-Lutheran service? Does any one imagine that an order like the one we have been using, constructed not only in disregard of Lutheran but all liturgical usage, can finally prevail in the Lutheran Church? No one knows better than Prof. R. that this is impossible. All then you have to do is to break down the Common Service, and we have none at all left. Are we prepared for this? Is not, then, this attack RATHER OVERDONE?

ARE PRESENT TENDENCIES NON-LITURGICAL?

In full keeping with this non-liturgical animus, on page 179 the views of Farrar are quoted to show that the people at large, and especially "we Lutherans," do not care for a liturgical service. Farrar, with his dangerously loose theology, is hardly an authority to shape the services of the great orthodox Lutheran Church. The signs of the times, besides, indicate quite the contrary. When Congregationalists are introducing extended liturgic forms, and such popular Baptists as MacArthur, and such Presbyterians as Drs. Shields, Hopkins, Parkhurst, Van Dyke and Bartlett are introducing them, and when German and Dutch Reformed have a full liturgical service, and even the Methodists in different cities are becoming liturgical, it is a shame that the Lutheran, which is the first Protestant Church that had a liturgy,

has to lag behind, and copy from others. It is the liturgic churches that are growing, and that are drawing in the cultivated and ruling classes and the masses as well.

It is said, p. 178, that Lutherans have few metropolitan churches. Yes, and they will have fewer still, if we are to model our services after the non-liturgic churches which are already being left behind. Dr. R. says again that our country congregations care but little for these "practices." That is mere pretext. The trouble is not with our "country congregations." It is with some of *our ministers and professors.* While these use their positions and official chairs to misrepresent and assail our historical usages; while they lack all liturgical feelings, and are insensible to the beauty and reverence of decorous and devout worship, they can and do disseminate prejudice and discord.

The charge on page 175 that the Common Service is the "extremest form of liturgy known in the Protestant church" is an inexcusable calumny. Compared with the service of the Book of Common Prayer, it is brief, simple and direct, taking only one fourth of the time. Our churches that have adopted it find it simple, adapted to nature, popular, and positively shorter than the present un-Lutheran one. He who likes less than this would prefer bald Presbyterian barrenness. We have but to say in closing that we cannot but regret, that a Professor who set out with such high promise, should have made the fatal mistake of seeking to discredit the Common Service—of whose intrinsic merit the veteran editor of the *Lutheran Observer* says: "In the number, variety, and devotion of its parts, and in beauty and force of expression, this Order of Worship may justly be regarded as the highest product of the intelligence, piety, culture and taste, guided by the devotional spirit, of the Church of Christ."

Attacks upon such a service will not annihilate it; rather will they annihilate the individual. We believe that God is with our beloved Lutheran Church to-day as of old. And with her Confession as a matter of faith, and her Service as a matter of worship and common bond of uniformity and recognition, the colors under which her loyal legions march, she will go on to victory.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Luther on Education. Including a Historical Introduction and a Translation of the Reformer's Two Most Important Educational Treatises. By F. V. N. Painter, A. M., Professor of Modern Languages in Roanoke College, and Author of a "History of Education." pp. 282.

This little volume contains ten chapters and an index. The first four chapters are introductory, and discuss respectively "Causes of the Reformation," "The Papacy and Popular Education," "Protestantism and Popular Education," "Education before the Reformation." The next four are entitled, "Luther," "Luther and Domestic Training," "Luther on Schools," "Luther on Studies and Methods." The last two are translations, viz., "Luther to the Mayors and Aldermen of the Cities of Germany in behalf of Christian Schools," "Sermon on the Duty of Sending Children to School."

The subject of this book is one of great interest. The educating world will be glad to know what Luther said and did in the matter of education. Here will be found everything that can be told on the subject, and the reader will be surprised to learn that Luther was not less a Reformer in education than in religion. In this country, through Mr. Bancroft's History of the United States, mainly, people have been accustomed to trace popular education to the Geneva Reformer, but already in the year 1524, when Calvin was only fifteen years old, Luther wrote a letter, which covers forty pages in the book before us, to the mayors and aldermen of the cities of Germany in behalf of Christian schools. He urges them not to neglect the education of the young, as the "right instruction of the youth is a matter in which Christ and all the world are concerned." He maintains that if parents neglect the education of their children the matter should be taken in hand by the city authorities, who cannot excuse themselves for indifference in so great and important an interest. His object is that children, both boys, and girls, should be trained in Christian schools for usefulness as citizens, and as members of the Church. He is also thoroughly practical in his view. He says: "My idea is that boys should spend an hour or two a day in school, and the rest of the time work at home, learn some trade and do whatsoever is desired, so that study and work may go on together, while the children are young and can attend to both." None the less is Luther a pioneer in the matter of establishing public libraries. He says: "No cost or pains should be spared to procure good li-

braries in suitable buildings, especially in large cities, which are able to afford it." His views in reference to the selection of a popular library are so wise and discriminating that we present them in full: "A library should contain the Holy Scriptures in Latin, Greek, Hebrew, German and other languages. Then the best and most ancient commentators in Greek, Hebrew and Latin. Secondly, such books as are useful in acquiring languages, as the poets and orators, without considering whether they are heathen or Christian, Greek or Latin. For it is from such works that grammar must be learned. Thirdly, books treating of all arts and sciences. Lastly, books of jurisprudence and medicine, though here discrimination is necessary. A prominent place should be given to chronicles and histories, in whatever languages they may be obtained." In the sermon on the "Duty of Sending Children to School," (1530), which covers sixty pages before us, Luther discusses, first, "The Spiritual Benefit or Injury arising from the Support or Neglect of Schools," and, secondly, "The Temporal Benefit or Injury arising from the Support or the Neglect of Schools." The discussion under both heads is characterized by that penetration, force and practical tact for which Luther is justly celebrated. These two treatises alone, thus presented in an excellent translation, are worth many times the cost of the book, and should be read by all who wish to know what the greatest popular man of the Christian centuries has said on the popular subject of education, both Christian and secular.

We thank Prof. Painter for this book. His own discussions in the first eight chapters are clear, cogent, comprehensive and convincing. The book is a useful and important addition to the literature of education, and ought to have a wide circulation. It will prove an excellent counter-agent to many shallow and conceited methods of purely secular education now in vogue. J. W. R.

J. H. WEST, BOSTON, MASS.

Evolution. Popular Lectures and Discussions before the Brooklyn Ethical Association.

This is a book to read, if one wishes to know all that is weak and bad in reasoning or in moral and religious tendency in evolution. Believing that there is much truth in the scientific doctrine, we cannot but regret the publication of a volume, which must put it in a damaging light with undiscriminating people.

The book contains a series of essays by different authors read before the Brooklyn Ethical Association. It may be said of the essayists, as of the enemies of Christ, "Many bare witness against him but their witness agreed not together." There is frequent handling of metaphysical and psychological subjects, but the utmost confusion prevails, as for example in the essay on The Evolution of Mind, where the author says in one place (page 182) that "the believer in special creations can

hold to a belief in mind as separate from body, but the evolutionist must accept the doctrine of one persistent reality that subjectively is mind and objectively matter. It is as if two men should quarrel about whether the glass of a bottle all belonged to the outside or inside surface of it. It lies between both but is neither;" but in another place (page 190) "The actual universe without is unknowable. Knowing is the mind's special function, and all we know is in and not out of it." The writer of this seems to have gotten inside his own bottle and forgotten that it has an outside, or that there is glass about him. This occurs in a paragraph of nine closely printed pages, about as long and incoherent as we have often troubled ourselves to read.

Pantheism, Materialism, Agnosticism, *Metanoism*, everything but Christianity (as we understand Christianity) has its advocates in this book. We read repeatedly that the so-called orthodox believers have been the main hindrance in the way of the world's progress. "In the civilization to which we belong, the intellect has been under a ban, and in discredit. The power that declared and has enforced that ban is the so-called Christian Church." (Page 223). The same essayist tells us that "Evolution finds in the teachings of the founder of Christianity, the method by which the 'law and the prophets' are to be fulfilled; and this on evolutionary principles:" and adds further, to our surprise, that "the interests of evolutionary sociology are profoundly concerned in the underlying philosophy as embodied in the words of the Master, which have been handed down to us." (Page 224). "The original record of Christianity" we are told "is in harmony with Evolution." This harmony with a confidence such as one rarely sees in a scriptural exegete, but such as is usual in some scientific circles, the writer sets forth thus: "According to the evidence we have, the historical Christ, when dealing with the 'kingdom of heaven' which he said was at hand, employs a single word as embodying the necessary condition. The custodians of the record have concealed this fact, by falsely translating the word so used, making it to read, 'repent.' The word so translated is, in the original, *metanoeo*. It relates, in reality, to mind and knowledge, and to that exercise of the mind and to that knowledge which are *beyond* (*meta*),—beyond mere sense perception and all concerns of life, society, and whatever relates thereto. In their days of decline, the Greeks of Athens erected an altar to the '*agnostic* god.' Paul, seeing that altar, preached to them a sermon, in which he sought to check their superstition by presenting to them his Meta-gnostic God as the Christian substitute for their Agnostic deity. In the preaching and teaching of Christ himself, meta-gnosticism is everywhere associated with the coming of the kingdom of heaven."

All this is curious enough. But we confess we were more surprised elsewhere. We infer from its title that the association, before which these papers were read, has an ethical purpose. In the field of ethics

therefore we expected something that would reward the perusal of the book. We quite gave up hope after reading the following: "I must call your attention to the fact that the human structure is not made for an upright being at all; it is made for a quadruped. If a human being had made man as he is, we should have said that he did not know what he was about. The diseases from which the fair sex suffer are to a considerable extent due to the fact that the organs of the pelvis were intended for a being walking on four feet. We have not yet adapted ourselves to the upright position." (Page 174). It is quite in accord with this that (page 258) we are told, "Heretofore the ethical systems of the world have in the main rested upon man's thought of God. It has been assumed that man's supreme obligations were due to God. The new philosophy affirms that man's primary obligations are to his fellowman, that duty grows out of the necessities of social communion. In collecting and collating its facts, it studies man as he exists to-day and as he has existed throughout the entire period of his evolution. It prolongs its vision into prehistoric times by use of the scientific imagination. It forms a vivid conception of man as he was gradually outgrowing the inheritance of his brute ancestry and progressing towards civilization." This substitution in the new philosophy of the thought of a brute ancestry for the thought of God may account for such practical teaching as this, (page 271): "In many of the situations of life, the best that the conscientious individual can do is to choose that course of conduct which seems to be productive of the fewest evil results, instead of that which is absolutely right." We submit that there are already so many in the world of that way of thinking that no Ethical Society need be formed to increase their number.

The book is climactic in a certain respect. It begins with biographical essays on Spencer and Darwin in which these, as prophets of the new philosophy, are lauded to the skies. It ends in a quarrel with Darwin. "Darwin explicitly places an intelligent Creator at the beginning of the process of organic evolution. I put in a demurrer here. The God who impresses laws on matter is a very near relation to the God who originates species by special creation and performs the various miracles of the New Testament. He is the same sort of God. And if his appearance in the closing scene of Darwin's drama of existence has due warrant, then Darwin did no more for us than to establish the probability of natural selection within certain empirical limits. It were a lame and impotent conclusion. My criticism and my condemnation are not for the real Darwin; they are for the Darwin of a few ill-considered phrases at the close of his book." (Page 324).

We cannot but feel a pity, though they themselves resent it, for those who cannot abide even the God of Darwin. J. K. D.

HOUGHTON, MIFFLIN AND CO., BOSTON AND NEW YORK.

Dr. Muhlenberg. By William Wilberforce Newton, D. D. pp. 272. Price $1.25.

Dr. William Augustus Muhlenberg was the elder son of Henry William Muhlenberg who was the eldest son of Frederick A. Muhlenberg, Speaker of the House of Representatives of the first Congress, and second son of Henry Melchior Muhlenberg the Patriarch of the Evangelical Lutheran Church in the United States.

Dr. Muhlenberg had an appreciative biographer shortly after his death (1877) in Miss Anne Ayers. His work has a most competent expounder in Dr. Newton, who, after a brief sketch of Dr. Muhlenberg's life, treats his readers to well written chapters on "The Development of the School Idea in American Church Life," "The Type of Churchmanship of which Muhlenberg was the Creator," "The History of the Memorial Movement," "The Growth of Institutionalism through the Genius of his personality," "The After-glow of his Influence." The biographical sketch teaches Lutherans a useful lesson in these words: "His mother was of the Lutheran faith ; but as the children were ignorant of the German language, in which the Lutheran services were conducted, they were left to their own choice of a church for Sunday worship, and that of William and his sister fell upon Christ Church, of which Bishop White was rector." This explains why it is that this distinguished man was lost to the faith of his illustrous ancestors ; it also explains why it is that thousands of Lutheran children are annually lost to the Church of their fathers.

Dr. Muhlenberg was born in Philadelphia in 1796, graduated at the University of Pennsylvania in 1815, became deacon and assistant to Bishop White in 1817, was advanced to the priesthood in 1820, settled shortly afterwards as rector at Lancaster, Pa., where he remained five and a half years, and was thenceforward engaged in the work of education at Flushing, L. I., until 1844. He is justly regarded as the father of the diocesan school system of the Protestant Episcopal Church in this country. He also founded the "Free Church of the Holy Communion" in New York, St. Luke's Hospital, and St. Johnland as a home for crippled children. His whole life was devoted to philanthropic pursuits. As pastor, teacher, founder of eleemosynary institutions, he was unwearied in making the fullest and broadest applications of Christianity to suffering humanity. His ecclesiastical position may be known from his own designation of himself, "an evangelical catholic." He loved and fellowshiped with all whom he believed to be Christians, and ardently sought to bring about a closer union between the followers of Christ. His view of the Protestant Episcopal Church in the United States as given by Dr. Newton is not very high : "Her worship was not

catholic in point of PROscription; her system was sectarian in point of PREscription. She made stalwart claims to historic catholicity, but this was not the style of catholicity which Dr. Muhlenberg held aloft as his ideal." These brief notes will give a fair idea of the busy life and the broad Christian character of Dr. Muhlenberg. He was regarded as a dreamer nearly all his life, but nearly all his dreams were realized, and now form no small part of the measures and activities of his denomination, of which he came to be "the truest leader." The book is an important addition to the "American Religious Leaders" series, and deserves to be widely read not only because of the noble work which it records, but also because of the light it throws on the inner working and history of the Protestant Episcopal Church in America during the second and third decades of this century. J. W. R.

Memoirs of a Millionaire. By Lucia True Ames.

This is a noticeable book, not so much for itself as for what it suggests respecting some literary tendencies of our age. The author of Robert Elsmere has done nothing else so bad, as to stir up a host of imitators. The book before us is written by a woman. It need have been none the worse for that. Women have shown of late splendid ability in book-writing. It is titled "Memoirs." It has something to say on all the topics of the time, from the best arrangement of clothes-poles on the roofs of tenement houses to the Hegelian philosophy. It contains elaborate plans of house building, at the same time the history of an experimental conflict in religion. Of course where so many things are said something now and then must be said that is good. The book is in the form of a novel, and has a chapter or two of love-making. One evening "before the wood-fire, watching the flames dance and flicker and cast weird shadows on the wall," Mildred tells her companion how she was once in love. She met her lover on the way to the Concord School of Philosophy. After listening to a discourse on Immortality, she and he sit down under a tree and "eat sandwiches and bananas." During this time her "broad-shouldered" lover, his "by no means classic features having a wonderful charm," his "great blue eyes lighted up," relates his religious doubts. From the cradle he had been destined to missionary work. "Night after night," says he, "have I walked my floor until morning. I have no message to give others for I am sure of nothing. I shall be more than thankful if in twenty years I have mastered this book." And he drew a volume of Hegel from his pocket. Readers of Robert Elsmere will remember the beautiful chapter in which Robert helps Catherine over the stepping-stones at the ford. The story before us is in a different style. "The sun was sinking behind the trees as we rose to go homeward. *Stiffened with sitting so long I tripped and fell.* He sprang and caught me in his great, strong arms for one little moment then—well—I trembled a bit."

The lovers see no more of each other for a year or more. Ralph Everett (even the initials R. E. are suggestive) goes West. Before meeting Mildred he was engaged to one Agnes. Agnes is a Catherine. But Ralph Everett is shrewder than was Robert Elsmere. He discovers her bent before marriage. "Do you know how unjust and bitter a woman can be when she thinks that she alone is entrusted with the decrees of the Almighty?" Ralph reflected to purpose. He broke the en-engagement. Agnes subsequently married a missionary to India; which, says the novelist, was the correct thing for her to do. In course of time Mildred was traveling by rail in the West. The car, in which she was, was thrown from the track and took fire, she under it. Ralph, who of all men in the West happened to be there (Rider Haggard could not have done that better), not knowing that it was she, saved her from destruction. The rescue is described with a newspaper coarseness, quite preparing us for what follows. She having been shocked, bruised and burned, and he having a hemorrhage from over-exertion, they are placed on couches side by side, while they are both expecting to die. On Mildred's own suggestion they agree to be married then and there. Nevertheless when the clergyman, found with difficulty and brought from far, opens the prayer-book for the ceremony, Mildred protests. Her self-respect as a woman will be violated should she vow, as the Episcopal Service requires, that she will obey a man. Tolstoi has been criticised as forgetful of his realistic principles, when he tells us the thoughts of a dying man. The thoughts of which he tells are however such as we can believe a dying man might have had. The scene before us requires a Boston imagination. Contrary to all expectation Mildred and Ralph recover. The book closes, like that which inspired it, with the establishment of schools in which humanity is to be redeemed by "story-telling."

There are decided objections to the treatment of theological subjects in novels. A good novel, as a distinguished man has said, cannot be so heavily freighted, nor can such subjects be treated always with fairness within the limitations a good novel imposes. Anything can be put into the mouth of a fictitious character, however contrary to reason or to fact. But the story in the present book is the poorest part of it. J. K. D.

The Lily among Thorns. A Study of the Biblical Drama Entitled, The Song of Songs. By William Elliot Griffis, D. D.

This book shows acquaintance with the best recent Biblical criticism. Much conscientious labor has been bestowed upon it. It is almost a *Thesaurus* on the Song of Songs. It treats of the life and times of King Solomon, the history of the book itself, its dramatic structure; gives the text of the Revised Version and then a series of studies and comments. The author takes the view now generally received, that the book is not an allegory but a drama, representing a maiden, having at

once a royal suitor, who is King Solomon in all his glory, and also a very humble suitor, who is some obscure shepherd. She resists all Solomon's strong importunities, and "in the name of God and Love" stands to the end faithful to her shepherd. The book is shown to teach the highest lessons of simplicity, constancy and virtue. We think it was the historian Niebuhr who on being asked why such a book as the Song of Songs should be in the Bible answered, "Love is man's deepest passion. It were strange if the Bible had nothing to say about it." Dr. Griffis seems to be of the same opinion. Perhaps he is over strong in some of his statments; he is more sure that Solomon did not write the book than some good authorities are: we can hardly go with him either with ranking Solomon with the worst characters of the Old Testament, though we do think Solomon bad enough: nor can we agree that the Song of Songs is "the completion, the crowning work of inspired Hebrew wisdom." We may say also, that Dr. Griffis so repeatedly and vehemently insists on the purity of the book that he is in danger of making some begin to suspect it. In his endeavor to arrange it in a dramatic form, he seems rather more successful than others have been; still he himself would not expect us always to follow him without doubts. We are to know the different speakers by certain marks, the words they employ, the figures of speech, as courtly or sylvan, etc. This reminds us of Pentateuchal division; we are to know the documents by the marks, the critic himself at his study-table first determining what the marks shall be. But on the whole Dr. Griffis' book is excellent, interesting, instructive, scholarly, original in some respects and very wholesome. J. K. D.

Life of Harriet Beecher Stowe. Compiled from Her Letters and Journals. By Her Son, Charles Edward Stowe. pp. 530.

Harriet Beecher Stowe would stand out as a unique character and deserve high praise as a writer, apart from her relation to the abolition of slavery; but it is the efficient services rendered to the millions in bondage that has made her name familiar in almost every household. The blow given to slavery by her "Uncle Tom's Cabin" was so effective that the institution never recovered from it, and its influence in creating sentiment and stimulating the abolitionists to more persistent effort can not be over-estimated. The story of her relation to the book is intensely interesting in itself. According to her own confession the book almost wrote itself, and few were more surprised at the effect produced by it than she herself.

But it is all through her life that we get more than glimpses of a most remarkable woman—an honor to her sex and her country. In her religious views she was much more in sympathy with her brother, Henry Ward Beecher, than with her more learned father, and not infer-

ior to either in intellectual acuteness. Her country can well be satisfied to have only one such woman in a generation.

This book is compiled, as the title-page states, from her letters and journals, and gives the reader free access to the events of her whole life—childhood, girlhood, family life with all its vexations as well as joys, the experiences and observations of her European trips, as a writer of books and for periodicals, her correspondence and association with persons of rank and position in Europe and America—indeed, everything is laid bare. When once begun, the book will hold the reader to the end. The enterprising firm that has published it has given us a handsome volume.

A New England Girlhood. Outlined from Memory. By Lucy Larcom. pp. 274.

This is an autobiography that portrays the best type of the New England girl in her struggles with poverty and her efforts at womanly independence. Unusually gifted by nature, she gives frequent manifestations of her mental powers which afterwards fruited to the delight of many readers. In the details given of family, school and church life, we have many glimpses of the ways and manners of rural New England from about 1830 to 1840, and of a factory town for some years after the latter date. It is full of interest and healthfully stimulating to the reader in quickening his energy in life's struggles and in giving lofty Christian purposes.

D. APPLETON AND CO., NEW YORK.

Introduction to the Study of Philosophy. By William T. Harris. Comprising Passages from his Writings, selected and arranged with Commentary and Illustrations by Marietta Kies. Presented as a Thesis in connection with the work for the Master's Degree at the University of Michigan. pp. 287. 1889.

We have an altogether unique work in this volume by Miss Kies. It is a well executed effort to form a text-book by selection and arrangement of passages from the various writings of Dr. Harris the well-known editor of the Journal of Speculative Philosophy. The task of bringing together in this way the widely scattered materials was suggested and undertaken by Miss Kies in connection with her class-room instructions in philosophy in Mount Holyoke Seminary and College. The task was a difficult one, but her purpose has been very creditably accomplished, presenting in fairly systematized order the general philosophical teaching of Dr. Harris.

According to this teaching the starting point in philosophy is found in the three great ideas of space, time and cause, as the presuppositions of experience. The last of these, as the deepest principles, leads up through the simple relation of fixed cause and effect to self-activity, both relative and absolute. Absolute self-activity, called *causa sui* is

the infinite form of causality. This is, *par excellence*, the principle of philosophy. "Self-cause, or eternal energy, is the ultimate presupposition of all things and events. Here is the necessary ground of the idea of God." Self-activity, being in intelligence and freedom, inexorably demands that the absolute being be conceived of as a Person. "Natural science does not find itself able to avoid thinking self-activity as the ground of things and forces. A logical investigation of the principle of presistent force would prove that the principle of Personal Being is pre-supposed as its true form. Since the persistent force is the sole and ultimate reality, it originates all other reality only by self-activity, and thus is self-determined. Self-determination implies self-consciousness as the true form of existence." While simple sense-perception may be atheistic, and the simple understanding pantheistic, the *reason* is theistic, because it finds self-activity or self-determination and identifies these with Absolute Personality. Both atheism and pantheism present only fragmentary and an irrational view of the aggregate facts of the universe. Dr. Harris is on rock-bed foundations in this exclusion of both atheism and pantheism from valid philosophical standing.

Despite this clear theism, Dr. Harris has used, and Miss Kies has included, statements as on p. 26 that have not been rightly guarded from alliance with Hegelian pantheistic misconception. And by an altogether unnecessary framing of his philosophy into harmony with the scientific hypothesis of evolution, he departs form the Biblical conception of primitive man and rests his personal immortality on reaching a specific stage in genetic evolution. This evolution is a "means used by an absolute personal being, God, for the creation of living souls in his own image." "When the animal progresses beyond recollection and fancy to generalization, he becomes immortal as an individual." There is not a particle of proof that the animal intelligence ever passes the the dividing line thus indicated; or that if it did the progress gives individual immortality. Scarcely anything could be more unsatisfactory, also, than the author's offered philosophy—often attempted on the same line before—of the trinitarian distinctions on the Absolute Being.

The aggregate plan and discussion of the volume include beyond these leading views, an outline presentation of psychological, logical, and ethical principles, adjusted into harmony with the fundamental conceptions in the system.

The features to which we have taken exception, though they impair do not destroy the value of the book. It is a desirable compendium of the philosophical views of Dr. Harris. And the main philosophical principles laid down are so well grounded and so clearly presented that it must prove a valuable help to the discriminating student. It abounds in strong and stimulating thought. M. V.

A. C. ARMSTRONG AND SON, NEW YORK.

The Unknown God, or Inspiration among Pre-Christian Races. By C. Loring Brace, author of "Gesta Christi," "Races of the Old World," etc. 1890. pp. 336.

Mr. Brace's work is a study in the department of Comparative Religion. He follows the method now dominant among writers on this subject, of searching for the good discoverable in the ethnic or heathen religions and emphasizing, not the features of inferiority to Christianity, but of likeness to it. He has sought, in general, to trace how men, apart from Christianity, looked upon the cause and nature of the universe, the mysteries of life, the questions of God and duty and destiny. In particular the aim of the book has been to investigate the question of a universal *inspiration* of the Divine Spirit among men, and to note what seem to be evidences of such divine teaching in the remotest annals and records of the race. The discussion is unified about the inscription: "To the Unknown God," which St. Paul quoted on Mars Hill, and in connection with which he added: "Whom ye ignorantly worship, him declare I unto you." Naturally and fairly Mr. Brace finds in this ignorant worship a real approach, in greater and smaller measure, to the true "God that made the worlds and all things therein, Lord of heaven and earth, in whom we live and move." And he seeks further and especially to discover, along with the identification of the object of worship thus 'felt after' and 'haply found,' evidences of a divine teaching of the heathen nations through an inspiration which, though inferior in degree, was of the same kind with that vouchsafed to and through the Jewish people.

With this in view, Mr. Brace has made a most interesting and valuable collection of passages from the religious writings and records of the principal and oldest nations of the world. The large and inestimable results of recent exploration and investigation have been freely used, and brought together in relations and forms admirably adapted to exhibit the author's sense of their import and bearing. He begins with Egypt, tracing from manifold records, the clear proofs there of a thoroughly monotheistic religion, with recognition of man's immortality, a future state of rewards and punishments, inculcating at the same time many of the clearest and finest ethical principles. Then, after a statement of relations between the Jewish and early Egyptian teaching, the wonderful conceptions in the Akkadian psalms are brought to view, followed by a portrayal of the deeper truths taught yet concealed under the Greek "Mysteries," and "Zeus as a spiritual God." The faith of the Stoics is delineated in the most elevated representations found in classic literature. The same course is pursued with the Zoroastrian Hindu and Buddhistic religions. The three concluding chapters review the import of the ethnic literature thus presented, and discuss the ques-

tion of Biblical recognition of such inspiration as the author believes he has found in this literature, together with the bearing of all the facts on missionary effort and methods.

Mr. Brace has wrought out this whole study with ability and skill, under evidently warm interest in the subject and the conclusions he has reached. It is adorned with the graces of pure and glowing style. It is certainly a happy fact that out of these ethnic religions may be collected so many gems of clear, rich theistic, and ethical thought and so many precepts and sentiments of piety, all aglow with a light that might make them worthy of a place in the Christian revelation. And it is an attractive conclusion that would see in them evidences that God did not let the nations which have been outside of Christianity "without witness of Himself" or divine illumination. But we cannot but feel that he presses his inferences to conclusions far beyond what the facts warrant. Though he carefully guards against following the extreme of some who think these ethnic religions only slightly inferior to Christianity, and asserts for these an unapproached pre-eminence, yet he traces what he finds to a universal inspiration. "The Hebrews showed this inspiration more that any other people," but the difference is a difference of degree. "The Akkadian races seem to have been touched with the same inspirations which reached the Hebrews as to a righteous God and sins against his will and law."

However attractive and instructive in many respects the author's presentation may be, we must regard it as unsafe and misleading. For, it must be remembered, as Mr. Brace confesses, that these gems of religious conception and morality, are in fact only the choice findings culled from masses of absurdity, myth and fable. And when we scan and analyze them, they contain nothing whatever beyond what belongs to simply *natural religion*—the product of the natural intentions and reasonings of the human mind and the action of conscience, under the impulse of the religious nature, in the presence of the phenomena of the world and the experiences of life. Mr. Brace exalts to the rank of "inspiration" what belongs to the natural powers of the human soul in contact with the realities of experience. And the viciousness of the general procedure appears in the fact that he starts out with a private and spurious view of inspiration, not as being a divine communication from God, but simply human discovery of him and of ethical truth, and looking upon the Hebrew seers as reaching the spiritual verities they disclosed by merely subjective intuition and naturalistic insight. Instead of keeping the question of inspiration open for decision from the total facts in the case, it virtually assumes the conclusion at the beginning by a view of inspiration which leveled away the distinction between real revelation and man's findings. Logically, such a procedure as this must ignore, or at least obscure all the special unique redemptive content of the Old Testament, shaping all that preparatory movement and coming into ful-

ness of redemptory action in the New Testament, and sacrificed all that pre-eminently distinguishes and constitutes Christianity. In the Bible inspiration are given not simply a few detached sublime theistic, religious and ethical truths, but a movement of redeeming action with a perspective from the Garden of Eden to the new earth and new heavens.

"Our little systems have their day;
They have their day and cease to be,
They are but broken lights of Thee,"

may be applicable to the ethnic religions, born of this so-called inspiration, but not to the word of the Lord in which holy men have spoken as they were moved by the Holy Ghost. While it is cheering to be shown more and more light as attained by the races outside of Christianity, this minimizing the conception of inspiration tends at once to an overestimate of the heathen religions and confusion as to the essence of Christianity. M. V.

The Sermon Bible. Isaiah to Malachi. pp. 511. $1.50.

This is the fourth volume of this series and completes the Old Testament. There will be eight volumes on the New Testament, this difference being due to the fact that more sermons are preached on texts from the N. T. than from the Old. In notices of former volumes we have given the method of preparing the books—to compile from the best homiletic literature, and give outlines, more or less full, of sermons by eminent preachers and references to theological treatises, etc. As we have stated in a former notice, not the least valuable feature is the references to sermons on the respective texts. We have our serious misgivings both as to the propriety and value of using the "helps" found in our homiletical books and magazines, but such extracts and outlines as are found in the "Sermon Bible" seem especially useful by way of suggestion and in stimulating thought.

The Salt-Cellars. Being a collection of Proverbs, together with Homely Notes thereon. By C. H. Spurgeon. pp. 367.

In our January issue we noticed the first of the two volumes bearing the above title; and our commendation of that applies also to this. The proverbs are arranged in alphabetical order, the first volume covering A to L inclusive and the second M to Z.

CHARLES SCRIBNER'S SONS, NEW YORK.

History of the United States of America during the Second Administration of Thomas Jefferson. By Henry Adams. 2 Vols. pp. 471, 500. $4.00.

The two volumes of this work covering the first administration of Jefferson were noticed in our last issue. The promptness of the pub-

lishers in bringing out the volumes treating of the second administration, has placed readers under great obligation, for the story, told in the best literary style, is one of profound historical interest, and every page, as in the case of a romance, excites a passionate eagerness for what is to follow. One of the most eminent literary authorities has pronounced these volumes "a distinct addition to American literature," and has declared that no student of American history can neglect them without irreparable loss.

The author is evidently possessed of the cardinal attributes of historical writing, perfect familiarity with all the sources of information, whether American, English, Spanish or French, and a calm, judicial analytical exhibition of the character of the leading figures upon the stage. It seems a pity to shatter such American idols as Thomas Jefferson and Andrew Jackson, yet the American passion for hero-worship needs occasionally a little cooling off. The history of Burr's conspiracy, as here portrayed, makes an astounding revelation, which no American can read without unutterable shame. To see a reckless traitor openly scheming for the destruction of his country, having for his accomplices, with varying shades of guilt, Senators and Congressmen, Andrew Jackson and the General-in-chief of the Army, with the ostensible connivance, for months, of the President himself, and with the suspected and successful purpose of Chief Justice Marshall to shield and acquit the arch-conspirator, makes a dark and ignoble chapter from which one turns with disgust over the weakness of great men and the detestable conduct of politicians.

How the country was held together during this period of faction and faithlessness at home, while it was at the same time involved in the most serious European complications, can not be accounted for except by the devout faith that a divinity presides over nations. One may not conclude from the character and consequences of Jefferson's administration that his philosophy made him an ideal President, or that it enabled him to cope with partisan scheming and to achieve victories in diplomacy, but the soundness of his political maxims will hardly be doubted. And ideas are after all greater than men. The advice given to his grandson near the close of his second term, offers a lesson of imperishable wisdom to men who aspire to exert influence in the state or the church. "Be a listener only," he said: "keep within yourself, and endeavor to establish with yourself the habit of silence, especially on politics. In the fevered state of our country no good can ever result from any attempt to set one of these fiery zealots to rights, either in fact or principle. They are determined as to the facts they will believe, and the opinions on which they will act. Get by them, therefore, as you would by an angry bull; it is not for a man of sense to dispute the road with such an animal "

Among Cannibals. An Account of Four Years' Travels in Australia and of Camp Life with the Aborigines of Queensland. By Carl Lumholtz, M. A., Member of the Royal Society of Sciences of Norway. Translated by Rasmus B. Anderson, ex-United States Minister to Denmark. pp. 395.

Prof. Lumholtz states in his preface that in 1880 he "undertook an expedition to Australia, partly at the expense of the University of Christiana, with the object of making collections for the zoological and zootomical museums of the university, and of instituting researches into the customs and anthropology of the little-known native tribes which inhabit that continent."

After spending a short time in the south-eastern colonies (South Australia, Victoria, and New South Wales) and establishing connections with the museums in the cities of Adelaide, Melbourne and Sydney, he spent ten months in Central Queensland. In August, 1881, he entered upon his first journey of discovery, penetrating about 800 miles into Western Queensland. He then went to Northern Queensland where he spent fourteen months in constant travel and study.

Without depreciating the results of his investigations in the line of zoology and comparative anatomy, the greater interest to the general reader will be in the descriptions of the life, manners and customs of the Australian aborigines. The author is a good observer and we here have a faithful picture of the character, mode of life, etc., of perhaps the lowest type of the human race. It is a valuable contribution to the science of ethnography.

The book has excellent maps, and is illustrated with four chromolithographs and many first-class wood-cuts. The illustrations are by Norwegian and French artists from original photographs, sketches and specimens brought by the author from Australia. The Appendix, which gives an outline of the History of Australia, its Geography, Flora and Fauna, is an important feature. The fine, heavy paper and the superior letter-press are in keeping with the interesting and valuable contents of this handsome volume.

CHARLES L. WEBSTER AND CO., 3 EAST 14TH ST. NEW YORK.

A Connecticut Yankee in King Arthur's Court. By Mark Twain. pp. 575.

The plan of this book was suggested by a visit of the author to Warwick Castle and his meeting with a guide there, who, he says attracted him by three things: "His candid simplicity, his marvelous familiarity with ancient armor, and the restfulness of his company,—for he did all the talking. * * As he talked along, softly, pleasantly, flowingly, he seemed to drift away imperceptibly out of this world and time, and into some remote era and old forgotten country; and so he gradually wove such a spell about me that I seemed to move among the spectres and

shadows and dust and mold of a gray antiquity, holding speech with a relic of it.''

Acting on this impression, he takes a matter-of-fact, hard-headed Connecticut mechanic and machinist and transposes him to England and back thirteen hundred years to the sixth century, "alive and in the flesh in King Arthur's court among the iron-clad Knights of the Round Table.'' He is there ten years; uses his scientific and mechanical knowledge to the surprise and wonder of all; easily supplants the enchanter, Merlin; and becomes the wisest and most noted personage in the kingdom. His knowledge of the time of an eclipse of the sun gives him the opportunity of making the people believe that he has the power to blot the sun out of existence, and he uses his knowledge of gunpowder and lightning rods to confirm the belief in his magical powers. He constantly surprises them with the common things of the nineteenth century and becomes the wonder of the sixth.

In the position of power to which he was advanced by the king, he sets himself to the task of turning the monarchy into a republic on the American plan and makes some happy hits at English criticism of America. Coming from Mark Twain, it cannot help being characterized by ludicrous adventures and an entertaining way of saying things. Exception may be taken to the American slang, but even this is enjoyable on account of the surprise it causes to his hearers. It is sold by subscription, and college students, who wish to canvass during vacation, are requested to correspond with the publishers. It is an attractive book and ought to meet with a ready sale.

THOMAS WHITAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

Outlines of Christian Doctrine. By the Rev. H. C. G. Moule, M. A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. pp. 266.

The small size of this work is no measure of its worth. Written by a scholarly clergyman of the Church of England, it, of course, represents the essential features of its theological and ecclesiastical system. But it represents them in their best type. The treatise was first planned as a commentary upon the Thirty-Nine Articles. As the work proceeded the author modified the plan so as, while keeping the Confession in mind. to embrace the main doctrines of the Christian faith in more proportionate and systematic view. He has not aimed at originality or fullness, but to guide and stimulate personal thought and study by intelligent believers.

Rarely have we met a book better adapted to its proposed aim. With a mind evidently well-trained in speculative thought, critically familiar with the history of theology and the differing and distinctive views which have appeared in its development and mark its present state, he has

written "outlines" that are acute, richly suggestive and stimulating. He moves along lines which avoid both High Church and Broad Church extremes and conservatively maintain the living orthodoxy of the purest Anglican theology. On the doctrine of election, he is moderately and cautiously Calvinistic, laying great emphasis on the divine love, On the nature of the sacraments stress is put upon the covenant-sealing function, assuring the grace which they represent—not empty signs but gracious divine action. Baptism is "the solemn sealing of a covenant, whose internal realities rise above limits of date and season." From the Lord's Supper "the disciple goes forth fed and refreshed with Jesus Christ, who has thus solemnly made over to him anew his sacrificed body and outpoured blood; that is, his finished Sacrifice, bearing its 'innumerable benefits.'" In the doctrine of the Church, the author makes the fundamental distinction between the Church as invisible and as visible, and maintains its primary unity to be in the real invisible union of believers in Christ, while a secondary unity belongs to the visible communion. "The worst and deepest *schism* after all is that which slights the holy bond" of oneness of all believers in Christ. He asserts that though all the great leaders of the English Reformation set high and reverent value on episcopal Church order as a principle, episcopal government was certainly not made a 'note' by the leading Anglicans of the XVII century." The peculiar episcopal order is therefore not made *essential;* and an Episcopalian, while sincerely desiring a temperate uniformity of church order, may "heartily recognize and honor the church position of his Presbyterian, Independent, Baptist, or Methodist brethren."

Without accepting all the views presented by Principal Moule, we cannot forbear to say this unpretentious work so happily combines conservative theology with sound advancing knowledge, is so packed with great truths from the whole field of Christian teaching, and so affluent in quickening suggestion, as to deserve a wide circulation. M. V.

The Language of the New Testament. By the late Rev. W. H. Simcox, M. A. 16mo. pp. 226. 75 cts.

This is one of the volumes of "The Theological Educator" series, edited in Great Britain. It does not profess to be a complete grammar of New Testament Greek, but to indicate representatively points of difference between its usages and those of classical Greek. It also attempts to distinguish the linguistic features of each of the N. T. writers as respects Hellenistic Greek and one another. The author traces the Greek language after Alexander's time, and has a chapter in general on the language of the Jewish Hellenists. Then he deals with particular characteristics in the forms and syntactical use of the various parts of speech, with a chapter on miscellaneous features of N. T. Greek. There is a full Index of texts cited. The whole is intended as a more

than ordinarily juicy introduction to a dry subject, sufficient at least to give the reader "a just notion of the amount of deference due to grammatical specialists." The author takes "a large view of the liberty of the non-grammarian" and looks "for little gain to theology, and hardly any to devotion, from the minute verbal study of the language of the New Testament."

The work of a careful reader of the Scriptures, who is also acquainted with the Greek language, is given in this volume in a compact, well-printed, convenient form. H. L. B.

FLEMING H. REVEL, 148 MADISON ST., CHICAGO.

Studies in the Book. First Series Containing Studies on the New Testament Historical Books, the General Epistles and the Apocalypse. By Revere Franklin Weidner, Professor and Doctor of Theology. pp. 122.

A remarkable amount of material is crowded here in small space. Besides the studies on the books of the New Testament indicated on the title page, it contains outlines on the genuineness of the N. T. books and their correct transmission; on the inspiration, geography and chronology of the N. T.; on the harmony of the Gospels; on the doctrine and work of the Holy Spirit; on the doctrines of Regeneration, Justification, Sanctification, and others of prime importance. A feature of special importance is the proof-texts given to sustain and elucidate every point in those outlines that are based upon scriptural argument.

This series of Bible studies was conducted by Dr. Weidner during the last Christmas holidays in Moody's Biblical Institute, Chicago. They met with such gratifying acceptance, that it was thought well to put them in book form for wider diffusion. They are specially well adapted for Bible classes, Societies of Christian Endeavor, and Y. M. C. Associations. Bible students everywhere will find this little book helpful in systematic study, and we commend it to them. The interleaving with writing paper is an excellent idea, and will be found convenient for those who wish to give more detail to the outlines or add other proof-toxts.

LUTHERISCHER CONCORDIA-VERLAG, ST. LOUIS, MO.

Unterscheidungslehren der hauptsächlichsten sich lutherisch nennenden Synoden so wie der nahmhaftesten Sektenkirchen in den Vereinigten Staaten von Nord-Amerika. Zusammengestellt im Auftrag der ev.-luth. Nord-Illinois Pastoralconferenz von T. Johannes Grosse, evang.-lutherisher Pastor in Addison, Ill. pp. 132.

A work of this character in a brief compass is a desirable addition to our ecclesiastical literature. But its first merits must be fairness and accuracy of statement. Without these such a book has no value. And the lack of these, we are sorry to say, is very conspicuous on these

pages. Of the General Synod, for instance, it is asserted: "Of Lutheranism it has adopted nothing beyond the name 'Evangelical Lutheran.' By its own confession it is and wants to be a *Union* (*Unirte*) *Synod.*" Then the famous letter of 1845 which was sent to Germany, a letter which the General Synod never saw and therefore never could have endorsed, is called in by way of proving this indictment.

To show that the Augsburg Confession and Luther's Catechism receive only conditional recognition, the old form of subscription rejected more than twenty-five years ago is cited, while the present form of subscription is not given. Then the Definite Platform is quoted to show that certain articles of the Augustana were formally repudiated, but it fails to say that the General Synod never had anything to do with the Definite Platform and that its appearance brought reproach upon its authors, from which they never recovered. It is clear from the citations noted in this little volume, that Pastor Grosse's reading so far as it concerned the General Synod, embraced nothing published within the last twenty-five years Therefore even if his strictures had been just at that time, they are groundless to-day. Furthermore, while the General Synod has undoubtedly tolerated men whose acceptance of distinctive Lutheran features was limited to the name, it has never officially discountenanced or repudiated Lutheran doctrine or Lutheran principles. Even the admission of the Franckeans was rendered possible only by the assurance of its delegates that the body believed that its adoption of the General Synod's constitution involved the adoption of the Augsburg Confession. An official body can be rightly judged only by its official action—and though the General Synod may never have condemned laxity that is incompatible with Lutheranism, it has happily never allowed itself to be compromised by giving official sanction to the renunciation of anything confessionally or historically Lutheran.

DE WOLFE, FISKE AND CO., 365 WASHINGTON ST., BOSTON.

Lake Champlain and Its Stories. By W. H. H. Murray, author of "Adventures in the Wilderness," "Daylight Land," "Adirondack Tales," "Mamelons," "Ungava," etc. pp. 261.

The author had the intention of writing a full history of Lake Champlain and the interesting events that have occurred along its shores, and had been collecting material for it, but, fearing that such a work would not meet with a ready sale "under the present condition of the public taste in respect to letters, * * when mental efforts are weighed in the same scale with sugar and hams," he decided to give only a brief account which he wishes to be "regarded by the reader as a suggestion rather than a treatment of the subject."

The historical section will not fail to quicken a desire to know more than we now know of the struggles and exploits, before the Revolution,

which contributed so much towards bringing that protracted war to a successful issue. Mr. Murray claims that we have nothing reliable, notwithstanding the length of time that has elapsed. "Is it not a most strange thing," he asks, "that although nearly three centuries have passed since the curtain was lifted and the first act of a drama to which a hemisphere supplied the audience and in whose successive schemes the most ambitious kings, astute diplomates, famous generals, the greatest financiers, and the most dauntless spirits of Europe and England were the actors, was played, there is not, with the exception of Mr. Parkman's little silhouette of the subject—a single page of accurate history written?" (pp. 58, 59).

He regards the beginning of the struggle for independence to have occurred not with "the feeble skirmish at Lexington, or the fierce disorderly fight on Bunker Hill," but on Lake Champlain, where was learned the use of military weapons and the value of discipline, and the martial spirit was nurtured by the warlike culture received "under ihe most skillful and bravest generals of fighting England."

We are quite sure that the reader of this book will not only be entertained by the fresh and lively way of putting things, so characteristic of Mr. Murray's writings, but will also be impressed with the importance of having a fuller and more accurate history of what occurred in prerevolutionary times in the valley of Champlain After this book is once widely read, the author can go on with his more complete history, and his publisher can print it without a doubt as to a larger pecuniary return. This will only whet the appetite and, like Oliver Twist, the reading public will ask for "more."

THE

QUARTERLY REVIEW

OF

THE EVANGELICAL LUTHERAN CHURCH.

JULY, 1890.

ARTICLE I.

MINISTERIAL EDUCATION.

By REV. GEORGE SCHOLL, D. D., Secretary Board Foreign Missions, Baltimore, Md.

In the preparation of men for the gospel ministry and in the standard of qualification required for entrance into the ministerial calling there has been, in different periods of the Church's history, and in different sections of Christendom, perhaps as great difference as in the style of architecture employed in the erection of buildings in which to preach the Gospel. Even down to the present day and in our own country these almost world-wide differences are to be met with. In the back woods a company of settlers will meet together and build a log church and have it ready for dedication between two Sundays. Out on the prairie a church is commenced and finished between sunrise and sunset of the same day, the only instrumentalities employed being a yoke of oxen to plow up the stiff prairie sod, an old hatchet or two with which to cut the strips of sod into lengths convenient for handling in laying them up into a wall, a load of poles to place across the top and a scythe to cut enough prairie grass to cover the structure.

At the same time there are churches being built in the great centres of population that cost hundreds of thousands and even millions of dollars, that engage upon them the highest order of architectural and artistic skill and that require years for their

completion. And no one will say that the gospel message in the log or sod church is less precious or has any less saving power than in the marble temple in the city,—indeed the reverse is more likely to be true.

In their preparation for the ministry the pastors of these respective churches may differ quite as widely. The one has possibly taken the academy, the college, the university and the theological seminary together with a year or two of lectures at some famous seat of learning in Europe topped off with a trip to the Holy Land. The other may never have spent a whole year in any school and yet, called of God and of the Church, he is preaching the Gospel as acceptably and possibly more effectively than the incumbent of the metropolitan pulpit. And it might even be questioned as to whether, all things taken into consideration, the city pastor was any better qualified to take charge of the sod church than the other man would be to fill the city pulpit. The difference in the people to whom the Gospel is to be preached makes the difference in the ministerial training not only allowable but even necessary. As long, therefore, as these wide differences in the circumstances, surroundings and requirements of the people to whom the Gospel is to be preached are known to exist we will be slow in demanding that a uniform standard of qualification be set up as the condition of entrance to the gospel ministry.

And yet this seems to be the very thing we are aiming to bring about. Everybody goes through the same course of study at school and even studies the same uniform lesson on Sunday. Everybody is cast in the same mold and made as near like everybody else as possible. Originality is becoming the next thing to impossible. Our country, especially the eastern and middle sections of it, could not possibly produce another Lorenzo Dow or Peter Cartwright. Our boys, and the girls too, are all squeezed through the same course at public school; the young ladies all learn to do a little mechanical pounding on the piano and the young men all pass through the same curriculum at college, graduate from some law or medical school or theological seminary and in due course of time come out as much alike as six peas that grew in the same pod. Originality and individuality

are fast disappearing and in their place we have cleverness, propriety and commonplace. This is one of the results, it seems to me, of our mania for uniformity. It is destructive of the nobler impulses and loftier aspirations of the spirit. Our educational methods seem to have been projected under the impression that God made a huge mistake in not creating any two persons exactly alike and now, through our schools and colleges and seminaries, we are doing all we possibly can to correct that mistake.

Our system of ministerial education, it seems to me, is fairly open to criticism at several points: I shall name some of them:

1. The great prominence given to the ancient or dead languages, together with the higher mathematics, resulting in a partial and, in many cases, to an almost total neglect of the English tongue.

I know it will be regarded as rank heresy to say anything against the study of those languages in which the Scriptures were originally given, but I propose nevertheless to give my views on the subject even at the risk of being regarded a Philistine by my brethren in the ministry. When a young man sets out to become a preacher of the Gospel, the Greek and Latin grammars are at once put into his hands, and all through the preparatory and collegiate course a large part of his time is devoted to the study of those languages and in the seminary Hebrew is added. In the college a large proportion of the time not given to the dead languages is devoted to the higer mathematics. Now I maintain that in the case of at least nine out of ten men the time thus spent is time wasted,—not in the absolute sense of the word but in the sense that it might have been employed to much better advantage. Look at the facts in the case. The English language is preëminently the instrumentality through which the minister of the Gospel is to do his work; by which he is to discharge the offices, duties and business of his calling; by which he is to serve God and his fellow man. Yet this very language, of such incalculable value, is strangely neglected if not altogether ignored not only throughout the college course but even in the preparatory and high schools. If even a majority of ministers had attained sufficient knowledge

of Greek and Hebrew to read the Scriptures in the original, there might be some excuse for devoting so much time to those languages, but I am persuaded that scarcely one in ten of the rank and file in the gospel ministry in this country can get more fully the "mind of the Spirit" by the reading of the original than by the study of the common English version.

There have been men of eminent ability and profound scholarship who have devoted their whole life to translating and expounding the Scriptures, and such men are still needed, but it seems to me that it would be no more unreasonable to expect a modern builder of houses to quarry his own stones, and manufacture his own bricks, and fell and hew his own timber, and burn his own lime, and blow his own glass, and grind his own paints,—in other words, get out of the rough all the material for the house he is about to erect by his own individual labor, than it would be to expect the preacher of to-day to use only such material as he himself had quarried out of the, to him, dead Hebrew and Greek. The commentator has his work and so has the preacher but only in rare cases can the same man fill both the offices. The man who is compelled to stand before the same audience at least three times a week in instructive and edifying discourse must, to say the very least, leave some few things to be done by others. He will be very apt to neglect his pastoral work, and his hearers will be likely to miss the accustomed directness, angularity and force in the sermons when he attempts to make out for himself all the nice shades of meaning of the particles in his Greek testament and the "daghesh-lena" and the "daghesh-forte" in his Hebrew Bible. The work of the commentator and expositor has been done so fully and thoroughly that the preacher may now devote himself to giving the results of that work to the people without wasting his time in trying to do in a very imperfect way what has already been thoroughly done for him by competent scholarship. I claim that the very meager and imperfect knowledge which the great majority of ministers have of the dead languages is of little or no practical value to them in the preaching of the Gospel and that consequently the time spent in the study of them is very largely wasted time.

But the advocates of the traditional system may claim that one of the chief benefits to be derived from the study of the classics is that of an intellectual gymnastic. It has been argued that the study of these time-honored languages induces in the mind of the student the habit of attention, analysis and induction; and that the highest merit of the study is exhibited in the cultivation of what is termed the discriminating faculty,—that, in fact, no other study is so well calculated to produce this result as the work of translation.

Some years ago, I had occasion to gather information concerning the manner in which the classics are studied in our leading American colleges and the testimony obtained is calculated to lead one to the conclusion that they have the very opposite effect of a mental gymnastic. A circular letter was addressed to graduates of and students in some twelve or fifteen of the leading colleges in the country and from the answers received a few are herewith presented as indicating the tenor of them all. A graduate of the Wesleyan University at Delaware, Ohio, wrote: "In answer to your question with regard to the use of translations by the students of our institution, I reply, that they commence using them in the preparatory department and continue through the entire course. I do not know of a single exception in the college classes."

A graduate of Miami University wrote: "There were but two in our class who pretended to get along without the aid of translations. They are generally used by the college classes."

A Junior in Union College wrote: "In reply to your question as to the students of Union using ponies, I answer *they do.* These aids are used in every class from freshman to senior. From what I have learned from students of other colleges the use of ponies is less universal at Union than at most other eastern institutions."

A senior in Yale college wrote: "In reply to your question I can do nothing but reaffirm the oft repeated statement of so many college students. We have not a scholar in our class—numbering 107—who has not habitually used ponies. The man who will take the valedictory in our class has always used them

more or less. Many of our class sold their Greek and Latin lexicons during the freshman year."

A senior in the University of Pennsylvania wrote, "We tear the leaves out of our ponies and take them with us to recitation."

This method of studying the classics, one would conclude, has a tendency to injure and weaken the mental powers rather than to strengthen them. The student contracts thereby the habit of relying on aids and so is not likely to become a free and independent thinker.

And even if students could be induced to pursue their classical studies without those helps that, to a very large extent, defeat one of the principal ends sought to be accomplished, the wisdom of devoting so much time to the studies named might still be questioned. There are many intelligent and experienced educators who hold that other studies might be substituted that would be equally and even more valuable as a means of discipline to the intellectual powers and at the same time would be of vastly more practical benefit to the one having mastered them.

Ruskin says, "I believe, that what it is most honorable to know, it is also most profitable to learn; and that the science which it is the highest power to possess, it is also the best exercise to acquire. And if this be so, the question as to what should be the material of education becomes singularly simplified. It might be a matter of dispute what processes have the greatest effect in developing the intellect; but it can hardly be disputed what facts it is most advisable that a man entering into life should accurately know." In connection with the inquiries already referred to a member of the senior class in one of the colleges wrote: "I shall soon have finished my classical course, but I discover that translating Greek and Latin into doubtful English has not taught me the correct and fluent use of my mother tongue. I will have to learn that hereafter."

Professor Youmans says, "In hundreds of instances it has been my lot to listen to expressions of bitter regret on the part of college graduates at the misdirected studies and the misapplied time which their liberal education had involved.

The stereotyped exclamation in these cases is: "Oh that I had

some knowledge of those imminent questions that are urging themselves on the public attention, instead of my college lumber." And still the young men who enter our schools to prepare for the work of preaching the Gospel are required to spend years in loading themselves up with the practically useless college lumber known as the higher mathematics and the dead languages!

2. Another criticism I have to make is that our system of ministerial education lacks the *practical element.* When a young man proposes to become a carpenter he takes his place at the bench and begins to cut with the saw, and smite with the hammer, and smooth with the plane, while at least in some theological seminaries that I know of the young men are discouraged from attempting to preach until they are almost through with their course of study. They must be first possessed of well nigh all the theories on the subject before they even attempt to put any of them into practice. A young man might stand by and watch a champion oarsman, or an expert swimmer, or a graceful skater, and even listen to learned and eloquent explanations as to how the thing is done, until he is gray headed without himself becoming an oarsman or swimmer; but somehow the theological student is expected to become a successful and even eloquent public speaker without any practice in the art until within a short time before he enters on the duties of his professions. Never until one buckles on the skates and takes his share of falls will he learn to gracefully cut a "figure eight" on the ice. Lord Macaulay said the only way to teach a people self-government was to give them a chance to govern themselves. On the same principle we might conclude that the true if not only way to teach a young man how to preach is to set him to preaching.

While the writer was at college there came to the institution a young man who had a strong desire to prepare himself for the gospel ministry but who, unfortunately, as it was supposed, had already reached the age at which most young men are through college. Nothing daunted however, he entered the preparatory department and for three years he worked hard to make the freshman class, but failed most ingloriously. He could not learn

to conjugate τυπτω to save himself. He was advised to go home and try something else. He took the sage advice, connected himself with another denomination, was at once set to preaching in a humble place and has long since risen to a high position and great usefulness in his church. Fitness to preach the Gospel of Christ does not necessarily depend on one's ability to construct a logarithmic table, calculate an eclipse or even to conjugate the Greek verb.

I have attended the final examinations of our theological seminary and heard the young men give very satisfactory accounts of some of the church fathers who have been dead a thousand years or more and who, for the peace of the Church, ought not to be resurrected until the final judgment, and a year later some of those same young men, who in the meantime had become pastors, wrote to me inquiring what they should do with the money they had collected for foreign missions. It is not unfrequently the case that when a graduate fresh from the seminary enters on the duties of his first charge he knows so little about the practical part of his work that he commits enough mistakes and blunders the first year to make it desirable both to himself and the congregation that he go elsewhere and try it over. Such a one is in the case of a minister who in answer to my question as to how he became such a successful extemporaneous speaker replied, "By spoiling two or three congregations in practicing on them." As far as possible every theological student ought to spend his vacations in doing mission and supply work and besides spend as many sabbaths as possible in preaching for and otherwise assisting pastors in their work. Such experience will prove invaluable to them when they come to take charge of a congregation for themselves. Indeed it would be an admirable plan to spend at least three or six months of the closing year of preparation in apprenticeship to some pastor of large and ripe experience.

For this and other reasons a theological seminary ought always to be located in a large city where the students have the opportunity to engage in practical mission work and otherwise come in contact with educating influences that are not to be found in a quiet country town.

3. Our Theological Schools need to be *more decidedly Biblical.*

During his college course the student learns something about the mythology of Greece and Rome, but from an examination of the prescribed course of study, as given in the catalogues of the colleges, it does not appear that the Bible is used as a text book in any considerable number of them. In the Seminaries the Greek and Hebrew Scriptures are so used, but not to such an extent as to give the student anything like a thorough course of Bible study. In one instance, where a course of German is required in a seminary, the text-books used are Schiller and Gœthe. Whether it is the purer German or loftier sentiments of the authors that determined the professors in their choice of these text-books we are not able to determine, but it must be evident to all that the result of such methods is to turn out young men whose knowledge of God's word is sadly deficient. Any system of ministerial education that does not give to those pursuing it an extensive and thorough acquaintance with the Bible is sinfully deficient, and it is to be feared that there is just ground for the charge that such is the case in not a few instances.

It may be urged that the views on ministerial education here expressed point toward a lowering of the standard of qualification rather than an increased efficiency for the work. That depends on what is understood by proper qualification. In many of our pulpits we need and ought to have the highest culture attainable. Emerson says, "The city clergyman may have piety, but he must have taste." But taste and culture are not the only nor yet the highest requisites in the great majority of pulpits. We are acquainted with a man in one of the Western States who has organized more congregations, built more churches, rounded in more cow-boys and corraled more Western sinners than any man in the church, and yet it may be questioned whether the pastor of any city congregation would care to have him appear in his pulpit. He might possibly be willing to exhibit him as sort of a "Wild West Show," but hardly as a preacher.

A prominent congregational minister once said to the writer,

"The trouble with many of our New England men is that they have been educated out of sympathy with the common people." Nothing can be more evident than that the character of the people among whom the Gospel is to be preached must determine, to a great extent, what should be the special qualifications of the preacher. A few years ago we had in our African Mission an old Christian chief who could preach in seven different languages besides the English, and the testimony of our missionary was that he had never heard the story of the cross told with such simplicity, pathos and tenderness as that old Christian chief told it to the wild men from the bush, and that he had never seen an audience so moved at the will of the speaker as old Zulta moved his audience. Here was a man who could not even read, but he had learned to know Christ by personal experience and he could preach Christ with power. On one occasion a young missionary from England visiting the station preached a sermon to a large crowd of "Merican" speaking natives in simple but very pure English. When the service was over an old man called our missionary, Rev. Day, to one side and asked: "Daddy, what's de matter dat man. No sava Merican proper. Be bush man?" That is, what is the reason that man can't speak English correctly; is he from the backwoods? Old Zulta who could not even read was better qualified to preach the Gospel to that particular audience than the young college bred Englishman with all his culture.

In closing this paper we quote from a communication of our missionary, Rev. D. A. Day, who has been preaching the Gospel to the natives on the west coast of Africa for more than fifteen years. He says: "Preaching to these people is not as easy as one may suppose. In the first place the preacher must be in sympathy with his audience and must have proven himself worthy of their confidence. Next he must talk from the standpoint of the natives and not go beyond their comprehension or they will think he doesn't know what he is saying and will call him "fool man." Then again his audience is very democratic and any one will "talk right out in meeting" and tell him "dat palaver you liv for talk I no sava him." Or he may say, "I tire now, done dat palaver one time."

ARTICLE II.

THE HISTORIC EPISCOPATE.

By Stephen Grover Dodd, Fort Assinaboine, Montana.

It is historic, pertaining to the transmitted Episcopate, that during four centuries the bishops in England taught, conserved, perpetuated the doctrine of popery. When by order of the General Council of Constance the bones of Wyckliffe were dug up and burned, A. D. 1428, they stood by consenting. Under the leadership of Archbishop Arundel they secured from King and Parliament, A. D. 1401, the famous statute "de haeretico comburendo" by which it was enacted that "when any heretic who refused to abjure his opinions was delivered over to the secular arm by the Bishop or by his commissaries he should be committed to the flames by the civil magistrate before the whole people." In haling men and women, Wyckliffites and Lollards, to the stake under this statute during the terms of Archbishops Arundel and Chickely (A. D. 1401–1443) they verily thought within themselves that they were doing God service and deemed it fitting and best that the people should read, in the fierce light of martyr flames, Whosoever speaketh words against transubstantiation and the mass—he shall die the death.

During the four centuries antecedent to Henry VIII. there were from time to time, protests against the encroachments and exactions of the Pope as Head of the Church, there were refusals and disobediences, there were, as in other countries, notably in France, statutes limiting his authority and prerogatives. All the doctrine of the one established "Faith" were adhered to without protest or dissent and were enforced by all Archbishops and Bishops from Lanfranc, A. D. 1070, to Cranmer, A. D. 1533.

In the progress of the Reformation, by the spiritual movements on the continent stirring all Christendom, by the logic of events in England, by their own scrutinizings of Scripture and testings of doctrines thereby, a large number of Bishops during

the reign of Henry VIII. embraced what were then styled the "new learning" and the "new doctrines." Upon the accession of Edward VI. the mass was prohibited by Parliament. The Book of Common Prayer was compiled and substituted for the old Latin Romish services. "Articles of Religion" were framed by the reforming bishops and divines—ratified by King and Parliament—required to be subscribed and sworn to by all bishops priests and deacons.

A new ordinal was constructed by Archbishop Cranmer for consecrating bishops and ordaining priests.

We thus come by historic steps to the basis of the exclusive episcopacy of to-day and to an examination of its claims by the question, how could the Roman Catholic consecrations of the 14th and 15th centuries convey consecrating grace and authority to the Protestant consecrations of the 16th century?

What were the consecrations of the first class? What was done therein and thereby?

After reading the Pope's bull granting the apostolic authority there was first the oath taken on bended knees:

"I will be from this hour henceforth obedient to blessed Peter the apostle and to the holy Roman Church and to the most blessed father Pope and to his successors canonically chosen. With my whole strength I will observe and cause to be observed by others the rules of the Holy Fathers, the decrees, ordinances or dispositions and mandates of the Apostolic See. So may God help me and these holy Gospels of God."

2nd. Pledges to the same effects made in the examination to the consecrator: "Wilt thou with veneration receive teach and keep the traditions of the orthodox fathers and the decretal constitutions of the holy and Apostolical See?" "I will." The consecrator says:

"It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, to confirm."

After these vows and instructions the imposition of hands with the words, "Receive the Holy Ghost."

In the ordination of priests in such consecrations the bishop addresses the candidate: "It is the duty of a priest to offer sacrifice, to bless, to govern, to preach and to baptize."

In his prayer, "May he change by an immaculate benediction for the benefit of the people bread and wine into the body and blood of thy Son."

To the candidate, "Receive the power to offer sacrifice to God and to celebrate mass as well for the living as for the dead."

With the imposition of hands, "Receive the Holy Ghost.

In the final act the bishop blesses the priest saying: "May the blessing of Almighty God the Father, the Son, and the Holy Ghost descend upon you, that you may be blessed in the order of the priesthood and may offer propitiatory sacrifices for the sins and offences of the people to Almighty God." What were the consecrations of the 2nd class by the reforming bishops? What was done therein and thereby? Defining and limiting them we have the oath of obedience to the Archbishop and the question, "Are you persuaded that you be truly called to this ministration according to the will of our Lord Jesus Christ and the order of this realm?" "I am so persuaded."

In the ordaining of priests the question, "Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this realm hath received the same?" "I will do so by the help of the Lord." After these pledges and intents then the laying on of hands with the words, "Take thou the Holy Ghost." There were then, 1st, consecrations on the basis of and for all Romish doctrines specifically for transubstantiation and the mass; consecrations, 2nd, on the basis of and for the new "order of the realm," viz. the "Articles of Religion" and the Book of Common Prayer—specifically against transubstantiation and the mass.

Concerning these the articles set forth that "transubstantiation, or the change of the substance of the bread and wine in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament and hath given rise to many superstitions."

"The sacrifices of masses in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits." It is the distinctive constituting principle of apostolic

succession that each bishop in the line gives and can only give what he has himself received in his own consecration and by his own commission.

When, therefore, men who had been Roman Catholic bishops proceeded to consecrate men as Protestant bishops, whence had they the right and the authority? They had the civil right from the new laws of the realm and by letters patent from the crown giving them the license and the mandate to proceed. Whence had they the spiritual authority? They had been commissioned for transubstantiation and the mass. When they proceeded to commission men for overthrowing the one—for prohibiting and annulling the other and keeping it out of the churches—whence had they *transmitted* authority? Shall it be said in reply to this, in general terms, that they were bishops of the Church—regularly appointed and set apart by the laying on of hands—that they were in and of the unbroken lines—that the office of a bishop had been communicated to them—that when they found that they were conserving errors it was in and of their office to cast out those errors and to make corresponding changes in the Church—to continue and proceed therein as bishops—for that once a bishop always a bishop? Once a Roman Catholic bishop always such? Yes! until he repudiates the doctrines, the vows, the obligations that made him such. What then becomes of the bishop? Is he thereby transmuted into a Protestant bishop? How could Roman Catholic bishops have a transmitted office for Protestant consecrations? It had been said to them as they kneeled before their consecrators—receive ye the Holy Ghost for these doctrines, for this worship, for this service. For these we now give to you this office. For these ye are now made overseers, keepers, ordainers.

Could the Holy Ghost have been also received and given along the lines of bishops through centuries for doctrines not in the minds and intents of either consecrators or consecrated, which they would have rejected with scorn and hate, against which they were officially arrayed by pledges and oaths solemn and binding as men can ever make?

Could the Holy Ghost be imparted and received simultane-

ously for objects highest and central in the Church destructive of each other?

We challenge the episcopate to show by what movements of grace—by what processes of the Holy Ghost—the thoroughly Romish episcopate of the Church of England could have been or was the channel of the agency for transmitting either the doctrines or the office of a Protestant episcopate. By what processes in consecrations? Will any one of the episcopate venture the position that the Holy Ghost, while rejecting Romish doctrines, gave for them the office of a bishop temporarily, that is from Lanfranc to Cranmer, to be then turned against them? Or that simply ignoring them, withholding grace and authority for them by mental reservations, nor yet present endorsing the truth outside of their sphere and thus came on and down along the lines even unto substituted Protestant consecrations giving then unto them active and potential grace? In other words, a series of apostle bishops, understanding themselves to be for Christianity with popery in it as essential thereto—teaching it—enforcing it—really constituting unbroken lines for Christianity with popery cast out with no knowledge of their calling, with no exercise of their office! Hear O heavens! be astonished O earth! Such the method by which—by which alone—the Holy Ghost has been retained in the world through centuries for conveying and administering unto men the Gospel of Jesus Christ!

The apostles gave to bishops the apostolic doctrines—and the Holy Ghost with them, in and for those doctrines. The laying on of hands being the appropriate sign—the actual channel being the doctrines and the faith imparting, accepting, receiving those doctrines. If the bishops at any time turned away from those doctrines, or took up others that destroyed them, would the Holy Ghost go with them and continue with them in their ordainings? Would they still be apostle bishops? What distinctively were the apostles' doctrines? It may be said correctly and emphatically that they were comprehended and embodied in two central things, viz: (1) The Lords Supper in its manifold significance and interpretations, in place of the Passover of the ancient Church. (2) Spiritual Christian worship through the one completed sac-

rifice of the divine Lamb of God taking away the sins of the world—in place of worship with and through the repeated sacrifices at the Temple. These two—constituting essential Christianity as contrasted with Judaism on the one hand or with the heathenism of the gentile world on the other hand.

These they committed as trusts to the apostle bishops to be preserved and handed down "to faithful men who should teach others also." Episcopate writers are fond of saying that the bishops in England, before the Reformation, not only maintained unbroken lines, but also by the Liturgies in use in public worship—by the sacraments—by the old creeds, Nicene, Athanasian, Apostles, preserved, transmitted the original "apostles, doctrine" and at the Reformation simply and only cast off the errors of the Roman Church. Errors of the Roman Church! A mild statement! thereby avoiding dangerous inferences and questions hard to be answered. The errors of the English episcopate! Controlling the English Church! Characterized by the bishops of the Reformation as the destruction of the sacrament or blasphemous fables! On that issue, on that alone, Rogers, Hooper, Farrar, Ridley, Latimer went as witnesses "into the fire." The ground assigned for the sentence was (1) that they had denied the true and natural body of Christ and his natural blood to be in the Eucharist. (2) That they had affirmed the true substance of bread and wine to remain after consecration. That they had denied the mass to be a lively sacrifice of the Church for the quick and the dead."—*Canon Perry.* These were known as the "burning articles." By these the bishops of 17 dioceses burned, in 4 years, 286 persons, 240 men 46 women. It was respecting these that old Hugh Latimer said among the fagots at Oxford: "Be of good cheer, master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

The "apostles doctrine" preserved! The liturgy of the mass does not annul or even contradict any article of the Apostles' Creed. In the 9th and 10th of Hebrews we have an integral part of the creed of the apostles, have we not? formulated by St. Paul promulgated by him. What saith it? "Christ is entered into heaven itself now to appear in the presence of God

for us. Nor yet that he should offer himself often." "We are sanctified through the offering of the body of Jesus Christ once." "Every priest standeth daily ministering the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God." Would St. Paul have laid his hands on Timothy and Titus—if, when kneeling before him, they had avowed their belief in transubstantiation and the mass? Were the bishops of the 14th and 15th centuries continuing "steadfast in the apostles' doctrine?" In what and for what were they exercising their office? We see them in their diocesan visitations elevating the wafer among the people as the object of their supreme worship. We hear them saying to the people—according to the gospel which we have in charge—sacrifices will be offered for you at these altars by these men whom we have made your priests. If ye receive their instructions, if ye obey them, they will give to you the benefit of these sacrifices. If ye do not, ye will have no share in them, ye will die in your unforgiven sins. As contrasted with St. Paul's creed, what was from the 12th to the 16th century *The Bishops' Creed?* Embodied in, enunciated at every ordination, exhibited with spectacular pomp and circumstance in all cathredals and parish churches? In exact statement it may be formulated

I believe in the worship of the consecrated bread as Christ himself.

I believe in propitiatory sacrifices unto Almighty God at the altars of the Church for the sins and offences of the living and of the dead.

I believe in the offering of the body and of the blood of Christ oftentimes by every priest daily ministering in the mass.

I believe in the right and in the power of the priest—according to his intention—to apply unto men, or to withhold from men whether living or dead, the efficacy of the sacrifices which he offers.

The original apostolic commission preserved by the Historic Episcopate! Would St. Paul—the primate of the gentile church—casting behind him, as he would have done the Roman pon-

tifical, have consecrated anywhere along the unbroken lines any archbishop or bishop on even the basis of his own epistles with the *Bishops' Creed* annexed thereto? What reality can there be in an apostolic succession with the apostles left out? In every advocacy of episcopacy we have reiterated as unanswered and unanswerable Hooker's famous challenge, A. D. 1594:

"We require you to find out but one church upon the face of the whole earth that hath been ordered by your discipline or hath not been ordered by any that is to say episcopal regimen sithence the time that the blessed apostles were here conversant."

Episcopacy by its existence illustrating and confirming its claims. Over against this we put the counter challenge.

We require you to find out but one diocese in England, but one church in western Christendom in which throughout consecutive centuries episcopacy was not the teacher, the promoter, the strength of popery. It were easy to show that purgatory, deliverance therefrom by the power of the priest, indulgences, the worship of the Virgin Mary, as well as the Protean changes and repetitions of Calvary in the Lord's Supper did not originate with the bishop of Rome, but were inventions of other bishops outside of his metropolitan diocese, by them expounded and urged by general, councils fixed in "the faith," voted to be divine origin as the doctrines of the apostles.

The episcopate, by its utterances, giving forth the historic witness against its own claims! We are not denying, we are glad to admit the perpetuated church in England, or of England, as also on the Continent, or of the Continent, before the Reformation—even as the episcopate now admits the existence, by lay baptism and faith, of the Church among the "sects" while asserting that they have been without a ministry these 300 years agone.

We do not unchurch Roman Catholic Christians. We affirm that the original commission given to the bishops of the early British Church was destroyed, that the apostolic succession came to an end, when Romish bishops, taking their places, introduced into the Church—proclaimed as indispensable to the existence of the Church—incorporated in the sacraments—in the ordaining of ministers—in public services for the people—

in the very heart and life of the Church—the mock miracles and gross idolatry of transubstantiation, the blasphemous sacrifices of the mass.

Let us take a collateral view. On the continent the Reformation first assumed aggressive organized form.

The bishops arrayed themselves against it, adhering without exception to the mass, to all Roman Catholic doctrines, to the Pope, to the Emperor Charles V. The reformers—who were they? What did they? More than a score of years in advance of "accredited hereditary witnesses and guardians" in England, they rose up, casting away all fetters, setting at naught all terrors, to republish in Europe the original Gospel which St. Paul brought over the Ægean Sea from Troas to Philippi.

What summons had they? No bugle blast from a monarch's splendid throne. Only the click of the hammer of the miner's son nailing his "Theses" on the door of the Schlosskirche in Wittenberg on the Elbe. Gathering around the "little monk" as he comes forth from his cell with the word of God in his hand they with him look in the face of the ruler of consolidated empires and say: "Here we take our stand, we cannot do otherwise, God help us." They sent out into the light, for the people in their own tongue in which they were born, the Bible, which the bishops had so long withheld.

They cast forth the usurper from the house of Christ and proclaimed liberty to the captives, the recovering of sight to the blind, the acceptable year of the Lord.

They abolished the obstructing priest and substituted for him at his altar access in the One Name, by one Spirit, unto the Father.

They wrought a work in their day second only in importance, in the history of Christianity, to that wrought by the apostles themselves as they went forth from Pentecost endued with power from on high.

Under the guidings of Providence, and following the great example approved by St. Paul at Antioch, they separated by solemn prayer and laying on of hands coadjutors and successors for the work to which the Holy Ghost had called them.

What saith the Historic Episcopate now concerning those

men? "The great difference between the Reformation in England and on the continent was this: the English church rejected nothing simply because the Romish Church held or practiced it for the reason that this of itself did not make a doctrine or ceremony wrong. Rome had more than abused the sacrament of the Lord's Supper, not only by withholding the cup from the laity—but by degrading that divine ordinance of Christ into an act of absolute idolatry—yet that most abominable abuse would not justify the rejection of the sacrament altogether. The reformers on the continent were not content to exscind simply what was corrupt but in their zeal they cut off what was apostolic. They rejected episcopacy, because the Bishop of Rome was a Pope. As well might they have rejected the Bible and the Lords Supper," (Bishop Randall of Colorado in, "Why am I a Churchman"). "The reformers of the continent, impatient of the movements of providence, could not wait God's time and therefore rushed into open schism and cut themselves off from the Church," (Bishop Kip of California "Double Witness").

Can these be the words of a Protestant? Popery moved at once, rallying its forces, waiting not. The bishops went to Trent, at the call of the Pope, to confer and devise for checking and crushing the reformation, for establishing popery with augmented sanctions and splendor. New orders of monks for teaching and for preaching were created. The Jesuits arose—founded 100 schools and colleges—sent out their men along all lines, acute, intense, effective. The Emperor summoned the Princes of the realm to the throne once and again.

The Protestant forces must wait on the field of battle, for organizing, for filling up their ranks, until commissions be sent unto them from the leaders of the foe! How long would they have to wait? It was not until more than a quarter of a century had elapsed from the "Theses"—from the burning of the Popes Bull—when Luther having finished his work was in his grave—that any bishop was consecrated on the Protestant ordinal even in England. How many bishops of the "True Succession" on the continent during those 25 years left popery? Not one. How many in 50 years? How many in 100 years? How many in all the decades since? Had those apostolic over-

seers and rulers achieved their own intents, all Europe would have remained in blind subjection to popery even unto the present hour. What saith the exclusive episcopate now to the ministers of the Protestant Churches of the Continent? As exemplars of personal Christianity, efficient disciples, ye are recognized and commended. As ministers ye are without status in Christ's kingdom. Ye are simply laymen. The ordinations of your churches at the Reformation—since the Reformation—have not conveyed to you the right to administer the bread and the wine. Separated from the continental episcopate ye could not have, ye have not had, ye never can have, ordaining and sacramental grace. Alack! poor men! what can they do? Lo! the remedy is at hand! All spiritual disabilities at once removed by any papal hierarch with lineage extending unbroken, indisputable to the rocks of Piedmont or the Auto De Fes of Seville now breaking off by righteousness his "absolute idolatry," ceasing his daily sacrificings of Christ, then graciously granting "Holy orders" for the reformed faith and worship.

O! ye Presbyters of Holland—of Germany—ye Huguenots of France! Rouse ye! Stretch forth your hands southward to Italy and Spain! Send down thither the Macedonian cry, "Come over and help us!" Come over and lay on our schismatic heads your consecrated hands—that after so long a time of delusion and of presumption our calamity-stricken people may have the genuine Supper of their Lord! Come and give to us the ministry of the New Testament! Come over and restore to us the fellowship of the long lost apostolate! The reforming bishops separated themselves from (by casting off) the Pope—Romish doctrines—the authority of general councils, called by the Pope—their own consecration vows. Having annulled themselves, thus, as Romish bishops, what were they then? The title remained with them. What else? of what were they bishops? What official capacity had they? None whatever. What could they have? Was their procedure thence onward therefore unwarranted? Were they without spiritual authority for what they did? No! Having none transmitted unto them by hands, voices, or minds, of intervening men, they had nevertheless the best and the highest. From what source? From the Master

himself. How? By the processes and channels of his spiritual system. By the manifestings of his will unto them in their own disenthrallment and changed minds—in the exigencies of his kingdom and cause. By his Spirit through his word. By the word had been preserved and brought unto them "the faith once delivered to the saints"—enlightened therein they had become unto him as were the prophets and teachers of his Gospel whom he gave to his early Church, men supplementing the apostles, without the immediate independent perpetual revelation which the apostles had, and also, without appointment by them.

To a company of such he said at Antioch, "Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had prayed and laid their hands on them they sent them away. And they being sent forth by the Holy Ghost, departed." To his prophets and teachers in England he said, Separate unto me these my servants for the work whereunto I have called them in this land. In that transition and re-formation of highest moment, the chief shepherd and bishop led them forth and gave unto them their office for a new episcopate on the new basis which they had made from his word for themselves and for the Church of England.

The reformers on the Continent, Roman Catholic priests, having in like manner repudiated their ordination vows, remained no longer Romish priests—transformed also by the word and by the Spirit into prophets and teachers of the true evangel.

What difference can be pointed out between them, ex-priests, and the reformers in England, ex-bishops, in their spiritual states, their relationships to the hierarchy, to the word, to the sacraments, to the head of the Church? None whatever. What to them any longer the restrictions or the permissions of popery? Under the Master, Lord of truth, Lord of consecrating grace, by his Spirit imperative, they also ordained a ministry for his Church there—and as the movements of his Providence have since made plain, a ministry for Scotland—a ministry for the millions of the new world across the great and wide sea.

The new Presbyterate, the new Episcopate, essentially the

same in office, in the agencies and channels by which grace and authority were conveyed. The illustrious men in England—leaders of "the noble army of martyrs" there—said to the Reformers on the Continent, all hail! They bade them welcome when they came to England. Perceiving the grace that was in them, they gave, as James, Cephas and John, at Jerusalem, gave to Paul and Barnabas, the right hand of fellowship. They said to them, Take our young men and teach them for the ministry in these our ancient universities. They said, Come with us preach the word, administer the sacraments in these our ancient churches, for, in the house of Christ, our living head, ye are in authority, in order and in office one and the same with us.

It was reserved for the more exalted wisdom and the more profound insight of a later generation (A. D. 1589) to discover and proclaim that, indispensable to an authorized ministry and valid, was the consecutive papal touch and papal voice "Accipe spiritum sanctum"!

The living ministry separated, taught, qualified, commissioned by the Holy Ghost, is the Divine Institution.

That such a ministry can only have existence now from the popish bishops of the middle ages—this in the assertion and claim on which the episcopate bases its exclusive prerogative.

Our argument is that office, prerogatives, are not conferred by oaths that deny and withhold them—and, therefore, that an episcopate having by divine transmissions along the popish lines of four centuries in England, the office, the right, the spiritual power exclusive, supreme, of ordaining a Protestant ministry has no existence in the Church.

Our argument is that, as the Holy Ghost makes the bishop—"*succession*" (from the Pauline founders of the British Church to the popish bishops of the middle ages, thence over and with the bishops of the reformation period and since) can only be maintained by taking the ground that the Roman Catholic doctrines—designated by even the latest and most ardent advocate* of exclusive, because transmitted, grace as "creature worship added to the 'prayers,' the sacrilegious mutilation of the chief

*Little's Reasons for being a Churchman.

sacrament, thrusting a fallible man into the throne of God on earth, elevating a woman to the throne of the adorable Trinity in heaven"—make no difference to the Head of the Church or to his Vicegerent in setting apart, to be either for them or against them, authoritative successors of the original Twelve.

What more than the outgrowth of a baseless claim—as scrutinized by historic, ecclesiastic, apostolic tests—is the overture, unwarranted, impracticable, futile, which we now hear, that by the acceptance of exclusive episcopacy, the presbyters of the American Church will receive a divinely sanctioned ministry, and will have the solution of the questions of the day respecting the union of Christians and the unity of the Church.

ARTICLE III.

IS PROTESTANTISM A FAILURE?

By Rev. Mark S. Cressman, A. M., Lionville, Pa.

Protestantism is no longer an experiment. It had its origin in a desire for a purer form of faith than existed. It was born, not of the will of man, but of the will of God. From its incipiency to the peace of Westphalia (1648), a period of one hundred and thirty-one years, every form of persecution the ingenuity of man could devise, was brought to bear against it, to accomplish its overthrow. But those who were fighting the new faith were fighting against God. Romanism, with all the enginery of human warfare, was unable to arrest the progress of revived Christianity. With wonderful rapidity, the papacy saw the fairest portions of her domains wrested from her control. In the newly discovered continent, where she hoped to establish herself, and thus be compensated for European losses, she was destined to disappointment. After a history of almost four centuries, solely through the power of its inherent truth, Protestantism has won the grandest victory known to Christianity. In purity and aggressiveness it has had no equal since the days of the apostles. Romanism stood in the way of true progress. It was the work of the Reformation to remove the obstructions,

which, for so long, hindered the spiritual and material growth of humanity. The Dark Ages were the ripened fruit of the papacy: the 19th century is an earnest of what Protestantism will do for the world.

The old enmity still exists against the principles announced by the Reformation, though it has taken a new form. Rome is as insidious as ever. What she failed to accomplish by force of arms, she hopes still to achieve by those wiles with which she is so familiar. Her motto, *semper eadem*, is not unmeaning. Literally translated it means that, were it in her power, the *same measures* would be adopted to maintain her supremacy as were used during the Middle Ages. Rome has never repented of the blood she has shed. Her garments are still dyed with the blood of the saints. The opposition of the papacy has not abated against Protestantism, neither is she left any longer to contend alone.

From three different sources Protestantism is being attacked: from Romanism, Ritualism, and Skepticism. By each of these it is pronounced a stupendous failure. Romanists and Ritualists unite in declaring Protestantism as fast drifting into blank atheism. Bishop McQuaid has said: "Protestantism went out to sea without Christ's appointed pilot, (the pope of Rome), and has been discharging cargo ever since to escape shipwreck."* Another has said "that Protestantism is fast developing into infidelity, irreligion, *naturism*." Skeptics declare that Protestantism simply introduced new creeds into the world, which are as objectionable as those they were intended to displace. From all these sources we are told, that Protestantism is a failure, and is "rapidly losing its hold upon the world." Its best days, it is asserted, are in the past. In face of the indubitable facts of history, Bishop McQuaid says, that it was during the first century of its existence "that Protestantism made all its gains."† On every hand we hear much about "the decay of Protestantism." We are gravely told that disaster is impending, and that a collapse of faith is inevitable. Rome offers as the *only* remedy,

**North American Review*, Feb. 1883.
†*North American Review*, Feb. 1883.

a return to her motherly (?) bosom. Skepticism says, let faith go and the Bible with it. These modern prophets tell us that there is no escape, that our vessel is sinking, and we *must* choose between Romanism and Infidelity. Sad, indeed, would it be for humanity, if such were the case! Many timid souls have been alarmed at the apparent state of affairs, and know not whither to turn. The charges have been so defiantly made, that many have accepted them as true. The press has taken up the cry of danger. On every hand lugubrious faces are seen, and hearts are trembling for the welfare of Zion.

The purpose of this paper is to examine as impartially as possible these charges. To arrive at the truth is the object of this inquiry. If a storm is threatening, it is better that we should know it, than that it should overtake us unawares. If Protestantism is a failure, it is time that provisions are being made for something better to take its place. Our foes are accustomed to speak as if the truth were all on their side. *We* are lovers of darkness; *they* only are the children of the light. Protestantism is represented as endeavoring to blind its adherents. The time has come to resent such imputations. Our faith does not shrink from the severest scrutiny. If Protestantism has one object which it places higher than another, it is its search and desire for the truth.

There is no charge more frequently made, than that orthodox Christianity is illiberal, and afraid of the light. As a matter of fact, none are so illiberal and narrow-minded as those who are continually boasting of their liberality. Romanism arrogates to itself the name *Catholic*, yet it "is one of the narrowest of sects:" the so called liberal churches are the most intolerent of all bodies: and Infidelity is more dogmatic and uncharitable than any other creed.

In entering upon this discussion, it may be well to define what is to be understood by the term Protestantism, and what are its essential and distinguishing features. Historically speaking, Protestantism is a protest against the tyranny and errors of the papacy. As Froude has said: "Protestantism, when it began, was a revolt against lies. It was a fierce declaration that men would no longer pretend to believe what in their hearts they did

not and could not believe."* It was the assertion of the right of private judgment, the right to think and act according to reason, independent of any human authority. It made the *Bible* and not the *Church* the rule and guide in matters of religious faith and morals. Protestantism has never claimed to have introduced any new articles into its creed. It was a return to primitive Christianity. It is not a *new* faith, but the *old* restored, and rejuvenated. It is not a *departure* from the Bible, but a *closer* adherence to its teachings. It is not a rejection of apostolic Christianity, but a reassertion of it. Nor is it a departure from the ancient Church. It did not commit the folly of ignoring the history of centuries, and of cutting itself off from it. In the very beginning of its existence, Protestantism recognized, and planted itself upon the ancient symbols of the Church—the Apostles', the Nicene and the Athanasian creeds. It thus claims to be in harmony, in its teachings, with the early Church. I would, therefore, restrict the term Protestant to those Churches who hold the great doctrines of a sacrificial atonement and the Trinity. I am aware that this is a somewhat limited use of the term. The reasons for such limitation will appear during this discussion.

In order that we may have the matter clearly before us, let us look at a few of the allegations made against Protestantism. Bishop McQuaid writes thus: "Protestantism has failed to do Christ's work, and will continue to dwindle away until nothing is left of it but remnants and a name. Its failure lies in its rejection of Christ's divinely constituted teaching authority; in its doing away with the renewal of the unbloody sacrifice of the mass, and in its dispensing with the means to holiness and eternal salvation graciously vouchsafed to us in the sacraments. Christianity is a religion of supernatural truths needing supernatural helps. The religion of the future, the religion of nature, the scientific religion, into which all Protestantism is rapidly lapsing, having eliminated supernatural truths from its creeds, where it has not blotted out creeds altogether, has only polite phrases with which to designate a condition of religious life more correctly characterized as indifferentism, irreligion, infidel-

*Nineteenth Century, July 1883.

ity, atheism. Into this atheism largely increasing numbers of Protestants are passing, because they have no divinely assured teacher to lead them to a knowledge of the supernatural and help them by supernatural means to a supernatural end."* In an address to the citizens of New York, on "The Decline of Protestantism, and its Causes," Archbishop Hughes asserted that "Protestantism had lost all central force and power over the masses of mankind." An eminent American ritualist makes the following indictment: "That whereas, two hundred and fifty years ago, the Protestant religious dogmas held captive to themselves great thoughtful peoples of the Germanic, the Swiss, the Anglo-Saxon man, those dogmas had failed to retain the hold they once had, and have, to an overwhelming extent, lost the intellect of those peoples; and that, while two hundred and fifty years ago Protestantism held the masses as well as the intellect of those peoples, it has failed to hold and has lost those masses as well as the intellect; that Protestantism, as a form of Christianity, stands to-day breast deep in the torrents of skepticism which itself hath let loose, which are deepening around it, and in which it is drowning; and that it stands there to-day aghast and incompetent."† The same writer speaks of Protestantism as "a miserable raft, its fragments floating apart like the flying rack of the heavens; and that the poor remnants only of the great nations are clinging to its parted and broken logs, and earnest, thinking men are at their wits' end to know what is truth." He further speaks of the Protestant movement as "a widespread destruction; * * not a reformation, but a deformation." Infidelity asserts that the churches are forsaken by all but women and children, and that the pulpit no longer believes the things it is compelled to preach; "that intelligent men cannot accept the current forms of theology,—and that the process of deterioration in the character and influence of the clergy, which during the last three centuries has materially comprised their position, seems likely to result in the total extinction of all respect for the office and services of the class."

These are a few of the indictments drawn against the faith of

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**North American Review*, Feb. 1883.

†Rev. F. C. Ewer, *Complete Preacher*, June 1878.

four hundred millions of people. It would seem as if Romanism and Ritualism had joined hands with the worst forms of unbelief to crush out Protestantism. It is not surprising that amid such assaults as these, timid souls are fearful. One reply can be made to all these charges: they beg the question, assuming the very things to be proved. We are asked upon the ground of mere assertion to accept the statements made. We assert, in reply, that the charges are wholly groundless, and shall endeavor to prove the assertion. The aim of this paper is to demonstrate that Protestantism as defined, not only shows *no signs* of decay, but is making rapid progress; and that it has established itself behind an impregnable fortress of truth. Yea, more, that these cries of failure come from those who perceive their own systems giving way, and by this means are endeavoring to bolster up what is falling of its own weight. In other words, it is proposed to carry the war into Africa, and show some of weaknesses of the defences of the various systems which, with apparent defiance, are attacking Protestantism.

This age is being constantly held up as preëminently one of unbelief. It is affirmed that the truths of revelation are no longer accepted by the educated, and that the world is fast drifting away from the Church. Historical research and scientific investigation, it is said, have undermined the old beliefs. What are the facts in the case? Is Infidelity gaining such victories as is so triumphantly asserted? It must be admitted that unbelief is bold and defiant in its assaults, and that its influence is widespread. It is beyond doubt that many are being drowned in the torrents of skepticism; but that it holds captive the intellect of this age, or especially threatens the existence of Christianity is totally denied. Compared with other ages, the influence of unbelief in this age, is not to be mentioned. In proof of this we need but go back to the 18th, and the beginning of the 19th, centuries. During this period, in Europe and America, the dominant thought was skeptical. As one has said, it seemed "to be the fashion for a man to declare himself of no religion." Montesquieu said: "There is no religion in England. If the subject is mentioned in society it excites nothing but laughter. Not more than four or five members of the House of Commons are

regular attendants at Church." With this compare a recent declaration of the great English statesman, Gladstone: "Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."* Deism raged in England, atheism in France, and rationalism in Germany. Referring to the 18th century, a writer in the *North British Review* has said: "Never has a century risen on England so void of soul and faith as that which opened with Queen Anne (1702), and reached its misty noon beneath the second George (1732–1760)—a dewless night succeeded by a sunless dawn." The universities of Oxford and Cambridge were hot-beds of deism. Of the second quarter of the last century it has been said: "There was no philosophy abroad in the world—there was no thinking—that was not atheistic in its tone and tendency."

Turning to the United States, we see precisely a similar condition of affairs. In the early history of this country there were few professional men that were not infidels. The leading statesmen who took part in laying the foundations of our government, were either atheists, or deists. As Dr. Dwight has said: "From France, Germany and Great Britain the dregs of infidelity were vomited upon us." It was a common boast at that time, "that Christianity could not survive two more generations." Tom Paine was the high priest of infidelity, and was everywhere read and believed. An immense edition of the "Age of Reason" was published in France, and scattered broadcast over this land. According to the testimony of contemporaneous writers, the country was deluged with infidel publications. Our colleges, like those of Europe, openly boasted of their unbelief. In 1745, only four students of Yale were professed Christians. The members of the first senior class, under Dr. Dwight's presidency, were known by such nick-names as Diderot, Voltaire, Rousseau, Robespierre and Danton. There was a time in the history of

*Cablegram to the *Philadelphia Times*, Jan. 25th, 1890.

Bowdoin College when "only one student was willing to acknowledge himself a Christian."* During this period, religion and its professors were objects of ridicule. When Dr. Griffen became pastor of the Park Street Church in Boston, in 1811, "the finger of scorn was pointed at him, and he had to breast a tide of misrepresentation and calumny, of opposition and hatred, which would have overwhelmed him if he had not the spirituality of an apostle and the strength of a giant."

These were the days of real danger; as one has said, among "the darkest in the history of the Christian Church, and the darkest in the history of Protestantism."† Nothing was so unpopular as orthodox Christianity. "The current of prevailing thought was so averse to evangelical religion, that to raise a voice in its defence was to hazard one's reputation among respectable people."‡ Infidelity stalked before the world as a second Goliath, defying the dismayed hosts of true believers. With an iron hand it endeavored to crush Christianity. Dr. Dorchester has thus described this period: "The science, the philosophy, and the culture of that age were almost wholly against evangelical Christianity. Never before nor since has infidelity combined relatively so much wealth, culture, and power. Hume's acute logic, Gibbon's historic learning and skill, Paine's nameless blasphemies, Voltaire's brilliant wit and amazing industry, and the French Revolution, with its mighty sweep of radical revolt, combined to subvert the popular belief in Christianity, and brand the Church as a creature of superstition and falsehood."§

No argument is needed to prove that the times have changed. It was Voltaire's boast that the opening of the present century would witness the disappearance of Christianity from the earth. The very room where it is said this vain boast was made, has since been converted into a Bible Depository, "and Christianity has won the greatest, the widest, and the most glorious triumphs of her whole history." Such is the irony of history. In the first fifteen hundred years of its existence, Christianity secured one hundred millions of adherents: in the following

*Problem of Religious Progress—Dorchester, p. 99.
†Prob. of Relg. Prog., p. 479. ‡Ib. p. 103.
§Prob. of Rel. Prog., pp. 479–480.

three hundred years, it gained as many more: and in the next eighty, it gained two hundred and ten millions. In other words, since the year 1800, Christianity has gained as much as during the eighteen centuries previous. In 1876, Prof. Schem estimated that there was a population of 685,459,411 under Christian governments. Never was Christianity more aggressive than at present. Under her influence, pauperism and crime have diminished, and morals improved. The work of missions was little known previous to this century. At the present rate of progress, it will not be many years before the Gospel may be heard by every member of the human family throughout the globe. It will be thus seen that Christianity, instead of waning, is making stupendous strides onward.

The dominant forces in modern Christianity is, beyond all question, Protestantism. During the ten centuries of undisputed papal dominion, Christianity gained but eighty-five millions. Since the rise of Protestantism, the gain has been nearly four times as great, though covering a period of less than one-third the length.

We come now to examine the fruits of this new power, for by these it must be judged. What evidences of vitality does Protestantism exhibit? As we have found the assertions of Skepticism to be false, so we shall find those of Romanism.

One of Bishop McQuaid's indictments is, that "Protestantism has failed to do Christ's work."* Let us see if this be so. It required nearly three hundred years for Protestantism to begin in earnest the work of carrying the Gospel to the heathen. In 1790, there were but three Protestant missionary societies in existence; at the present time there are about seventy-five. No less than fifty thousand Protestant Christian workers are to-day pointing the heathen to Christ. They have planted the standard of the cross from pole to pole. It has been estimated that the converts from heathenism number over one million, with from three to four millions of nominal adherents. In the mission schools, nearly a million of youth are being instructed. The grandest triumphs ever made by Christianity, have been made within the

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past ninety years, through the agency of Protestant missionaries. Fifty years ago, the Fiji islanders feasted upon human flesh, today there are 3,000 professing Christians among them. One hundred years ago, Polynesia was grossly and savagely heathen. The inhabitants were among the most degraded of mortals. To-day these many islands have been largely reclaimed by the Gospel. In 1878, there were on them 68,101 church-members. In 1860, there was but a mere handful of believers in Madagascar, where now there are 260,000. In 1820, there was not a Christian on the Friendly Islands, where now 10,000 may be found. In India and Africa, where a century ago all was gross darkness, there are thousands of earnest followers of Christ. In 1878, the Protestant Mission Churches gathered from heathendom 60,000 converts. Largely through the influence of Protestant missionaries the slave trade has been abolished in Africa. To carry on this foreign mission work, the evangelical churches have contributed during the present century $270,000,000, of which $200,000,000 have been raised within thirty years, (1850–1880). Do these figures indicate a decay of Protestantism? Add to them the countless millions given to carry on the work at home, and you will have an array of figures which almost staggers belief. The Church has realized its obligations to convert the world.

Protestantism has done more than to present to the world its peculiar dogmas. No man is asked to accept these upon mere human authority. Mankind has been urged to search the Scriptures, and ascertain "whether those things were so." It may be interesting to note what has been done in the way of giving the Bible to the world. In 1800 this book could be had in the languages of but one-fifth of earth's population. Since then, it has been translated into nine-tenths of the languages of the globe, so that now over four-fifths of the inhabitants possess this sacred treasure. To accomplish this involved an immense amount of work. Many of the languages into which it was translated had to be reduced to a written form. In addition, there were no words to express the higher forms of thought, and these had to be created. During this century 160,000,000 copies, in whole or in part, of the Bible have been scattered throughout the world.

Protestants will not rest content until the word of God is possessed by every inhabitant on the globe. The significant question arises in this connection, what has Rome done to spread the oracles of God? Is she willing to-day that the nations of the world should have the Bible, without note or comment?

As might be expected, where such activity is manifested in regard to the salvation of the heathen, the work at home is not neglected. It is just in proportion as the Church is missionary in its character, that it is blessed in its home work. No congregation nor denomination that shuts its ears to the cry of the heathen, has to any extent developed its own immediate resources. The history of Christianity teaches no lesson more clearly than this. It was Plato, I believe, who said, in seeking the good of others we find our own. In the first eighty years of this century, the churches of this country had an increase in their membership of about ten millions. "This," it has been well remarked, "is a stupendous record of religious progress, without a parallel in any former times."

The question may be asked, does this increase keep pace with the growth of the population? In 1800, there was one communicant to every 14.50 inhabitants. In 1880, there was one to every five inhabitants. The increase in our population during the same period, is said to be without parallel in ancient or modern times. Whilst our population has increased 9.46 fold, the communicants of the evangelical churches increased 27.58 fold, or almost three times as fast relatively. During this time our land has been twice visited by war, which threatened its existence. The growth of Protestantism elsewhere has been proportionally as great. After adducing a vast array of facts, Dr. Dorchester draws this conclusion: "The last thirty years, has been the period of the greatest progress, both actually and relatively."†

The so-called liberal churches during this same period, have declined in about the same ratio. In 1840, there was one such church for every 6,557 inhabitants, and in 1880, there was one to every 19,427.†

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*Prob. of Religious Progress, p. 448.

†Prob. of Religious Progress, p. 449.

Let us now inquire what has been the progress of the Evangelical and the Roman Catholic denominations, as compared with each other. The comparison is confined to the U. S., not because they are more favorable to Protestantism, but because more reliable data is obtainable. As Romanists, in their calculations, include their entire population, it is only proper that the same should be done here. From impartial sources,* we learn that in 1800, the population of the Evangelical Churches was 1,277,052, and the Roman Catholic 100,000. At the present, the figures are about as follows: Romanists 8,277,039,† Protestants in round numbers 45,000,000.

Let us now take a wider range of view. In the year 1500, 80,000,000 of people were under Roman Catholic governments. In 1876, Romanism held sway over 180,787,905 people, little more than a two-fold increase. In 1876, there were under Protestant governments 408,569,612 people. To put it in another way: from 1500–1700, the Roman Catholic population of the world increased 10,000,000. During this time, Protestantism, though suffering persecution, gained 32,000,000 adherents. From 1700 to 1876, the number of Roman Catholics was doubled, whilst Protestantism increased twelve-fold. Or to put the comparison in still another light: the total area of the world is said to be 52,062,470 square miles, of which three-fifths are Christians, and two-fifths pagan and Mohammedan nations. Of the Christian nations, there are under Protestant governments, 14,337,187 square miles, and under Roman Catholic 9,304,605 square miles. In this calculation, Italy, France and Mexico are included among the Catholic countries, though as a recent writer has said, they are "rapidly passing out from under the civil control of the papacy. * * In twenty years more they will probably be transferred to the other side, and much of South America also." In the light of these facts, what becomes of Bishop McQuaid's statements, that Protestantism made all its gains in the first century of its existence, and that it is now fast dwindling away? The very strongholds of Romanism are rapidly yielding to Protestant influence. It behooves Rome to look

*U. S. Census. †Sadlier's Catholic Directory for 1890.

well to her own defences. The decay is not in Protestantism, as we are so frequently told, but in Romanism. "After an existence of about three hundred and fifty years, the Reformation has totally annihilated the influence of Rome upon the laws and the government of the civilized world."* Had the learned Bishop, to whom frequent reference has been made, said: "Romanism has passed the period of her most rapid increase, and must henceforth relatively decline," he would have been historically accurate.

There is no charge which Rome more defiantly makes than that Protestantism is responsible for the unbelief which exists to-day in the world. The right of private judgment, it is said, has been the mother of skepticism. The right to think for oneself, is so dangerous a prerogative, it is asserted, that it can only work disastrously to the race. There were unbelievers before the Protestant era, and that too within the bosom of the papal Church. One of the causes which led to the Reformation was the presence of this unbelief in Romanism. By some, high up in the councils of the Church, the very existence of a Supreme Being was denied. Leo X. called the story of Christ "a profitable fable."† Hallam says: "The list of men suspected of infidelity, if we could trust all private anecdotes of the time, would be by no means short." For those forms of unbelief so dangerous to Christianity, the papacy, and not the Reformation is largely responsible. They were conceived in the bosom of Rome and it is a weak subterfuge to deny their parentage. Prof. Fisher has well said: "The Reformation is not responsible for the tendencies to skepticism and unbelief which have revealed themselves in modern society. These tendencies discovered themselves before Protestantism appeared. The *Renaissance* in Italy was skeptical in its spirit. This infidelity sprang up in the bosom of the Roman Catholic Church, partly as a reaction against the superstitious doctrines and practices which the Church countenanced, partly from the Epicurean lives of the ecclesiastics,

*M'Clintock & Strong's Cyclopaedia, art. Reformation, Vol. VIII., p. 996.

†D'Aubigne's Hist. of the Ref., Vol. I., Chap. VII. Hibbert Lectures, (Beard), 1883, pp. 32, 106.

and worldliness which had corrupted the piety of the official guardians of religion."*

Protestantism means liberty of conscience, the right of private judgment, in a word, civil and religious liberty. Romanism means precisely the opposite. As the world is advancing in its ideas of freedom, a return to Rome is logically impossible. To assert that Protestantism, which, even according to infidel writers has given liberty to the world, is a failure and must decline, is manifestly absurd. Honest and intelligent Catholics have been compelled to mourn over the defection in their own ranks. In speaking of this country, a Romish layman used this significant language: "We shall hold our ground for awhile; but we understand that in the fight of a hundred years we shall be whipped."†

What is Romanism now doing for the world? She has blighted well-nigh everything she has touched. Compare Protestant England and Germany with papal Spain, Austria, and Italy; or Protestant North America with Catholic South America. Why is Spain so far in the rear of the nations of Europe? Once she was the most powerful. Her armies were the most dreaded on the Continent. Now she is the weakest, and least feared of any nation. Why is South America scarcely numbered among civilized countries? With all her natural resources, under papal influence, she has been unable to develop her energies to any extent. Romanism means stagnation. A return of this power over the world would cause the hands on the dial of Time to move backward five centuries. The papacy has not been helpful to the world's development.

In contrasting the influence of Protestant and Catholic missions, a recent traveler in China says: "They (the papal missions,) manifest no intelligent zeal for the enlightenment and elevation of the people. Few, if any, of the priests possess that noble ambition which characterized their predecessors, Ricci, Schaal, Verbiest, and others. I have never observed any indications among them of men grappling with the language, and girding themselves with ardor to overthrow the mighty evils which are stalk-

Century Magazine, Oct. 1883.

†Quoted by Dorchester—Problem of Religious Progress, p. 459.

ing abroad among the natives. * * We are thus left in great measure dependent upon Protestant missions for the advancement of knowledge, civilization, and true progress among the people." The same writer goes on to state that the Protestant missionaries "have given their days and nights to the study of the Chinese language, day by day have preached to the people, thus spreading light in all directions, arousing generous impulses and training up converts to be well informed, truth seeking men and women."*

The boasts and predictions of skepticism are not less vain than those of Romanism. What has infidelity done for the world? Where its hospitals, orphans' homes and asylums? Where in all the history of the world has it ever soothed a dying hour, or wiped a tear from sorrow's eye? Where are the hearts it has comforted, the homes it has made happier? Let the blasphemies of Voltaire, Paine and Ingersoll answer. Let the blood of the French people shed in the Reign of Terror make reply.

The great civilizing force of the 19th century is Protestant Christianity. Infidelity has raised no nations from degradation. All it has ever attempted to do has been to scatter the "nameless blasphemies" of Ingersoll, Paine and others, on the ground watered by the tears, the prayers, and the blood of pious missionaries. With all its boasts of light and liberty, infidelity has given neither to the world. It reached the zenith of its glory and power in France, yet all it could do for that stricken, downcast nation, was to "put Mirabeau, Danton, and Robespierre in the place of Louis XVI." The most stupendous failure the world has ever seen is infidelity. It robs man of all hope, and is filling the earth with suicides. Darkness and death follow in its track. Its mission has been to destroy, not upbuild. The boast of the infidel is the cry of despair.

Over against this, what has not Christianity done, her enemies being the judges? The records of her bloodless victories are the brightest pages of the world's history. Here and there, it is true, she has blotted these fair pages, but these blots none more deeply deplores than herself.

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*Cf. Problem of Religious Progress, pp. 489–495.

In Protestantism, as it exists at the present time, is represented the purest form of faith mankind has seen since the days of the Apostles. That Protestantism has been, and still is marred by some imperfections, no one is disposed to deny. At no time has it laid claim to perfection. Future ages will doubtless witness some modifications in it. One of its distinguishing features is, that it will admit of development without marring its symmetry. Protestantism is essentially correct in all its teachings, and the changes that may take place, will be in the line of a more complete development. Romanism is a rigid system, and admits of no change nor development. Its motto, *semper eadem*, is a confession and boast of this. As it existed in the Dark Ages, the scientific discoveries and mechanical inventions of the 19th century would have been impossible. The Papacy has had a fair trial in the world, under the most advantageous circumstances, and it has proved a failure. For centuries her right was unquestioned. She could build a Vatican, and fill Europe with grand cathedrals, but could not found a nation, or elevate a people. Being herself in darkness, she had no power to scatter the darkness which enveloped the world. "Once the slightest whispers of the Roman pontiff upon political affairs caused every throne in Europe to nod;" once he could summon monarchs to kneel at his feet in abject submission, but now his utterances are no longer feared. His anathemas fall harmless at his own feet, and are seldom heard beyond the Vatican.

I now ask in all candor, where does failure rest, with Protestantism, or with its enemies? Among the former there have always been prophets of despair, whose faces have been turned backwards instead of forwards, men who persistently close their eyes, and then affirm that all is darkness. The argument of this paper has been builded, not on the superiority of doctrine taught, as might have very correctly been done, but upon the fruits of Protestantism. We have here criteria which can not be gainsaid. To this test every system must submit. A bountiful harvest does not spring from a shallow and exhausted soil; neither do such works, as are confessedly attributable only to Protestantism come from a system based upon superstition and fanaticism, or whose powers were spent during the first century

of its existence. The so called Liberal Christianity, in the person of its ablest advocate, has recently announced to the world its inability to satisfy the spiritual needs of humanity. Reference is made to O. B. Frothingham, of New York city, who, in quitting the pulpit, after vainly endeavoring to establish a church, on what is termed a liberal basis, "deliberately announced his dissatisfaction with his own teachings, whether in himself or in others."

The facts adduced demonstrate that Protestantism is not waning. There are no signs of decay in it. Instead of being "a miserable raft," it is an iron clad vessel. Proudly she ploughs her way through unbelief and error. What meant those wonderful demonstrations throughout the world in November 1883? To no man who ever lived was such homage paid as was rendered to the Saxon miner's son. The hallelujahs which then ascended shook the Vatican and the throne of the pope. Never were the principles of Protestantism better understood nor more wide-spread than at present. Protestantism a failure? Not so long as the leading nations of the world, without concerted action can unanimously rise and do honor to him, who, under God, was its founder. Protestantism a failure? Not so long as streams of blessings are flowing from it to gladden the world. Protestantism a failure? Not until the Bible becomes once more a chained book, and mankind has lost all interest in spiritual things.

ARTICLE IV.

CHRIST AND THE LABOR MOVEMENT.

By Rev. Adam Stump, A. M., North Platte, Neb.

It is well known that writers and speakers, who are unfriendly to Christianity, have tried hard to create the impression, that the laboring classes do not want to have anything more to do with the churches. The wish, of course, is father to the thought. Even Christians have become alarmed by this hue. Many articles and sermons on the relation between the churches and the laboring masses have been the result. But the fact still remains, that the greater part of our professing Christians and attendants at worship are found among the proletarians. There are indeed motley multitudes uninfluenced by the Gospel, but that, maugre depravity, is our neglect, not theirs. But such nondescripts as the tramps, deadbeats, and criminals must not be counted with the honest sons of toil.

There is really no lion in the way. The moment the laboring classes should recall their money, influence and presence from the sanctuary, it would almost be a lone pelican in the wilderness. But that this is not the case is acknowledged by the greatest of modern unbelievers. Ingersoll complains with the threne of a Jeremiad, "Will the workingmen always build temples for ghosts and phantoms and live in huts and dens themselves?"

It no longer needs to be revealed that there is a general effort made on the part of the enemies of Christianity to alienate the labor classes from it. The assault comes from the materialistic and agnostic camps. The assertion is openly made, that the Church always has been, and still is, allied with tyranny, aristocracy, and monopoly. The ministry is decried as the moral slave-master of the common people, as cracking the lash of superstition over their consciences. Even liberty in the State is claimed

to be endangered by religion. "Le clericalisme, c'est l'ennemi,"* said Gambetta.

Of course much of this enmity is directed only against the Latin form of Christianity. Yet it is undoubtedly symptomatic of the feeling of many of the social reformers of the day. They have conspired to make the laboring classes feel that the churches are not concerning themselves about their case, except to fix them into spiritual and economic thralldom. Nothing would please these self-called liberators better than a general strike among these classes against the Church, and the formation of a new one. Elsmere's departure in London is an effort to fulfil this brooding desire—on paper. But the new brotherhood of culture and agnosticism glitters only as a dream. The beauty of practical reality has not been added to it.

But it must be confessed that Christianity as an organization is not fully awake to the economic contest into which the labor organizations and many practical thinkers have entered. That (extravagant living, incompetence, and indolence, and liquor aside) there is too great a gulf between controllers of capital and the agents of production, needs no argument. We only need to open our eyes to see it. That monopolies, under various forms, threaten the very institutions of civil liberty is a freely discussed danger. We are discovering that landlordism, not immorality alone, destroyed the Roman Republic and Empire. "The vast accumulations of fortunes," says Dr. John Lord, "was one of the main causes of the decline of the Roman Empire, and is now one of the most threatening evils of modern civilization."†

It is plain that no Government or Church can stand forever without the good will of the "hewers of wood and drawers of water," nor be happy while it stands. This is the glaring lesson of antiquity. But it is not necessary to agree that all the complaints of labor agitation are real. Those who have grievances to foster are apt to become bilious croakers. Especially are the anarchistic advocates of the toiler to be discarded. But an issue is upon us. We have a labor problem to solve. Neither Free

*Century, Sept. '89, p. 535.

†Beacon Lights of History, Vol. I. p. 50.

Trade nor High Tariff can solve it. It is too deep for politics. It reaches far below the markets. The springs of it are in the human constitution itself. It is a moral question. The very word "social" implies as much. It has to do with things between man and man.*

When the race was young all had an equal share in the soil. When the tribal village multiplied beyond its environments, swarms could go out to new regions. But at last there were no new regions. Then the landless began to till the *ager publicus* for a share in the products—to earn something to live. Otherwise they would have been either paupers or robbers. Finally the stronger absorbed the *ager publicus* and its tillers too. Here we have the origin of serfdom and slavery, afterwards replenished by prisoners of war. The oligarchy of land and the aristocracy of wealth arose and kept the poor down. The giant banyan struck his roots deep and stifled all the saplings in his shade. Shall history repeat itself in America? Shall the curse of chattel slavery have been wiped out by blood only to make room for agrarian thralldom? Are the people really free in a country where 1200 persons can own one-fourth of the soil, at an average of 16,200 acres for each?† Surely there is poor hope for the middle classes and no certainty for governmental stability in such a nation. But in America the land question is not yet a dangerous one, thanks to God for an immense public domain and the liberal Homestead Laws. But we must take time by the forelock if we want to prevent the ghoul of landlordism from drinking the blood of our yeomanry.

The agitation of the day, however, sends its disturbing waves around the products of labor as its principal centre. It must be agreed that not only of the fruits of the soil, but also of the productions of handiwork, all should have a proportionate share. What that is, is the question. Though it is granted by all reasonable men, that the larger part should be the reward of intelligence and risk—that is, of invested capital and the ability to manage it—it is fairly claimed that in these days the devil fish

*Since the above was written Mr. W. S. Lilly has argued likewise. *Vide Forum*, Feb. 1890.

†Encyc. Brittannica, Vol. 14, p. 266.

of monopoly is grasping the portion of others. If allowed a logical result, this evil will rob the labor class of its legitimate food, raiment and shelter—the three primal blessings of nature. But shall these necessaries be the only allowance for the sons of toil? Dare there be no luxuries, not even comforts, no education, no recreation, no religious culture? Dare there be no books, no paintings, no music? May not the wish of Powderly be fulfilled that the week may afford five days for labor, one for rest, and one for worship?

That many of the poor are improvident enough to keep them so, that riches would only make foolish spendthrifts of others, that incompetency and indolence deserve no fat positions, that the grogshop reaps too great a harvest from the wages of perspiration, all this is only too self-evident. For this reason the cause of labor goes begging for friends. Yet we are just now in a period of American history during which the wage earners may be at the same time civic freemen and economic slaves. The irresistible logic of events makes such a condition a possible prospect. Just at this moment there are two personages studying and speaking on the labor problem, who give it, by their example, as well as by the necessity of their act, a respectability which makes it impossible to lay it aside until it is settled. These two are the Pope of Rome and the German Emperor. These potentates are at least feeling the pulses of the masses, whether from philanthropy or policy makes no difference as far as this article is concerned, while even the silver-pursed politician, the demagogic press (always following, never leading), and the hermit college professors, as well as the doctrinaire preachers, who have been on the watch towers too long with only one eye open, are beginning to realize that there may be some reason for clamor among the wage earners of toil. The Church also is awaking to the fact that it will no longer do to cry peace, peace, when there is no peace, or to command agitation to cease until the cause of it is removed.

It is not an alarming, but an impressive fact, that the Farmers' Alliance numbers about half a million tillers of the soil, and that the Knights of Labor, in spite of their great reverses, still number as many. And these two bodies are now working in uni-

son. A cheering and to them promising sign is, that the strike is to be abandoned as the means of redress and an appeal is to be made to the silent power of the ballot. In fact the coercive mode was not defended as a right, but as a necessity, as the self-defensive brute force of the producer beating back the piracy of the plutocrat and the extortion of the conveyors.*

Though it is just as correct to say that figures always lie as to say that they never do, yet it has been approximately proven that "The United States are practically owned by 250,000 persons."† The tenant farmer in America is but little better off than his brother in Ireland. Landlordism in America is as grasping as it dare be. It leaves but few corners in the field unreaped and but few gleanings ungarnered for its vassals, its virtual serfs. It will not do to argue that the laboring classes should be content because wages are confessedly higher than in Europe. The intelligence of a free people has increased their needs above that of the peasants of monarchy. The American knows more, therefore wants more. He is conscious that manhood is as great as royalty. Who could expect him not to become an agitator, when he sees that the rich are daily becoming richer and the poor increasing their numbers at Dives' gate with fewer and still fewer crumbs falling to their lot? In vain does the juggling political economist set forth his array of statistics to prove that labor gets nine-tenths of the nation's productions while capital gets only one-tenth. Self-denial and poverty make grimaces at the demonstration. Palaces whose foundations are the ruins of cottages upset all argument in favor of the present order of things. Economic slavery in the midst of civil liberty, this is the cry of oppression from those who must make bricks without straw, and there is no happy song in modern labor. The conservative taunt of "rhetoric," "folly," "incendiarism," "anarchy," comes readily to the lips. But even such a cool writer as H. D. Howells makes this honest admission, "The servile traditions continue, whether the workman is owned, or whether he is underpaid."*

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*Breaking the Chains, by J. Fulton Gannt, Esq.

†*Forum*, Nov. '89, p. 273. ‡*Harper's Mag.*, Oct. '89, p. 805.

We have now inadequately enough stated the case of complaint. The matter demands attention. We are standing on a volcano. Shall it burst by its own eruption or shall its muttering forces find exit by peaceful measures?

We hail as one of the best signs of the times that the Greeks are seeking Jesus again. It is beginning to be found out that the broad principles of the Nazarene carpenter are a balm for all the wounds of man—bodily as well as spiritual, moral not only but economic as well. Of the literature sprung from the sons of toil themselves the most notable is the book entitled "The Ancient Lowly" by C. Osborne Ward. He turns to Jesus for a solution to the social problem. He says, "We shall submit that the religion of Jesus, planted by a manual laborer and forming the basis of hope upon which stands the great labor movement of our own time, had been severely attacked, stamped as a calamity and trodden under foot, notwithstanding the facts that this plan of faith has been the power that openly struck the first well organized blow at the system of masters and slaves and boldly championed it as a principle; and in essence it has never since shrunk from its prodigious task toward realizing the much contested doctrine of human equality" (p.57.) So again on page 122, "Jesus Christ, during his visit among us, established the remarkable idea that God was no respecter of persons; that all men were created equal; that although *Elysium* and *Tartarus* were the same, (for all), the eligibility to gain the one and fly the other depended not upon stock, birth, fortune, but behavior. The revolution was then begun."

The influence of this representative book is wielded against strikes. Though not thoroughly orthodox, its last chapter is entitled "The True Messiah." With the ardor of Tolstoi ("My Religion"), he dwells upon the doctrine of non-resistance to evil as far as brute force is concerned. From this he turns to the better way of Jesus. "After 417 years from the strike of the 20,000 miners and artisans at the Laurian mines in Greece, and 70 years from the last strike war—that of the gladiators under Spartacus in Italy—there arose an orator out of the laboring class, who, in Judea, in an open air meeting, probably before a great assemblage, told the world that resistance to evil by means

of bloody uprisings, was fraught with failure." We will now proceed to give some reasons for believing that Jesus the Christ will bridge this chasm between man and man in economics as he has already bridged that between God and man. What a Prince of Peace this is! He first brings men to the Father and then to each other.

Jesus has recognized the physical needs of the race. We begin at the lowest basis of life, because many, thinking that the labor question has to do with the body only, dismiss it immediately as too gross for consideration. It does seem as though the ministry had insisted that "man shall not live by bread alone" until we are understood to mean, man shall not live by bread at all. It certainly is wrong to leave the impression that the Father is concerned for the soul only. The physical blessings of food, clothing, and shelter—"Your heavenly Father," says Jesus, "knoweth that ye have need of all these things." Have we the proper conception of Christ's miracles, when we look upon them as simply manifestations of his glory? Was not, first of all, the beneficent aim of healing, feeding, delivering, or other bodily ministry the motive of them? Yea, great as was the power of the wonder-worker, his goodness was greater still. He was the Good Physician. The graft of Neo-Platonism brought forth the extreme of disregarding the animal needs of man. The modern graft of materialism would result in caring for nothing else. Neither is the religion of Jesus. Well indeed is it to remember that people are to live in this world before they shall go to the other, and that unless the real wants of the physical constitution are satisfied by a corresponding environment, the cry of "Bread and the Circus" will not cease. In the prayer, "Give us this day our daily bread," Jesus makes provision for the one; in his his saying, "The Sabbath was made for man," he makes provision for the other. Sustenance and relaxation are thus assurances in the Christian system. That man was both a fool and a knave who sent word to a starving family that he would soon come to pray with them. The Lord does not want us to tell the poor they shall have it better in heaven before their mouths shall have been filled with our substantial charity. He is worse than a Pharisee who prays for them, but leaves their larder empty.

As the Father clothes the lily and feeds the sparrow, so he desires that his children shall have bread and not stones. This is, at least, the teaching of the Son.

Simply as a philosophy the doctrine of Jesus concerning human relationship would prove the best social science. It is a marvel how universal his principles are. They touch life everywhere. Though not a formal system or scientific treatise the Gospel has done more for philosophy than Plato, more for the enfranchisement of mind than Aristotle, more for civil liberty than Magna Charta, more for social well-being than all the economists. Of all causes the Didache of Jesus has been most potent. It shines upon the whole range of human activity like ten thousand suns. It fructifies all the agencies which produce the blessedness of earthly relations. In its circle of influence it is wider than the sweep of the spheres.

The advocates of slavery were right in claiming that Jesus did not by name prohibit it. The abolitionists were maddened by the fact that he did not. But the doom of that terrible institution was sounded when the Golden Rule fell from his lips. The logical inference from that principle of conduct was as irresistible as a flood.

The great trend of modern thought and aspiration is toward some form of socialism. The popular interest in the subject is seen in the fact that George's "Progress and Poverty," and Bellamy's "Looking Backward," are being bought by the hundred thousands and read by the millions. The latter's dream, especially has become a mighty stimulant of thought among the masses. There is no doubt but that since the Reformation, both Church and State have insisted upon the individual's rights until we have too much lost sight of the individual's duties. We had well nigh forgotten that each owed something to his neighbor. Cain was again asking, "Am I my brother's keeper?" But Jesus is rousing us from our indifference. What sort of socialism is couched in his sayings allows of difference in opinions, but it certainly is a better kind than the world has ever practiced.

One need not be a prophet to know that socialism in some form will gain the day. In Europe it will triumph because there

it is the movement of freedom; in America, because here the equality of men is an axiom. And the final socialism of the world will be that of Jesus. That is, the toiler at one end of the scale and the nabob at the other will be brought together, not by paternalism, but by fraternalism as the motive, and by coöperation of some kind as the mode.

In the beginning man was all, government nothing. Later, government was all, man nothing. Now government is for man alone. The Nazarene would seem to have it that government shall be for *man and his brother.*

But we pass on to a higher law than that of mere politics

It is not the plan of Jesus to regenerate the race as a lump. He begins with the individual. The clean heart and right spirit of men, one by one, must be created and renewed before a nation can be born in a day. The process is long but certain. The righteousness of the units insures the righteousness of the aggregate. The pure fountain issues in a clean stream. It is thus that Christ will bring about the millennium. It is as the savior of the soul that he becomes the reformer of society. "The kingdom of God is within you." The social question of the day, being at bottom a moral question, finds its solution in the moral teachings of Jesus.

It is strange that the Protestant Church has generally agreed with the world in referring all political and economic questions to state craft alone. The Roman Catholic Church has acted more in accordance with truth by insisting that the Kingdom of God dare not be ignored by politics. Protestantism in its revulsion from the abuses of this doctrine has swung too far away from the legitimate idea of a Christian state. In separating the Church from the state, we have almost separated the state from morality also. The whole matter hinges upon the word Duty. Do the citizens of a commonwealth owe obligations to each other? Yes. Then politics is environed by morality. Then all government and all economic relations rest upon the eternal ought of righteousness—upon conscience. For every social institution expresses human kinship—is a bond between man and man—is therefore *ein moralisches Verhältniss.*

Land and its products are holy. "The earth is the Lord's and the fulness thereof." Man is not an autocrat, but a steward. "Love thy neighbor as thyself." This is a higher equality, as well also a more correct one, than that of the Constitution. If Capital will now say to Labor, "My brother," and Labor shall answer "Here am I," and *vice versa;* and both will agree to owe no man anything but to love one another, then the spiritual coalescence of their souls shall turn all the alloys of economics into gold. And this shall be the magic alchemy: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man was not placed in the Garden of Eden to own it and lord over it, but to till it and to dress it. The doctrine that a man can do with his own what he will, only so that he does not deserve the penitentiary, belongs to the devil and commercial codes, but is not of Christ. Man is not proprietor, but steward. We hold all things in trust, usufruct being our only absolute share. To our brothers in need we owe duties equal to our individual rights. "Bear ye one another's burdens."

We can see the morality of this subject in the effects of social conditions. Some are drunkards because they are poor. Some steal because they are in need. Some sell virtue for bread and clothes. Some are anarchists against all orders, because they suffer under the present one. How many cradles of good men are rocked on the bare floors of huts in the shadow of palaces? True, the relation of cause and effect between poverty and crime is exaggerated, but it must be taken into the account. It is too appreciable to be ignored. Such apples of Sodom claim moral consideration.

The great complaint of the day is that the Church does not care for the poorer classes, that it has no interest in the condition of the working people. It is a daily criticism that the sanctuary is only a meeting place for society clubs or culture guilds, which say to the needy, "Be ye warmed and filled;" which are even willing to bestow alms through some impersonal charity machine; but which have no heart of sympathy with the struggles of penury.

Does Cain flaunt his snarl into the face of the twentieth cen-

tury, "Am I my brother's keeper?" Now it is easy to say that the thought of the poor ought not first of all to be, "what shall we eat or what shall we drink, or wherewithal shall we be clothed?" It is simply a fact that the body is naturally man's first care. The animal claims prerogative over the soul. That man is more than a fool and certainly much less than a Christian who says to the starving, "I will first pray with you." Potatoes are to go before psalms in such a case.

Shall we then always be repeating the exhortation: "Servants, obey in all things them that are your masters according to the flesh?" and never add Paul's other words: "Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven?"

The Carpenter gave his Church a mission for all classes. He has honored grimy aprons, callous hands, and sweat-matted hair by his own example. He himself once plied chisel and saw at Nazareth. Let not the Church ever, through indifference or partiality, lose its hold upon the very fishermen who first planted her. Let her Good Samaritans alight from their own beasts and pour oil and wine into all the wounds of humanity. Strangely enough, the incident in Luke 12 : 13, 14 is often quoted as teaching that Christ will have nothing to do with the economic quarrels of men. The fact is he had a very great deal to do with that very case. True, as a matter of law or arbitration he would not divide the inheritance between the brothers. But ascending above the courts and codes of men, he speaks from the exalted bema of conscience: "Take heed and keep yourselves from all covetousness." Then follows the impressive story of the Rich Fool. Was not that dealing with the economic question? Yea, verily; but in a new way. We thus see that Jesus fails the race in nothing. He is himself the remedy for all human wants and wrongs.

The Carpenter's heart is a *Viola de Amour*—the seven upper strings of which only are played while the other seven below respond in the same vibratory music. He is in the world, though not of it, and no sound comes from the human breast which does not touch a sympathetic chord in his.

ARTICLE V.

THE HOLY SPIRIT.

By Rev. J. Tomlinson, A. M., Abbottstown, Pa.

God is represented in the Holy Scriptures under a three-fold character, viz.: God the Father, God the Son, and God the Holy Ghost.

The Father is:

Elohim, the "God who made heaven and earth, and sea, and all that in them is."

Shaddai, "from whom comes down every good and perfect gift."

Jehovah, "who hath life in himself and who lives forever and ever."

Adonia, "Lord of heaven and earth."

The Son is:

Elohim, "by whom all things were made, all things consist."

Shaddai, "of unsearchable riches."

Jehovah, "having life in himself, the same yesterday, to-day and forever."

Adonai, "for he is the Lord of all."

The Holy Ghost is:

Elohim, "of creative and new creative power."

Shaddai, "as the Spirit of all grace."

Jehovah, "the eternal and quickening Spirit."

Adonai, "as Ruler and Administrator in the Church of God upon Earth." (Young and Gesenius).

God the Holy Ghost is not a quality of God, *e. g.*, patience, goodness, mercy, etc., but God himself. The term *Holy Spirit* is significant at once both of his essence and energy. It implies both that his essence is spiritual, and also that in the dispensation of grace, it is his mercy which produces holiness in the soul. The Holy Spirit is the agent by whom God the Father and the Son perform all things in heaven and earth. He is not only holy in himself, but likewise the sanctifier of all things,

which are in any way holy, or so called. He is a person subsisting in the sacred and undivided Trinity. He emanates from the Father, and is sent by the Son, and, therefore, evidently proceeds from both. He is according to his person, distinct from both—an infinite, eternal and illimitable spirit, and of the same divinity with God the Father and the Son. (Arminius).

The Holy Ghost is the third person in the Godhead, not made, not created, not begotten; but from all eternity proceeding from the Father and the Son, by whom the Father through the Son created all things, visible and invisible, angels and men, and still operates with them, and supports, preserves and governs them. The same was poured out by the Father through the Son upon the Apostles, in visible form, and is still, to this moment, poured out invisibly into the hearts of them that believe, that they may become sanctified. (Hutter's Compend, 8).

While the Trinity settles some questions in regard to the Deity, it also gives rise to others. The schoolmen speak of one substance in three *persons*, of which the first eternally generates the second, and the third eternally proceeds from the first and second. But what is meant by affirming God is a substance, or in three persons, or what is meant by divine generation, or procession, or how are the substance and persons related, or how are the persons distinguished from each other and inter-related? These questions will not be entertained in this paper. According to the signification, or rather description of the Holy Spirit already given, his character may be profitably considered under the following divisions:

I. *His Personality.*—That the Holy Spirit is a distinct person is evident from the word of God.

1. The masculine pronoun is employed in speaking of him, *e. g.*, when he, the Spirit of truth is come, he will guide you into all truth. He shall not speak of himself; but whatsoever he shall hear, that shall he speak, John 16 : 13.

2. Personal attributes are ascribed to the Holy Spirit, *e. g.* (1). Life. He brooded over the waters, Gen. 1 : 2. The result light and life. (2). Will to choose. He distributes his gifts to every one severally as he will, 1 Cor. 12 : 11. (3). Understanding to know. The Spirit searches all things, yea the deep things

of God, 1 Cor. 2 : 10. (4). Power to execute his purpose—to furnish and strengthen the prophets and the Son of God himself, Mic. 3 : 8; Eph. 3 : 16. He possessed all the perfections *peculiar* to a person. He was therefore a person.

3. Personal actions are ascribed to the Holy Spirit, viz.: When the *Comforter* is come, whom I will send unto you from the Father, John 15 : 26. He shall not speak of himself; but whatsoever he shall hear, that shall he speak, John 16 : 13. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. 8 : 16. He (the Spirit) shall show you things to come, John 16 : 13. The Spirit maketh intercession for us with groanings which cannot be uttered, Rom. 8 : 26. The Spirit giveth to one the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, 1 Cor. 12 : 8. Christ wrought by the apostles mighty signs and wonders, by the power of the Spirit of God, Rom. 15 : 19. The apostle says, 1 Cor. 6 : 11, Ye are sanctified by the Spirit of our God; and it seemed good to the Holy Ghost and to us. And Stephen says, Acts 7 : 51, Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Now in all these passages, the Holy Spirit is said to come from the Father, to speak, to testify, to predict, to intercede, to give gifts, to work miracles, to teach, to be resisted, or grieved, and thus by individual acts demonstrates his personality.

4. The account given, Matt. 12 : 32, of the sin against the Holy Ghost marks also clearly his distinct personality. Blasphemy cannot be directed against an attribute. Speaking in a manner derogatory to character, can be directed only against a *percipient being;* because such a being only is capable of perceiving, or being in any way affected by the evil intended. The Saviour says: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Now if the Holy Spirit be not a person the Saviour's language means nothing and is incredible.

5. The declaration of Peter to Ananias, Acts 5 : 3, contains an argument in favor of the personality of the Holy Ghost. Peter said, "Why hath Satan filled thy heart, Ananias, to lie unto

the Holy Ghost." A lie is willful deception and can only be told to an intelligent being. Such a being only can perceive the meaning of the declaration with which the liar intends to deceive. A man cannot lie to a tree or an ox; they are not conscious of what he says. But an attribute is as unconscious as a tree, or an ox; and, although God perceives all things, yet his power perceives nothing. A lie cannot, therefore, be told unto the power of God. Ananias, therefore, lied to God, the Holy Ghost, who was Christ's agent to carry on his work in the Church on earth after his ascension to his Father in heaven.

6. The sensible interpretation of the divine word contains a proof of the personality of the Holy Spirit. *E. g.* Acts 10 : 38, "God anointed Jesus with the Holy Ghost and with power." This passage as interpreted by Unitarians would read thus: God anointed Jesus with the holy power of God, and with power. So also of Rom. 15 : 13, "The God of peace fill you with all joy, and peace, in believing; that ye may abound in hope through the power of God:" that is through the power of the holy power of God. Add yet 1 Cor. 2 : 4, "In demonstration of the Spirit, and of power." That is, in demonstration of power, and of power. No sober man would write in this manner.

7. The symbolical Books teach the personality of the Holy Ghost very emphatically.

a. Arts. II. and III., of the Apostles' Creed contain these: Conceived by the Holy Ghost—I believe in the Holy Ghost, &c.

b. The Nicene Creed contains these words: Ich glaube an einen einigen Herrn Jesum Christum, Gottes einigen Sohn, leibhaft worden durch den Heiligen Geist, und Ich glaube an den Heiligen Geist der da lebendig macht.

c. The Athanasian Creed runs thus: Eine andere person ist der Vater, eine andere der Sohn, eine andere der Heiliger Geist. Aber der Vater und Sohn und Heiliger Geist ist ein einiger Gott, gleich in der Herrlichkeit, gleich in ewiger majestät," Symb. Books, pub. by Ludwig.

d. In the Augsburg Confession, Art. I., p. 24, are found these words, "God the Father, God the Son, and God the Holy Ghost."

e. In the Smalcald Articles, p. 290, (Ludwig), these words

occur, "Father, Son and Holy Ghost, three persons, but one God." The Holy Spirit is mentioned as a distinct person.

f. In the Sm. Catechism, p. 342, (Ludwig), Art. III. reads as follows: "I believe in the Holy Ghost," &c.

g. In the Larger Catechism, p. 422, (Ludwig), the same formula is repeated, "I believe in the Holy Ghost," &c. The Symbolical Books are not the Bible, the word of God, but they are high authority on the subject in hand. Without multiplying words by a reference to the Church Fathers or dogmaticians, the personality of the Holy Spirit seems to be an *actuality.*

II. *His Divinity.*—1. Divine titles are applied to the Holy Spirit. St. Paul says, Heb. 3 : 7–11, "Wherefore as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, they do always err in their hearts, and they have not known my ways, so I sware in my wrath, they shall not enter into my rest." See Ex. 17 : 7, and Ps. 95 : 7, 8.

Peter says, Acts 5 : 3, 4, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, thou hast lied not unto men but unto God." "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty," 2 Cor. 3 : 17.

2. Divine attributes are attributed to the Holy Spirit, *e. g.*, eternity. St. Paul says, Heb. 9 : 14, "Christ who through the eternal Spirit offered himself without spot to God." The Holy Spirit is also omnipresent, for David says, Ps. 139 : 7, "Whither shall I go from thy Spirit." The Holy Spirit is likewise omniscient. St. Paul says, 1 Cor. 2 : 10, 11, "The Spirit searches all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God." Power, too, is an attribute of the Holy Spirit, Rom. 15 : 13. Paul says, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Isaiah calls him "the Spirit of the Lord and the Spirit of *wisdom*, (11th chap. 2d v.). This will suffice under this head; for if it be proved that the Holy Spirit

possess one divine attribute, it is sufficient to establish his divinity, for the possession of one involves the possession of all the rest.

3. The Holy Spirit performs divine works; of this nature are the renovation and sanctification of the soul. It was the Holy Spirit who endowed the apostles with their miraculous powers, laid the foundation of the Christian Church, and published its laws. Holy men of God were inspired by the Holy Spirit, 2 Pet. 1 : 21. The creation of the heavens and the earth and all the hosts of them, and the resurrection of the body are ascribed to this divine agent, Ps. 33 : 6; 104 : 30; Rom. 8 : 11.

4. Divine honor and worship are ascribed to the Holy Spirit. He must be *the same in essence* with the Father and the Son, because the honor and worship, due only to the true God, are given to him. *Supreme* adoration is paid to the Holy Spirit. St. Paul swears by him and appeals to him as a witness of the sincerity of his good will towards his brethren, the Jews: "I say the truth in Christ, I lie not. My conscience also bearing me witness in the Holy Ghost"

The Holy Spirit is the object of faith, hope and obedience in the *baptismal service.* When we are baptized, we promise to renounce the devil and all his works and ways, and believe in God the Father, Son and Holy Ghost. The Holy Spirit as well as the Father and the Son is the object of our faith and love in this formula. It has been customary from the beginning to close the public worship of God with the solemn benediction: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all. Amen."

5. The Holy Spirit is exalted above the rank of creatures. He must, therefore, be God, since there is no middle state between the Creator and the creature. That he is exalted above the rank of creatures is evident from the fact that he is never spoken of as a worshiper of God. The whole creation is spoken of in the Bible as unceasingly praising and adoring God. It is strange that the inspired penmen never say anything about the Holy Spirit joining in this concert of praise. If he be only a creature, he is certainly an exalted being and should be the prin-

cipal person in this concert of praise. Should not something have been said to prevent idolatry. The total silence on this subject in the Scriptures is strong evidence, that the prophets, apostles and Jesus Christ himself, considered the Holy Ghost not a creature but *God*, with the Father and the Son.

Now to sum up the evidence, divine names, attributes, works, honor and worship are ascribed to the Holy Spirit. Certainly then he is by nature God as well as the Father and the Son.

III. His definite distinction from *the other persons in the Godhead.* The Holy Spirit is distinguished from the Father and the Son in the institution of Baptism and the Apostolic Benediction. In both these series, the three highest names in the Bible are used, Father, Son and Holy Ghost. The Holy Spirit was sent by the Father and Son, and, therefore, neither the Father nor the Son. By the Spirit we have access to the Father, and, therefore, he is not the Father. The Holy Spirit was distinct from the Father and the Son at the baptism of Christ. The Son was the subject of baptism, the Father spake from heaven and the Holy Ghost appeared in the form of a dove. The Holy Spirit is, therefore, a distinct person from the Father and the Son. This distinction is definitely made in the Symbolical Books. The *Symbolum quicumque* (erroneously called the Creed of Athanasius) contains the following on the subject. Dies ist aber der rechte christliche Glaube, dasz wir einen einigen Gott in drei Personen, und drei Personen in einiger Gottheit erhen, und nicht die Personen in einander mengen, noch das göttliche wessen zertrenen.

Eine andere Person ist der Vater, eine andere (Person) ist der Sohn, eine andere der heilige Geist. Aber der Vater und Sohn und heiliger Geist ist ein einiger Gott, gleich in der Herrlichkeit, gleich in ewiger Majestät. During the age of Polemics, 254–730, each person came to possess some peculiarity, by which it was distinguished from the other persons, not withstanding the sameness of essence. Thus underived existence (*ἀγεννησία*) belongs to the Father, generation (*γέννησις*) to the Son, and procession (*ἐκπόρευσις, ἔκπεμψις*) to the Holy Spirit. Athanasius, the Gregories, Basil the Great, Ambrose, Augustine and Hilary, exerted an influence in making these nice dis-

tinctions in the Godhead. The Holy Spirit is manifestly a distinct person from the Father and the Son. In the work of redemption *he* is said to apply the all-cleansing blood of the Redeemer to the purification of the soul. He must, therefore, be distinguished from the other persons concerned in the redemption of sinful and lost men.

IV. *His relation to the other persons in the Trinity.* This is a relation of origin and procession. The procession of the Holy Spirit, from the Father is proved from those passages of Scripture in which he is called the Spirit of God and of the Father, and the Spirit who is of God; and from those texts in which the Spirit is said to proceed, go forth, be given, poured out, and by whom the Father acts, etc., *e. g.*, when Jesus says, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever," John 14 : 16, 26. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever, I have said unto you." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," Joel 2 : 28. And Paul says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father," Gal. 4 : 6. Procession from the Son is shown from the texts of Scripture which name him the Spirit of the Son. "God hath sent forth the Spirit of his Son into your hearts," Gal. 6 : 4, and which declare that he is given and sent by them: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15 ; 26. "He shall glorify me, for he shall receive of mine and shall show it unto you," John 16 : 14. "And when he had said this, he breathed on them and said, Receive ye the Holy Ghost," John 20 : 22. Now he who is from God and who proceeds from the Father, not by an external emanation, nor by a creation performed through the intervention of any other divine power, but by an internal emanation, he being the power of God, by what right shall he be despoiled of the name of God? For when he is said to be

given, poured out, and sent, this does not betoken any diminution of his divinity, but is an intimation of his origin from God, and of his procession from the Father and the Son and of his mission to his office.

The Symbolical Books teach the same doctrine, *e. g.*, the Nicene Creed contains these words: Ich glaube an den Herrn den Heiligen Geist, der da lebendig macht, der vom Vater und dem Sohn *ausgehet*, der mit dem Vater und dem Sohn zugleich augstetet und zugleich geehret wird, der durch die Propheten geredet hat.

In Bretschneider's Entwickelung, fol. 407, the same thing is taught. Spiritus ex patre filioque procedit, cum patre et filio simul adoratur et glorificatur, (Symb. Nic.). Spiritus Sanctus a patre et filio, non factus, nec creatus, nec genitus, sed procedens, (Symb. Ath. et Art. Schm.).

According to Dogmaticians the *Character Hypostaticus* of the Holy Spirit is:

1. The *Actus personalis*, his procession from the Father and the Son, John 15 : 26. Procedit Spriritus a patre et filio, *i. e.*, in patre et filio est ratio.

2. *Proprietates personales.* The Holy Spirit does not beget, nor is begotten, but proceeds, *εκπορεύεται*, from the Father and the Son.

3. *Ordo Subsistendi.* The Holy Spirit is the third person in the sacred Trinity. This is the *internal relation* of the Holy Spirit to the other persons in the Godhead. There is also an *external relation* of the Holy Spirit to the Trinity. He is sent into the hearts of men to apply the salvation of Christ, and he also inspired the holy prophets. See Bretschneider's Entwickelung, pp. 408–411. Baumgarten's Domg. Vol. I., 427, and Hagenbach's History of Doctrines, Vol. II., 335. The old theologians indulged in extensive definitions of the persons in the Trinity. But it is superfluous to dwell on these in this article.

V. *Some of the Heresies* in regard to the nature of the Holy Spirit.

1. Tertullian and Origen called the Holy Spirit a creature produced by God through Christ. Tertullian considers the Holy Spirit as Dei vilicus, Christi vicarius. See Hagenbach, Vol. I., 128.

Origen acknowledges the personality of the Holy Spirit, but subordinates him to both the Father and the Son, by the latter of whom he is created, like all other things, though distinguished from all other creatures by divine dignity.

2. The Sabellians regarded the Holy Spirit as only another name for the Father. Sabellius in the third century believed in a Trinity of Manifestation, that the Holy Spirit was simply a divine energy, operating spiritually and impersonally in the hearts of believers, only however a tempory manifestation to be re-absorbed, after his work was done, in the absolute Deity.

3. Arius, 362–381, and his adherents, maintained that the Holy Ghost was the first being created by the Son. They denied the *homoousios* of the Holy Spirit, that the Holy Spirit is of the same essence with the Father. The *filioque* was added by the Council held at Aix-la-Chapelle in 809. Leo III. and his successors, considered them an interpolation, but in spite of the Roman pontiffs, were by degrees added to the Symbol of all the Latin Churches.

4. The Macedonian heresy allowed the Son of God to be like the Father, *homoiousios*, though not of the same substance, and denied the divinity of the Holy Ghost. Macedonius taught that the Holy Ghost was a divine energy diffused through the universe, and not a person distinct from the Father and the Son. (Arnold's Church History).

5. The Greeks maintained, as to the origin of the Holy Spirit, that he proceeded from the Father only. The origin of the controversy of the procession of the Holy Spirit dates further back than the Council of Gentilli, near Paris in 767, in which this perplexing question was agitated, and it is probable the dispute arose in Greece. But be this as it may, the Greeks regarded the *filioque* as a manifest interpolation, and charged the Latins with heresy, because they maintained that the Holy Ghost proceeded from the Father and the Son.

6. The Socinians held that the Holy Spirit is only a figure for the virtue and power of God. Faustus Socinus acknowledged the Holy Spirit as a divine energy only. Servetus regarded the Holy Spirit as a divine energy and breath in creation, and a *moral principle* working in man. To be as concise as

possible, Unitarians, Arians and Socinians all acknowledge the Holy Spirit only as an attribute. Sometimes the wisdom of God, usually the power of God, and not a person.

7. Emanuel Swedenborg found the Trinity in the person of Christ. He says, "What is divine in Christ is the Father, the divine united with the human is the Son, and the divine which proceeds from him, is the Holy Spirit." See his Divine Revelation, Vol. I., p. 118.

To conclude—1. The Holy Spirit is a divine person, hence a solid foundation for gratitude and praise. He is competent to regenerate the heart and sanctify the soul, to conduct us through the conflicts and afflictions of life, to furnish us with every gift and grace, and fill us with spiritual enjoyment in this life, and to advance us to absolute perfection in the life to come. In short he is the sum of all moral blessings introduced into this world through the mediation of Christ.

2. The character of the Holy Spirit should be more highly exalted everywhere in the Christian Church. There seems to be a tendency to obscure and ignore the Spirit of God in these times. In some music books if a man should wish to preach on the Holy Spirit, he could not find suitable hymns. The Holy Spirit should not be subordinated to the Son of God. The Larger Catechism, 2 : 2, contains an important paragraph on this point. We could never know Christ, or believe in him, or come to him as our Lord, if the Holy Ghost, through the preaching of the Gospel, did not confer on us the power. The work is done and complete, for Christ, by his sufferings, death and resurrection, has won and secured the treasure of salvation for us. But if it should remain buried and unknown, it would be useless and lost. Hence that it might not be hidden in obscurity, but be applied and enjoyed, God sent forth his word, and caused it to be published abroad, in which the Holy Ghost is given, to bring this treasure to us, and to make it our own. Wherefore, the process of sanctification is simply the bringing of us to the Lord Jesus Christ, to become partakers of this blessing, to which, in our own strength, we could not come. Zech 4 : 6; Rom. 8 : 9.

ARTICLE VI.

THE LITURGICAL QUESTION.

A REJOINDER.

By Prof. J. W. Richard, D. D., Theological Seminary, Gettysburg, Pa.

The Rev. George U. Wenner, D. D., New York city, has elaborately reviewed "The Liturgical Question" which appeared in the Lutheran Quarterly for January, 1890. We make our rejoinder as follows:

ALLEGED OMISSIONS, MISTRANSLATIONS, ETC.

1. Dr. Wenner charges that by omitting a passage from the *Formula Missae* we misrepresented Luther in regard to the festivals of the Church. On p. 300, he says: "For example on page 106, he claimed that Luther advocated an almost complete abolition of the festivals of the Church." Why did not Dr. W. add the sentence *immediately* following: "Only a few were retained"? and why did he not tell his readers that our statement was made in view of what appears on the preceding p. 105, viz., that in "The Order of Divine Worship in the Congregation," Luther would retain the following five festivals: Purification, Annunciation, Assumption, Nativity, John the Baptist. That is, we *specified* the *exact* festivals retained by Luther. Then in view of the great number of festivals at that time current in in the Church, we said: "Luther made an almost complete abolition of the festivals of the Church. Only a few were retained." Does the reader now think that as a matter of fact we misrepresented Luther? But Dr. W. says that matter omitted from Luther's *Formula Missae* on p. 107 "would materially modify, perhaps even refute the claim which is made." If this be the case, then why did not Dr. W. himself quote the omitted matter, and thus by documentary evidence, not by insinuation of dishonesty against his opponent, at once "materially modify" or "refute the claim which is made?" Did he not himself omit it because he knew the full quotation would *refute his claim* of

dishonesty in his opponent? We here give the quotation in question *without* omission: "The Introits of the Lord's days, and in the festivals of Christ, namely, Easter, Pentecost, Nativity, we approve and retain, although we prefer the Psalms from which they were taken; but now we spare the accepted custom. But if any one wishes to approve the Introits of the Apostles, of the Virgin, of other saints, since they have been taken from the Psalms or other Scriptures, we do not condemn. We at Wittenberg seek to keep Sabbath on Lord's days, or on festivals of the Lord only. The festivals of all the saints ought to be abolished. But if there be anything worthy in them, we think they ought to be united with the Lord's day services. We keep the festivals of Purification, and Annunciation as festivals of Christ, so Epiphany and Circumcision. In the place of St. Stephen and John the Evangelist the office of the Nativity pleases. Let the festival of the Holy Cross be anathema. For the sake of their consciences or the infirmity of others, let others do what the Spirit directs."—*Formula Missae.* Now how *materially* does this *modify*, or to what extent does it *refute* the claim made that Luther retained only a few festivals of the Church? He tells us that "the festivals of all the saints *ought to be abolished.*" At most he *approves* only *seven*, and out of regard for the weakness of others he is willing to allow some additional ones. But are not *seven* only a *few* as compared with the great number then in vogue? Does the reader now think that the part omitted—omitted for the sake of brevity when an *entirely* different subject was under discussion—"materially modifies, or perhaps even refutes the claim which is made?" Does Dr. W. himself think so? We say emphatically that the number of festivals approved by Luther in the *Formula Missae* are *few* as compared with the scores observed by the Roman Catholic Church at that time, 1523, and even with the number, "chief" and "minor," mentioned in the Book of the United Synod. Dr. Wenner is welcome to all the *modification* and all the *refutation* he can gather out of the few sentences omitted from the *Formula Missae*, and in addition we offer him the consolation to be found in the following paragraphs from Luther (Erl. Ed. 16, p. 176) quoted without omission:

"This same Sabbath is now changed for us into Sunday, and the other days are called work-days. The Sunday is call Rest-day, or Festal-day or Holy day Would to God that in Christendom there were no festal days (Feiertage) except Sunday. Thus much hurtful vice would not be committed. By the labor of work-days the country also would not be so poor and used up. But now we are tormented with many festal days (Feiertagen) to the destruction of soul, body and goods." And this: "That every festival be abolished, and that Sabbath alone be retained. But if there should still be a desire to observe the festivals of our lady and of the great saints, that they all be transferred to the Sabbath, or observed only in the morning at Mass, after which the whole day may be a work-day." (Erl. Ed. Vol. 21, 329). Does not Luther here "advocate an almost complete abolition of the festivals of the Church?"

2. On p. 300, Dr. W. charges that we omitted important matter from Daniel, p. 129, of our former article. We reply again by quoting the entire note. "It is scarcely necessary to say that the churches of Würtemberg, Baden, Mompelgart and Strasburg, are called Luthero-Calvinizing by us for no other reason, except that in *rites and ceremonies* (Italics, Daniel's) they approach a little (*aliquantulum accedant*) to the unpolished and severe simplicity of the Calvinistic discipline. In Kliefoth they are called *Die Unirenden*, by which he means exactly what we do. But I do not deny that the liturgies of this order not only differ much from the dignity and excellence of the others, but also that in these formulae they go over almost to those liturgical laws of the Illumination period, which we place in the fifth section." As reference to our former article will show, p. 129, we quoted the passage to prove that in the judgment of Daniel, certain S. W. German liturgies differed from those of Northern Germany *only* in "*rites and ceremonies*," and not in *doctrine*, as Dr. Wenner had *publicly* charged. Hence the part we omitted was in no sense *material* or *important* to the point of contention between Dr. W. and ourself; and Daniel declares that Kliefoth concurs with him in judgment, although he uses another name, that is, in the judgment of Daniel and Kliefoth, these S. W. German

liturgies differ from those of Northern Germany not in *doctrine*, which is the one sole thing for which Lutherans contended as material in the sixteenth century, but only in "*rites and ceremonies*" which the Lutheran Church never *regarded* as *material or definitive*. Will Dr. W. contend that these S. W. German liturgies were in *doctrine* tainted with Rationalism, or that John Brentz, the father of them, was tainted with Rationalism? These are the questions material to the issue just at this point between us. Will Dr. W. answer our interrogatories by ample quotations from the liturgies in question and from the works of Brentz? Does he not know well enough that liturgical formulae *per se* have nothing to do with *doctrine?* Will he show that the liturgical formulae of the S. W. German liturgies in the sixteenth century, and the liturgical laws of Holstein in the eighteenth century, bear the relation of cause and effect? We ask these questions not for rhetorical effect, but that they may be answered by Dr. Wenner before he can claim that our omission "materially modifies, or perhaps even refutes the claims which is made," viz., that in the judgment of Daniel and Kliefoth these S. W. German liturgies and churches were different from other German Lutheran liturgies and churches only in "*rites and ceremonies.*" We call upon Dr. W. to "refute" this judgment of Daniel and Kliefoth, or even "materially to modify" it by incontrovertible facts of history.

And now as these are the *only* omissions in quotation alleged by Dr. W., we ask the candid reader to judge for himself how far the full quotations either "materially modify" or "refute" any claim made in our former article.

3. On p. 301, Dr. W. finds fault with us for translating *Katholisch*, "Roman Catholic." The passage in question occurs in Alt's *Kirchenjahr*, p. 439, and is as follows: "Entstand neben dem *Lutherisch-evangelischen* Kirchenjahr, wie es zunächst im Churfürstenthum Sachsen sich gestaltet hatte, auf der einen Seite im dem *katholischen*, auf der anderen ein dem *reformirten* Cultus sich annährendes evangelisches Kirchenjahr, indem man dort gewisse Feste und Gebräuche der katholischen Kirche als mit dem evangelischen Bekentniss wohl verträglich beibehielt." This we translated as follows: "There arose in connection with

the Evangelical Lutheran Church year, as it took shape first in the electorate of Saxony, an Evangelical Church-year which on the one side approached the Roman Catholic, on the other, the Reformed Cultus; in that on the one side certain festivals and usages of the Roman Catholic Church were held in perfect harmony with the Evangelical Confession." We submitted the passage in question to the Rev. Dr. Hay, Professor of the German Language and Literature in the General Synod's Theological Seminary, who after careful examination gave the translation of *Katholisch* which we employed. Since Dr. W.'s criticism we have re-submitted the passage to the same high authority, who re-affirms his former judgment, declaring that "Roman Catholic" is the current meaning of the word in German theological literature, and that it is the translation required in the passage from Alt now under consideration. On the last day of December 1889, we had the honor to sit at table with Dr. Schaff, Bishop Hurst of the Methodist Church and Prof. George P. Fisher of Yale. The Bishop asked Dr. Schaff this question: "What do the Germans mean by 'Katholisch'?" Dr. Schaff replied: "'Roman Catholic' when they use it in contrast with 'Evangelisch';" to which Prof. Fischer replied: "That is the way I always translate it." The reader must now choose between the judgment of Dr. Wenner and the judgment of the illustrious scholars named above. That the word is used by Alt in contrast with *Evangelisch*, is certain not only from the context, but also from the explanation given on subsequent pages. On p. 440 he employs the heading: "A. Das lutherisch-evangelische Kirchenjahr," and gives as an illustration of "The Lutheran Evangelical Church Year" the First Wittenberg Order of 1533. On p. 443, he has the heading, "B. Das katholisirend-evangelische Kirchenjahr." Then after naming four liturgies he continues: "In denen das Bestreben, bei strengem Festhalten an dem evangelischen Bekentniss, von den katholischen Formen des Gottesdienstes beizubehalten, was mit der Lehre der Schrift vereinbar ist, am anschaulichsten hervortritt, wird nach entschiedener Verwerfung des papistischen Messopfers den Pfarrherren und Predigern in den Städten dringend zur Pflicht gemacht, ——————" This we translated as follows: "In which, with firm adherence to the

evangelical confession, stands out very manifestly the effort to retain from the Roman Catholic forms of the Divine Service, whatever is in harmony with the doctrine of the Scripture," etc., see p. 117. Can any scholar deny that Alt uses the headings given above, in contrast with each other? Can any scholar doubt that by *Katholisirend* Alt means, having the characteristics of the Roman Catholic Church? Can any scholar doubt that when he writes "von den katholischen Formen," he means forms of the Roman Catholic Church? especially since these words are used in direct contrast with "an dem evangelischen Bekentniss." If Alt meant in this paragraph only "*catholic*," as Dr. W. would have us believe, then Dr. W. would have to conclude that "The Lutheran Evangelical Church Year," represented by the use at Wittenberg, excluded *catholic* forms, for these two Church Years stand as different species of what on p. 439, Alt calls *Das deutsch-evangelische Kirchenjahr.*" If Alt means to say anything at all, he means to say that there is a class of Lutheran liturgies which holds fast to the evangelical (that is, Lutheran) confession, but retains, as he says expressly on p, 439, certain festivals and usages of the Roman Catholic Church—guisse Faste und Gebräuche der katholischen Kirche; and that this is in harmony with what is repeatedly said by the German liturgical writers, viz., that there is a class of Lutheran Liturgies which is *Romanizing*, Dr. W. will not presume to deny.

But Dr. W. acts very unfairly here, and excites prejudice by changing our translation "*Roman*" into "*Romish.*" We will not hand back to him the insinuation of "Jesuitical," but we ask honest treatment at his hands. The class of Lutheran liturgies which returned towards the "catholic" usage in the Divine Service were those of S. W. Germany. That there was an opposite class, which is called "*Romanizing*," "*strongly catholicizing*," "*papistical*," by the great German writers, because of their striking resemblance to what Alt calls the Gregorian Mass Text, we will place beyond dispute before this article closes. If Dr. Wenner's criticism of our translation has any point at all, it is in reference to this fact, which he would fain deny. We now call upon him to prove, not that such a classification does not exist, but that, contrary to the judgment of the German critics, there is no

ground for such a classification. On p. 308 Dr. W. seeks to cast discredit on our statement that the different types of Lutheran liturgies "are entirely at one in doctrine." This is a quotation from Alt, but Dr. W. finds fault because we omitted here the words "as opposed to the Papacy," but admits that we gave the *full correct* translation on the preceding page. How then did we misrepresent or misquote our authority? If there was *entire harmony in doctrine*, as "opposed to the Papacy" in these different liturgies, there must have been entire harmony in doctrine *inter se*. Had there been *entire harmony in doctrine* between the different branches of the Reformation "as opposed to the Papacy," the distinctions of Lutheran and Reformed would not exist. It was because Lutherans and Reformed were *not* "entirly at one" as over against the Papacy, but opposed the Papacy from different standpoints of *doctrine*, that we have the distinctions of to-day. We deny that the omission of the brief clause "as opposed to the Papacy" "may give a completely different color to the argument." And the full proof of this is found in the fact, as we shall hereafter show, that these S. W. German liturgies base themselves *squarely* on the special Lutheran doctrines. Besides what we shall say further on about the *entire agreement* in doctrine of the different types of Lutheran liturgies, we quote here in support of our position from Löhe, the founder in part of the Missourians and Iowans, and one of the most extreme liturgists of the century: "The Evangelical Church did not at any time suffer itself to be deprived of this principle of freedom. *They did not seek in uniformity of ceremonies, as to-day so often is done, a means of establishing unity in spirit* (Italics Löhe's). There are liturgies of the Evangelical Church which follow wholly the example of Luther in his liturgical writings, and remain conformed to the Romish Mass. Most of the liturgies of Northern and Northeastern Germany belong here. In other parts, namely, in Southern and Southwestern Germany, they departed quite from Luther, took their own course, and in ceremonies (im Formalen) proceeded in a Reformed manner, without on that account being deprived of *unity in spirit and confession* (Italics ours). For the first class of liturgies the following first table speaks, for the second, the second

table. Yea, how free the people felt themselves in connection with a decided unity in doctrine, the liturgies of the first class and the first table satisfactorily prove. The position of the Creed (Ott-Heinrich, 1556) of the Agnus (Braunschw.-Wolfenb., 1543, Erich 1542) of the Lord's Prayer, Consecration, General Confession, Exhortation and the Sanctus (Pfalzgr. Ludw. 1577), varies. The *Preface* is frequently omitted; often it is used only at festivals." *Sammlung* II., p. 30. We will not dilate on Löhe's statement that in the sixteenth century the Lutheran Church *did not seek unity in spirit in uniformity of ceremonies;* but Dr. Wenner knows well enough what a German Lutheran theologian means by "*unity in spirit and confession*" (einheit im Geiste und Bekentniss), viz., *thorough-going harmony in doctrine and in the principles of worship.* Löhe confirms what we quoted from Alt, viz., that "those two different types of the Church-year as they embodied themselves in the Church Orders, are *entirely at one* in doctrine." We now call upon Dr. Wenner to prove by documentary evidence from the S. W. German liturgies, or by unimpeachable historical facts, that Löhe is *wrong* in saying that the liturgies of S. W. Germany were "not deprived of unity in spirit and confession" because in developing their ceremonies of worship they took an independent course somewhat after the manner of the Reformed. Let him do this before he again intimates dishonesty in translation and quotation.

4. On pp. 301–2, Dr. W. says that our former article "completely ignores the only edition of the COMMON SERVICE of which the General Synod has any official knowledge." How dare he make such a sweeping assertion? since on p. 120 of our former article we declared: "Every fact and principle established, or yet to be established in this paper, applies, and is intended to be applied equally and in exactly the same sense to that form of the COMMON SERVICE adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits." On p. 119 of our former article we gave our reason for following more directly the Book of the United Synod: "It is in this form that the COMMON SERVICE represents the work of the joint committee who constructed it. It is in this form that the COMMON SERVICE as such must take its place in history." Additional rea-

sons for taking this form are the facts that in this form it is to be published by the General Council, and in this form Dr. Wenner's own Synod sought to have it adopted by the General Synod. Moreover, Dr. B. M. Schmucker has left on record the declaration, that while the General Synod's edition has a different Preface and throws out the minor festivals and has different rubrics from the Southern Book, "this difference does not at all affect the text, it greatly changes the appearance."* It is the "text" of the COMMON SERVICE that we passed under review, not its "appearance." Will Dr. W. say that, barring the *Nunc Dimittis* and the *Benedicamus*, the *texts* of the two books are so different that what may truthfully be said of the one cannot be applied to the other? If so, then why should we say *Common* Service? And what is the ground of hope for uniformity in worship? We have compared the two books part for part and "text" for "text," and, barring the *Nunc Dimittis* and the *Benedicamus* at the close of the Communion, we have not discovered one particle of difference, except in the position of the Lord's Prayer in the Communion, and that at two places the General Synod's book introduces alternative forms. Even the rubrics from beginning to end are so nearly alike that the common reader would not detect a difference. Again we ask: If the difference be so great as Dr. W. intimates why call it *common* service? Will Dr. W. now tell wherein the two books differ in "text"?

5. On. p. 302 Dr. W. says that on p. 182, we "include an Absolution, which has no existence either in fact or in form." Again: How can Dr. W. say this? Did not Dr. W. write in the Harrisburg Report, p. 15, that the *Confiteor* of the COMMON SERVICE is that of Wittenberg, 1559 (Mechlenberg 1552)? Does he not know that this Wittenberg-Mechlenberg *Confiteor* contains a part under this heading: "Der Priester spricht hernach diese Absolution"? Will he say that the part which follows this heading, viz., "Der Allmächtige Barmhertzige Gott," etc., was *not* reproduced either "in fact or in form" in the COMMON SERVICE? Will he deny that the part of the *Confiteor* in the COMMON SERVICE beginning, "Almighty God our heavenly Father hath had mercy upon us," etc., is meant to be and is almost a

*See Lutheran, May 1, 1890, p. 12.

literal translation of what the Wittenberg-Mechlenberg *Confiteor* calls "Absolution"? and will he deny that this said part of the COMMON SERVICE *Comfiteor* occupies the same relative place which the "Absolution" occupies in the Wittenberg-Mechlenberg *Confiteor?* We challenge reference to the original documents, which now we hold in our hand. Again: in a letter reproduced in the *Lutheran* for May 1st, 1890, Dr. Schmucker writes. "The General Synod's Book introduces after what in the Church Book is entitled the Absolution, some passages of Scripture which may be said instead of it." The Absolution of the Church Book (of the General Council) is reproduced in "fact and in form" in the COMMON SERVICE, and almost word for word, and occupies the same relative place in the Church Book which this so nearly identical form occupies in the COMMON SERVICE, that is, this part of the service in both books is *immediately* preceded by the confessional prayer and followed by the Introit, except that in the General Synod's Book as Dr. Schmucker says, are introduced "some passages of Scripture which may be said instead of it"—the absolution. In his official report to the General Council Dr. Schmucker, speaking of the slight differences between the General Council's Church Book and the COMMON SERVICE says: "The chief of these changes are in a portion of the Absolution after the Confession of sins," etc. Here Dr. S. says that there is an "Absolution" in the COMMON SERVICE. (Minutes 1887, p. 24).

Again: in Löhe's liturgy (1853) we have the same identical Wittenberg-Mechlenberg *Confiteor.* The part now under consideration begins with the following: "The minister now steps upon the altar and says the Absolution." In all these cases we appeal to the original authorities which now lie before us. Dr. W. may call it "Declaration of Grace," but in the Wittenberg-Mechlenberg *Confiteor* and in Löhe, and in the General Council's Church Book the same thing "in fact and in form" is called *Absolution.* The *thing* is there, and that *thing* is the old historical Absolution, and Dr. Schmucker rightly called it Absolution. The reader may choose between Dr. Wenner as an authority, and these great original witnesses, together with Dr. Schmucker and Löhe.

6. On p. 340 Dr. W. blames us with the omission of the *Gloria Patri* from the Brandenburg-Nurenberg liturgy given in our table on p. 183. We omitted it because we did not find it in our text; neither can Dr. W. find it there; and we decidedly object to his statement "that the *Gloria Patri* was *always* (Italics, his) used with the Introit." We know very well what Cardinal Bona declares to be the *rule*, and what a rubric directs in the Prayer Book of Edward VI., but neither of these has reference to the Lutheran liturgies. We will take the contract to show Dr. Wenner Introit after Introit in more than one Lutheran liturgy and *Kirchengesänge* of the sixteenth century, which has no more *Gloria Patri* used after it than can be found in the palm of his right hand. We speak from the testimony of our own eyes.

Moreover, we followed the example of Löhe, who in his liturgical table, found in his *Sammlung*, placed no *Gloria Patri* after the Introit in this Brandenburg-Nurenberg liturgy. Why? Evidently because he found none there, as in four other liturgies where he found it, he wrote it in his table.

On the same page also Dr. W. charges us with the omission of the response, "And with thy spirit," from the same liturgy. We omitted it because it is *not in the text*, and it is manifest from the context that it does not belong there: Alssdenn kere sich der Priester gegen dem Volck, und sprech oder singe: Dominus vobiscum, oder, Der Herr sey mit euch. Demselben folget dann eine oder mehr Collecten. "Then the Priest turns to the people and says or sings *Dominus vobiscum*, or the Lord be with you. The same (Demselben) is followed by one or more collects." The same what? The same *Dominus vobiscum*. The text neither contains nor intimates one word of response. Not for all the wealth of New York, would we have imitated the example of "enrichment" so illustriously set by Dr. Wenner in "filling up the details" of the COMMON SERVICE. We have no desire to be wise above that which is written, nor will we interpolate our authorities or make them bear false witness.

7. On p. 306, Dr. W. wants to know our authority for calling the "German Mass more evangelical than the *Formula Missae*."

Here again Dr. W. has not been quite fair in his representation. We said "simpler and more evangelical." We give our reason mainly in language of others: Alt (*Christ. Cult.* p. 243) says: "The *Formula Missae* clearly indicates how far the Papal order of the Mass may be used *for a time* (Italics, Krauth's) in an evangelical Divine Service. This was demonstrated by the German Mass published three years later (1526), which is less dependent upon the Papal Ritual, is distinguished by greater simplicity, and brings forward the proper character of a Divine Service ordered according to evangelical Lutheran principles." Here this great liturgical authority declares the German Mass to be characterized by *greater simplicity*, and that it exhibits "*the proper character*" of a divine service "ordered according to evangelical Lutheran principles." He thus sets it in contrast with the *Formula Missae*. Köstlin says: "The *Formula Missae* gives a picture of the chief service as it appears, when only the *absolutely objectionable* (Italics, ours) has been excluded, but everything else acquiesced in." (*Geschichte des Christ. Gottesdienstes*, p. 171). Again: "Yet more simply does the chief service articulate itself according to the German Mass," (p. 174). The idea of these German critics is that the German Mass, as compared with the *Formula Missae*, is less dependent on the Roman Mass Ritual and returns more fully towards the simplicity of the Gospel. In this sense it is "simpler and more evangelical" than the *Formula Missae*. Will Dr. Wenner deny the difference, and hence the basis for our distinction? We maintain that a service is evangelical in proportion as it throws off unnecessary ceremonies and returns towards the simplicity of the Gospel.

8. On p. 316 Dr. W. objects to our saying that the COMMON SERVICE has taken as its *primary* title, "THE ORDER OF MORNING SERVICE," "which," he says, "is not the case, readers will examine for themselves, it is: MORNING SERNICE, OR THE COMMUNION." We reaffirm our former statement. In the General Synod's edition with music we read in plain English on p. 1: "THE ORDER OF MORNING SERVICE, OR THE COMMUNION. We called the first clause *primary*, because it stands *first* on the page, and because, since in this country the communion is celebrated only from four to six times a year, THE ORDER OF MORNING

SERVICE will be considered *primary* in importance. Moreover, in the Harrisburg Report (p. 18), written by Dr. Wenner's own hand, we read in large capitals as the one *sole* and ONLY title: "THE ORDER OF MORNING SERVICE." The words "OR THE COMMUNION," *absolutely do not appear in any form or in any place.* The Communion is made as *inconspicuous* as possible; even the word "communion" is printed (three times) in small type and in *parenthesis.* Hence we re-affirm that the *primary* title in the "COMMON SERVICE with music, and as written in the Harrisburg Report by Dr. W. himself is "THE ORDER OF MORNING SERVICE." It was in this sense that we said the COMMON SERVICE had abandoned the "ideal principle" of the liturgies on which it professes to have been modeled, and had gone over to the ranks of the S. W. German liturgies (pp. 131–2 of former article), viz., it does not *demand* that the communion shall be celebrated every Lord's day, but relatively throws it into the back-ground. If Dr. W. had any other conception at Harrisburg why did he write as the *only* title of the COMMON SERVICE: "THE ORDER OF MORNING SERVICE"? Did he not then and there think that the COMMON SERVICE would be used more frequently as a *morning service* than as a Communion?

This now leads us into a digression. We said in our former article (p. 132), "The *title* of all that class of services from which the COMMON SERVICE professes to have been taken, is 'THE ORDER OF THE MASS; OR THE COMMUNION.'" Nothing can be clearer than this, viz., that the service here presented is of the order of the regular historical communion service. The very names prove this: *Formula Missae, Deutsche Messe, Ordnung der Messe, Communio.* It is *out and out* from *beginning to end* the order prepared for the celebration of the Lord's Supper, and called in modern German, *Hauptgottesdienst.* In not a solitary instance have we discovered the title: "THE ORDER OF MORNING SERVICE," or anything that even points in that way. But, as Kliefoth says, those who constructed these liturgies foresaw cases when there may be no communicants, and ordered a service under the title: "*When there are no communicants,*" which in some cases makes important modifications. We now seek to

bring out this fact into greater prominence. The great Brandenburg-Nurenberg (1533) has the following order when there are no communicants: "At the beginning shall be sung one, or two or three Psalms, according as they are long or short, especially on Sunday shall the Athanasian Creed be sung instead of the last Psalm. Then an antiphon from Holy Scripture; then shall be read a chapter from the Epistles of Paul or of the other apostles. After the chapter a German or Latin hymn, brief and in accord with God's word. Then a chapter out of the Gospel. After the Gospel the *Te Deum Laudamus*, or a good hymn *de tempore* which is in harmony with Holy Scripture. Then shall be used three German collects or common prayers, the first of which petitions for the pure word of God, the second for good worldly government, the third the minister may use according to the circumstances of the time, as he may see fit or as he may be directed. And to such common prayer the people shall be diligently exhorted in sermons, by showing how mighty before God is the united prayer of believers, that they may attend to it, and thus in heart pray and say, Amen. Finally the close shall be with the Benedicamus and the German benediction as in the Lord's Supper." This Brandenburg-Nurenberg liturgy and the one that next follows, viz., the Saxon (1539) are declared by Dr. Krauth to be "the most influential and widely used of the Lutheran liturgies of the sixteenth century." (*Mercersburg Review*, 1869, p. 603, 606). The Saxon (1539), after giving the order for communion in villages, proceeds thus: "But when there are no communicants, let a Psalm or two, or sometimes a spiritual hymn be sung. Then let the pastor read a lesson from the Gospel in German to the people. After reading, sing the creed and preach. At the close of the sermon, sing a Psalm again or a spiritual hymn and close with a collect and the benediction." In order that Dr. Wenner might not again see *stars*, and charge us with omissions, we have translated these directions *in solido*, and with slavish literalness. The reader may compare them with "THE ORDER OF MORNING SERVICE" in the COMMON SERVICE, and make his own comments. We present the following in full outline, naming every part given: Pomeranian (1542): Psalm, Collect, Epistle, Psalm, Creed, Sermon, Exhortation to

Prayer, Litany, Collect, Benediction. The Swabian Hall has Introit, Kyrie, Collect, Gradual or Sequence, Gospel, Nicene Creed, Sermon, Prayer, Hymn, Benediction. The Great Würtemberg (1553), the typical S. W. German liturgy, has a Latin Introit or German Hymn, Sermon, Psalm or Hymn. These examples with many others that could be adduced show that the fathers of the sixteenth century felt that there was a certain incongruity in rendering the full communion service (we mean the part before the Sermon) when there was no communion. That some of the most influential and important liturgies of the century *ordered* an abridgment of the service is simply a matter of indisputable record. And we cannot refrain at this point from quoting the shrewd observation of Köstlin (p. 173): "With a liturgical delicacy that puts to shame our modern liturgical reconstructionists, Luther is sensible of the impropriety of the formal inclosing of the whole worship in the Eucharist, as first of all the Roman Catholic conception of the liturgy caused it to be done. Is it not a fact that the welding together of the preaching service and of the Holy Supper is the crux of our liturgists?"

9. On p. 329, Dr. W. wants to know why we counted the Brandenburg-Nurenberg, the Palatinate (1557) and the Pfalz-Neuberg among the S. W. German liturgies. We did not class the Brandenburg-Nurenberg among the S. W. German liturgies, nor did we ever think of so classing it. We know it is based on the *Formula Missae*, as Köstlin says. We gave, in the following words, our reason for placing the Pfalz-Neuberg where we did: "It is referred to here chiefly because it is a witness of the pure Lutheranism of the country in which it was used." Dr. W. knows well enough, as the context will clearly show, that we mentioned it for *doctrinal* reasons. We anticipated that Dr. W. would claim (p. 145 former article) the Palatinate as one of the "pure liturgies." But it omits the Preface with its preceding Salutation and Sursum Corda—a characteristic of the S. W. German liturgies,—orders the "Communion to be held once a month, or every two weeks, or so often as there are communicants present"—another characteristic of the S. W. German liturgies—and as Richter declares, celebrates the communion according to the Würtemberg (die Handlung der Communio der

Würtemb.), which is the typical S. W. German liturgy. These were some of the reasons, besides its avowed adherence to the Lutheran confessions, which induced us to place it in our list of S. W. German liturgies. With the limitation given above, viz., in the parts affecting the Communion proper, we are perfectly willing that Dr. W. shall class the Palatinate with the North German type of liturgies, since in the part preceding the sermon it is taken from the Mecklenberg; but we deny that the "order" *after* the sermon is "substantially" that of the COMMON SERVICE, unless Dr. W. means to give a very wide range to the word "substantially," and to make it include the communion act of the Würtemburg, in which case he in so far recognizes the latter as a "pure liturgy."

10. On p. 330, Dr. W. objects to our connecting the S. W. German liturgies in any way with Luther's German Mass (see former article pp. 134, 148), and says: "Proof of this has not been offered, *and there is absolutely no ground for such a statement. Just the reverse is true.*" (Italics, his). Here are our authorities for this statement: Alt says: "In the liturgies of the Churches of Lutheran countries, one or the other of Luther's two orders was taken as the basis—the *Formula Missae*, where there was the greater attachment (Anhänglichkeit) to the Papal Ritual; the German Mass, where there was the greater independence." (*Christ. Cultus*, p. 243). Alt states two things here, (a), that there is a class of Lutheran liturgies based on the *Formula Missae*, (b), that there is a class based on the German Mass. The former class undoubtedly is that of Northern and Central Germany. Dr. W. will not deny that this is what Alt means. Hence there is left no alternative but to conclude that by the second class Alt at least in some sense refers to the liturgies of S. W. Germany. For in the place from which we quote he makes only these two general classes. In his Liturgical tables Harnack says of the S. W. German liturgies "Partly in connection with Luther's German Mass" (*Theil im Anschluss an L. Deutsche Messe*). Funk (*Kirchen-ordnung*, Preface, p. v.) divides the Lutheran liturgies into three principal classes (*Hauptklassen*) and says of the third class: "Those in which Church matters began to be arranged precisely according to the principles of the

New Testament, and in which Luther's directions [he has just referred to the German Mass] were indeed regarded or used as types, but upon which, Church matters were not exclusively founded." These are our authorities for the use which we made of the German Mass in relation to the S. W. German liturgies. We leave the reader to decide between the authority of these great German liturgical scholars and the authority of Dr. Wenner. Our general position on the origin of the S. W. German liturgies, which we now re-affirm, is found on p. 134 of our former article, where we say that John Brentz, through Luther's German Mass, is the father of the S. W. German liturgies, by which we mean that Brentz followed the example of Luther in simplicity and in wide departure from the Mass Ritual; and that his course was taken in entire independence of Zwingli and Calvin we showed in the former article on p. 134. Nor has Dr. W. seen fit to attack the facts there presented. Hence we re-affirm: "It is *historically certain* that the *Reformed could have exerted* no influence in laying the *foundation* of the liturgies of South Germany. In their characteristics of brevity and simplicity they are *unquestionably Lutheran*, and have as their prime models Luther's German Mass, and the Swabian-Hall of 1526, 1543, and the Würtemberg of 1553. * * But that the South German Churches were *subsequently* influenced in *rites* and *ceremonies* by the Reformed cannot be denied," pp. 134–5.*

But when on p. 330, Dr. W. strives to make the impression that the German Mass was the basis of "the pure liturgies" to the *exclusion of the Formula Missae* he again throws himself against the great German writers. We have already seen what Alt says. Harnack says expressly of the liturgies of Northern, Eastern and Central Germany in contradistinction to those of S. W. Germany, "*After Luther's Formula Missae*" (Nach Luther's Formul. Missae) and does not even mention in this connection

*A liturgy which took its form of announcing the Epistle and Gospel from the Book of Common Prayer, and its Collects so largely from the Book of Edward VI. without retranslation, and, departing from the historical Lutheran order, Calvinistically included a *Nunc Dimittis* in its Communion Service, does not seem to have stood in mortal dread of Reformed "*rites and ceremonies*."

the German Mass. Köstlin, p. 176 says: "The Kirchenordnungen of Northern and Middle Germany follow in general the type (Vorbild) of the Latin Mass." In the *Lutheran* for May 14, 1885, Dr. Schmucker writes that there is an almost exact agreement between the *Formula Missae* and the Church Book of the General Council, which, he claims, is founded on "the pure liturgies," and which he declared before the General Council, "does not differ noticeably" from the COMMON SERVICE, (former article p. 180, n.). Dr. Schmucker further says: "Luther's suggestions in his German Mass were generally rejected," that is, as the context shows, by the liturgies of Northern Germany. We now leave the reader to decide between Alt, Harnack, Köstlin and Schmucker as authorities, and Dr. Wenner as an authority.

Dr. Wenner has found other faults, but they are so small, so much of the nature of quibbles, and pertain so little to the real issues before us, that we pass them by in silence in order to hasten to more important matters.

THE CONSENSUS.

Dr. W. is considerably exercised over the statement made in our former article on p. 165: "The common consent of the pure liturgies of the sixteenth century is a *pure* American figment. The liturgical practice of the Lutheran Church in Germany in the sixteenth century, exhibits the greatest variety, and every country and town was not only accorded the right, but was expected to order its own service." Dr. Wenner tries to make the word *consensus* mean the same as type. But does he not know that the Latin word *consensus*, according to Harper's Latin Dictionary, means, *agreement, accordance, unanimity, concord?* Does he not know that Worcester defines Type as "That by which something is represented; the cat is the type of the genus *felis*?" Did he ever observe *agreement, accordance, unanimity, concord* between lions, tigers, cats? all of which belong to the genus *felis*. Does he not know that in natural history there are many varieties under each type? Does he not know that Roman Catholicism is a type of Christianity with varieties? and that Protestantism is another type with varieties? We readily concede, and again and again declared in our former

article that there are *types* of Lutheran liturgies, but we did deny and we do now deny that there is a *consensus* of Lutheran liturgies, or that any formal or symbolical action of the Lutheran Church ever established a *consensus* of Lutheran liturgies, or even suggested a uniform liturgy for the whole Lutheran Church, or declared any type of Lutheran liturgy the "legitimate" type; nor have we found a solitary German liturgical writer who applies the word *consensus* to the Lutheran liturgies. They use the word *types*, as for instance Kliefoth, who speaks of "the proper type," but shows with great particularity the almost multitudinous variations (see pp. 145–162 in former article). Köstlin, p. 175, after presenting Luther's two liturgies, says: "With these plans Luther, under the maintenance, as a principle, of the full freedom of the individual churches, gave the *types* (Italics, ours) according to which the various orders of worship regulated the chief service." He then divides the Lutheran liturgies into three classes, (a) "the very conservative," (b) those which follow in general the *Formula Missae*, (c) those of S. W. Germany.

Dr. W. makes light of our "*anonymous*" authorities. The permission kindly granted to quote from certain letters, carried with it the permission to use the names of the writers. The St. Louis Professor is Rev. M. Günther, author of "Populäre Symbolik," who writes: "In the first place I have to say in general that in the Lutheran Church, with reference to liturgy, there is no such thing as Consensus. Consensus is demanded in reference to doctrine. Luther did not enjoin it, nor did he set up a uniform liturgy for the whole Lutheran Church. In all unity of spirit, each country, yea, almost every city had its own order." The other German Professor is Rev. F. Lutz, author of the *Hand-Agende* of the Iowa Synod, who writes: "Consensus I dare not say, for there was none." These opinions we now support by the testimony of scholars whose works we had not seen when we wrote our former article: Fuhrman (*Handwürterbuch*, Vol. 2, p. 563) says: "When the Reformation had made some progress, Luther and other evangelical teachers elsewhere, as representatives of their congregations, drew up a written form of divine service, and also gave directions how clergymen and laymen

might properly and honestly conduct themselves in ecclesiastical, and also, in part, in civil matters, and how church discipline might be suitably administered. This was considered as a *voluntary agreement* (freies Uebereinkommen), but not as an imposed law (aufgedrungenes Gesetz).* *Hence it was left to almost every congregation freely to make its own regulations*" (Daher ward fast jeder Gemeinde ueberlassen, eine freie Einrichtung) (Italics, ours). Funk (*Kirchenordnung der Ev. Luth. Kirche Deutschlands in ihrem ersten Jahrhundert*, Preface, pp. v, vi) says: "United by the power of a living faith into a harmonious and most intelligent piety, confessors of the pure Gospel gathered themselves around the preaching and teaching of the Reformers and their associates just as around the Apostles; and in order that their posterity might not again go astray, teachers and overseers assembled and devised regulations and arrangements, that hence-forward the Gospel might be taught truly and purely, and that thereby holy living might be awakened in Christendom. These regulations, on the one hand, in contrast with the standing laws of the Romish Church, were to promote the free influence of the Gospel upon the mind; but on the other hand also they were to prevent disorder and confusion. In themselves they were not to be regarded as edifying and quickening, but only as a means for the promotion of the Gospel, and therefore also not to be imposed as *necessary laws*, but to be produced as a *voluntary agreement*, not set up as a finished and obligatory work for all times and places, but *much rather composed and altered according to the religious circumstances of each place. Thus each congregation possessed the liberty of making her own regulations*, and *every such Order was allowed, which retained the Gospel unimpaired and in vital activity as the essence and central point of the Church.* Finally, in the voluntary arrangement, room was given to spontaneous development, in so far, namely, as out of the increasing knowledge of the Gospel, also spiritualization and

*In her original constitution, signed, Oct. 24, 1820, our General Synod declared: "No General Synod can be allowed to possess, or arrogate unto itself, 'the power of *prescribing* among us *uniform ceremonies of religion* for every part of the Church.'" (Italics, those of the document). For even stronger language see Constitution in Minutes, 1866, p. 60.

simplification of church forms must necessarily proceed. (Italics, ours).

"In this manner the Protestant church-orders and liturgies came into existence. From this is explicable their great *number*, as well as their mutual *resemblance* and *difference*. With respect to their *difference*, they may be classed under three heads: 1. Those in which indeed the evangelical doctrine is recognized and its distinct proclamation determined, but in which church regulations (Einrichtungen) in *closest agreement* with the *Papistical* were retained" (in höchster Aehnlichkeit mit den päpstlichen beibehalten sind). These have set up proper ideas about evangelical church regulations, but did not carry them out. 2. Those in which the practical directions of Luther were followed. This is especially the case with the liturgies into which his order of worship of 1526 and his other forms were either incorporated, or if perchance there were cases of leaning to the Papal Ritual, were yet used as a basis. Finally, 3. Those in which church matters began to be arranged in close accord with the principles of the New Testament, and in which therefore Luther's directions were indeed regarded or used as types but upon which, church matters were not exclusively founded. The difference characterizing the two latter classes might also be indicated thus: The one kind *tolerated* much yet that was not directly opposed to the New Testament, while the other began to introduce that alone which was in strict harmony with the New Testament." (Italics, ours). Köstlin in the opening sentence of his discussion of the Lutheran liturgies, says: "The church rituals, liturgies and cantionales of the different territorial churches of the Lutheran Confession form the most important source of knowledge of the circumstances relating to the divine worship of the Evangelical Lutheran Church. Their great diversity (die grosse Mannigfaltigkeit) stands in marked contrast to the unity of the Ordo Romanus; in fact, without detracting from unity in principle the *very great diversity* (die grösste Mannigfaltigkeit) in the formation and articulation of the form of divine worship shows that upon evangelical ground, the latter is of secondary importance, and the main stress is laid upon the *principle*" (Italics, ours) p. 152. Backed by these weighty authori-

ties we are prepared to re-affirm the utterance of our former article found on p. 165, n. There were at least three distinct types of Lutheran liturgies of the sixteenth century, but as Köstlin says there was the *greatest diversity* in the structure and articulation of the form of divine worship. There was unity in *principle*, and that unity was as distinctly maintained and preserved in the simpler form as in the more elaborate. What is this principle? Köstlin has stated it: "1. Objectively, the use and administration of the means of grace by the word and sacraments, because these *alone* are the instruments of grace, or of the Holy Spirit who applies the grace (the Roman Catholic Church stamps the whole liturgy as sacrament); for the Holy Spirit 'gives no one such faith or his gift without a preceding sermon or oral word from the Gospel of Christ, but through and with such oral word works and creates faith how and in whom he will.'" "2. Subjectively, the appropriation on the part of the congregation by means of faith and prayer, because only through these originates worship in spirit and truth," p. 156. Will Dr. Wenner show how these fundamental principles of the Lutheran worship can be better conserved by an elaborate liturgy than by a simpler one? Will he show that by confessional statement or ecclesiastical enactment the Lutheran Church of the sixteenth century ever expressed itself in favor of an elaborate liturgy as against a simpler one, or ever sought to establish *consensus* in liturgy? Will he show that from the standpoint of the sixteenth century a Lutheran liturgy must *necessarily* connect itself in the order and succession of parts with the Mediæval Mass? Will he show that Lutherans of Northern Germany ever charged that the Lutherans of S. W. Germany did not have the right kind of a liturgy? These questions are fundamental. Will Dr. Wenner answer them *seriatim* and formally? But Dr. W. charges on p. 336 that we "have mistaken the meaning of the word *consensus*." Not at all. On p. 165 of our former article we gave a definition of *consensus* which Dr. W. did not impeach: "Now 'the common consent' would require that only those parts should be taken which are *common* to these liturgies, for that is the only rational and allowable meaning of the phrase in theological terminology, and it is the only way in

which the phrase would be tolerated in Symbolics." Will Dr. W. presume to say that the rule applied in this way will produce the COMMON SERVICE? He *knows it will not.* Hence how can he honestly say that the COMMON SERVICE *is* "the common consent" of the pure liturgies of the sixteenth century? But he charges, p. 337, that we "overlook the fact to which attention has been called before, '*that every disputed point* is to be decided by the consent' &c." Now we *know* that the responses to the reading of the gospel were *disputed* points, that the Offertory was a *disputed* point, and that the place of the Lord's Prayer in the Communion was a *disputed* point. Were these points "decided by the common consent," "the Court of Appeals," as Dr. W. writes, p. 311? Will Dr. Wenner tell us? We say emphatically that "the common consent" will *not* produce the COMMON SERVICE. Hence we reaffirm the declaration found on p. 175 of the former article: "The Church which endorses and adopts it as exhibiting 'the common consent of the pure Lutheran liturgies of the sixteenth century, endorses and adopts a HISTORICAL MISNOMER."

THE LITURGIES OF S. W. GERMANY.

In his discussion of the S. W. German liturgies, Dr. Wenner has *completely changed front.* At Allegheny last June he told us that the S. W. German liturgies were excluded from "the common consent" because they were "tainted with Zwinglian and Calvinistic notions of the Lord's Supper." To a learned Professor in the General Synod's Theological Seminary, who *officially* asked him, in the presence of others, what the word "pure" meant in this connection, Dr. Wenner answered, "*Doctrine.*"* Before the General Synod, with Harnack's tables in hand, he *publicly* charged that the churches and liturgies of S. W. Germany were *doctrinally* corrupted by contact with Zwinglianism and Calvin-

*In our former article (p. 128) the statement is made. "Other members of the joint committee on COMMON SERVICE have reported to the writer hereof that representations about the South German liturgies created in their minds the impression that said liturgies were *impure in doctrine.*" Since reading this statement said members have reaffirmed this impression, one of them with the addition, "When they put doctrine at us they stopped our mouths."

ism; and if his memory fails him at this point, and about the nature of his allegations, there are numerous scholarly gentlemen who will take pleasure in refreshing it. But now he and his authorities *concede that they are Lutheran in doctrine.* It is gratifying, indeed, to see that Dr. W. has now substantially conceded that the S. W. German liturgies could not be excluded from the "common consent," on the ground of *doctrinal* impurity. Though at Allegheny he gave this as the main reason for their rejection, and emphatically asserted it as fully justifying the Committee's course, *not a word* of allegation of such *doctrinal* unsoundness appears in his "Answer to 'The Liturgical Question.'" This is a *large surrender* on his part. But the reason is evident. The fact that these S. W. German liturgies are sound on the Lutheran doctrine of the Lord's Supper and in all other Lutheran doctrines, is clearly *demonstrable*, and therefore *undeniable.* Had he been able to sustain his old charge against them he would undoubtedly have done so; for he confesses that the exclusion of these liturgies from "the common consent," if unjustly made by the Committee, would be a most serious thing, and would go far to vitiate their work. He says: "If his [our] judgment is correct a grevious mistake has been made by the Committee, and the Church has been wofully misled by those whom she thought she could trust. Her only course will be to retrace her steps and under abler guidance reconstruct the Service along lines which the rejected liturgies will help to define," p. 315. Now the one only judgment which we passed on the character of these S. W. German liturgies is that in *doctrine* they are *thoroughly* and *soundly* Lutheran. This we showed by ample quotations from the liturgies themselves, by a declaration of Dr. Horn in regard to the four liturgies of John Brentz: "Lutheran doctrine insisted on" (p. 146 former Article), and now by the testimony of Löhe who declares that the Lutherans of S. W. Germany were "not deprived of unity in spirit and Confession," (see above). This, we repeat, is the sum total of the judgment we passed on the character of the S. W. German liturgies, unless it be that our declaration that they are *simpler,* be called a *judgment,* wherein we agree with Kliefoth, who says "they are fairly

well characterized by calling them an abbreviation of the full Lutheran Service" (p. 129, former Article).

But Dr. W. and his authorities have now *conceded* that our "judgment" is correct, viz., that these S. W. German liturgies are *doctrinally* sound, that is, that they contain the Lutheran doctrine. *Ergo* upon his own concessions and principles of argumentation.

The doctrinal character of these S. W. German liturgies being established and *conceded*, we would think that Dr. W. would abandon the field at this point. But he does not. Finding the reason on which he alleged that these simpler liturgies were excluded, invalid, null and void, and good for nothing, he brings forward another and new ground on which these simpler liturgies, he thinks, may be excluded. Silenced about their doctrinal character, he arraigns them as worthy of exclusion, *because they violate the Lutheran principle of worship.* But we shall see that this new reason has not a bit more validity and justness in it than the one that has passed into silence. There was nothing in the reason long harped upon. *There is less than nothing in this new one.*

What now is the Lutheran principle of worship, from which it is alleged the S. W. German liturgies departed? It is the well known principle stated above by Köstlin—which we heartily endorse and strive daily to inculcate—that the order of Service should be constructed on the true idea of the gospel that there are two parts in the church's worship, viz., the *sacramental*, consisting of the word and the sacrament, that is, the objective means of grace, or the means through which God offers his divine gifts to us; and the *sacrificial*, that is, the offering of faith, love, thanksgiving, confession, prayer, and praise—these of course not *propitiatory*, but spiritual sacrifices of homage, self-surrender and devotion, "for with such sacrifices God is well pleased." The Lutheran Church has emphasized this distinction between the *sacramental* and the *sacrificial*, so as to give, on the one hand, the fundamental place and the prominence to the means of grace, (the word and sacraments, "The preaching of the word was made the central point of the whole public service," Kurtz, Ch. Hist. II. p. 364), in and through which God

comes to us and bestows his divine gifts upon us; and on the other hand, so as to provide also a proper place for the true Christian feelings, sentiments, and life, which must respond to and manifest the divine grace bestowed.

Now on this general conception the Lutheran Church has arranged her orders of worship. But in what way did these simpler S. W. German liturgies violate or depart from these fundamental Lutheran principles? Dr. Wenner has failed to inform us, and we recall again that Löhe declares that these simpler liturgies "did not lose unity in spirit and confession." We must declare that at this point Dr. W. has *utterly broken down.* In the account he gives of these simpler liturgies, the reader looks in vain for any showing of any features in conflict with the Lutheran principles of worship. Did not the churches which used these simpler liturgies hold and preach purely the gospel according to the Lutheran faith? Did they not hold the same sacraments and administer them rightly according to the conception of the Augsburg Confession and the Apology? Did they not insist on faith as necessary to an appropriation of the divine gifts conveyed and offered by the word and sacraments? Did they allow no place for the exercise of the Christian feelings in prayer, praise and thanksgiving? Will Dr. Wenner show that they did none of these things? Or did their violation of the Lutheran principle consist in their allowing a forenoon service to be held sometimes without the Lord's Supper? If this be his idea, then some of the accepted liturgies of Northern Germany ought also to have been rejected, for they also, as shown above, provided services "when there were no communicants present." And more, as already stated, the COMMON SERVICE itself is un-Lutheran on the same account. The truth is, the entire Lutheran Church refuses to acknowledge that a Sunday forenoon service is un-Lutheran because it does not contain the Communion. Is the *sacramental* element absent from Lutheran worship when the word is there, under which the Supper itself, when administered, is a "visible word?" Is the *sacrificial* element *absent* when the Holy Ghost through the word stirs the spirit of prayer, praise and thanksgiving? Or was it in the order of their parts that the rejected liturgies broke with the

Lutheran principle? Without expressly saying so, Dr. W. seems to find here the alleged impurity; for he points out that in the Swabian Hall the Sermon is made to follow the Communion. But as both the Sermon and the Lord's Supper belong to the sacramental portion, the one the spoken, the other the "visible word," wherein is the violation of the Lutheran principle? Was not the *sacramental* element present in its full contingent of Word and Sacrament? Dr. W. says further of the Swabian Hall: "It omits the reading of the Epistle, the Preface is omitted, the Sanctus is sung during the distribution. [But Luther's German Mass omits the *Gloria Patri*, the *Gloria in Excelsis*, the Preface, and has the Sanctus sung during distribution. The great Brandenburg-Nurenberg omits the Preface, and the "standard" Lüneburg and Calenberg have the Sanctus sung during the distribution. The Saxon Visitation Articles of 1533, called by Dr. Schmucker "an order of great weight," omits the Kyrie and the Preface, and has the Sanctus sung during the distribution. Are these liturgies and others like them which depart from the "historical" order, impure?

Of the North German Liturgies Dr. Schmucker writes: "Many of them direct that the Prefaction may be omitted, and that the Sanctus and Agnus be sung during distribution instead of before it," (*Lutheran*, May 14, 1885). And Löhe says: "The position of the Creed, the Agnus, the Lord's Prayer, the General Confession, the Exhortation, the Sanctus, varies. The Preface often disappears, and often it is used only on festal occasions," (*Sammlung* II., 30). Not much "consensus," but a good deal of impurity, from the standpoint of Dr. W.]. The Creed is said twice," *which is the case also in some "standard" liturgies of Northern Germany.* "These," says Dr. Wenner, "are some of the reasons why this liturgy (the Swabian Hall) cannot be called pure Lutheran." Well, this is amazing! What a wonderful thing the "historical" order is, and what an horrible sin Luther committed when he wrote his German Mass! Now we understand (thanks be to Dr. Wenner) as never before, why the Papists were so furiously angry at Luther. Why, forsooth, when he reformed the Mass he violated the historical order! By the very

first stroke of his pen he cut off the *Confiteor;* by the second, he blotted out the *Gloria Patri* and the *Gloria in Excelsis;* by a third, he obliterated the Preface; by a fourth he wrote the Sanctus in the wrong place, and by a strange perverseness of feeling or "lack of liturgical taste" he failed to make it write a single salutation or response. Poor Brother Martin! We wonder now more than ever that he escaped the fate of John Huss.

But will Dr. W. show in these things omitted from the Swabian Hall by Brentz, or from the German Mass by Luther, a violation of the Lutheran principle? Show it on a basis on which he can consistently, considering the many things he has told us are optional, maintain the true Lutheran character of the COMMON SERVICE? Would Dr. W. for one moment put the essence of the Lutheran principle in the trivial matters of slight variation or omission in the things he alleges against the Swabian Hall—and that too in the face of the Augsburg Confession, and of the statements of the Northern German liturgies, that uniformity of ceremonies is not necessary to the unity of the Church—either of the universal or of the particular Church—and in the face too of the ridicule he (p. 316) seeks to direct against us by saying: "To his mind the only difference between the two forms of worship (Lutheran and Reformed) consisted in the frequency with which the Lord's Supper was administered, whether the Sermon was on the Gospel for the day, or was a communion Sermon, whether others also who had not participated in the *Beichte*, were invited to commune or not, and above all whether there was 'brevity and simplicity'"? Well, if it would be ridiculous for us to *imagine* the distinctive Lutheran principle to consist in these things, is it any less ridiculous in Dr. Wenner to use an argument that *assumes* it to consist in these things?

Again: In describing the changes by which the Great Würtemberg (1553) was made more Lutheran than the Little one (1536), he makes them to consist in restoring Private Confession and Absolution, in recommending Church song, in prescribing the *ministerial gown*, in making the Church year more complete, and in putting the Pericopes in their place.

Will Dr. Wenner publish to the world that the Lutheran principle of worship consists in Private Confession and Absolution,

in the use of the ministerial gown and in conformity to the Pericope System? Will he do this? Or will he say that the essence of the Lutheran principle is in any way dependent upon the additions which he was so largely instrumental in insinuating into THE ORDER OF MORNING SERVICE as he wrote it in the Harrisburg Report?

What now is the conclusion to which Dr. Wenner forces us? Why simply this, that he has *utterly failed* to show any *rational* ground for the exclusion of these briefer and simpler liturgies. That they are *doctrinally* pure he has not *presumed* to deny. That they have violated the Lutheran principle of worship, he has *utterly failed* to show. That they differ from those of Northern and Central Germany only in "*rites and ceremonies*," his whole argument proves. When and where did the Lutheran Church in her confessions and in any of her public and formal deliverance lay fundamental stress on "rites and ceremonies"? Was Dr. Krauth in error when he wrote: "At the time of the hottest controversies between the Lutheran and the Reformed Churches, when the differences were magnified on both sides to the last degree, it was never pretended by either party that there was any diversity in regard to the principles of public worship involved in the discussion. The Reformed and the Lutheran Churches were a unit as to every *principle* of worship which now divides the German Reformed Church. The history of the Churches demonstrates that it was conceded on both sides, that if there were doctrinal harmony, the questions of public worship would settle themselves. Both Communions hold that the Church of each country has the right *pro re rata*, to change and order all matters of worship not fixed by God's word, as her best interests, may in each case, demand"? (Former article, p. 135).

But in order to bring disparagement on the S. W. German liturgies, Dr. W. pursues them in their authors. He declares that Brentz "sided with the radicals in questions of externals." Was he ever so radical as Luther, who, Löhe says, "held freedom above everything; reckoned all ceremonies as adiaphora," (*Sammlung*, II., p. 29); and who even so late as 1545 wrote to George of Anhalt: "I am hostile to ceremonies even when nec-

essary. I am an enemy to them when not necessary. Not only the papal experience, but the example of the ancient church, burns and has burned me. It is easy for ceremonies to become laws. But when laws are established, there are snares of consciences, and doctrine is obscured and crushed out. Presently, if posterity be cold and ignorant, they quarrel more over ceremonies than about mortifying the flesh." (De Wette, VI., p. 379). Did Brentz ever propose a service so radically simple as that which Luther called "the proper evangelical order"—"Prayer, Reading, Baptism, receiving the sacrament and doing other Christian duties"? (See former article p. 112). In 1526 Brentz did exactly what Luther had done only a little earlier. He reformed the order of worship and adapted it to the circumstances of his Church, and of this Order Richter says: "It remains in the highest degree memorable as the first comprehensive Reformation writing of a man whose name is mentioned with such high honor in the reformation of the South German Churches." (Vol. I., 40). We showed in our former article that it is impossible to conclude that Brentz was influenced in the preparation of this Order either by Zwingli or by Calvin, p. 134. According to Dr. Horn he was influenced by Blaurer in the Würtemberg of 1536 only to the extent of the chorrock and the number of wafers that should be consecrated. (Former article p. 139). But Dr. Horn himself declares that these were restored by Brentz in the Great Würtemberg of 1553, and Köstlin says expressly that the Great Würtemberg "corrected the Little one influenced by Blaurer, into a Lutheran one," p. 177. If Romanism, Zwinglianism and Calvinism had a determined foe in the sixteenth century, that foe was John Brentz.* (See former article p. 136). Dr. Wenner admits that Schnepf was a Lutheran, but says that he had "to yield a little" in his committee. Well, that is what Dr. W. had to do in his com-

*When Drs. Wenner and Horn intimate that Brentz must be judged rather from the standpoint of the Brandenburg-Nurenberg, we meet them by Brentz's criticism of the Palatinate (1557), that it was *too long*. *Corp. Ref.* VIII., 938. His whole history shows that he was inclined to brevity and simplicity in ceremonies of worship. Is it not suggestive at least that we should find the briefer liturgies in the earlier Wittenberg use and in Saxony and Würtemberg, which may be called the original homes of the purest and strongest Lutheranism?

mittee, but did either he or Schnepf yield in doctrine and in the Lutheran principle of worship? He calls Blaurer a Reformed theologian. Yes, Reformed exactly in the sense in which Dr. Wenner is a Reformed theologian—for both were educated among the Reformed. Blaurer declared that he believed and taught according to the Augsburg Confession and the Apology. Dr. Wenner has done no more. We have no more reason to suspect the sincerity of the one than of the other.

In order to support his charge of "tainted man" against Bucer, Dr. W. informs us that he "translated the fourth part of Luther's Postils into Latin, and in a preface and note expressed his Strasburg views of the Lord's Supper," and that thereupon Luther declared the preface to be *fluchtwuerdig* and the note *gehaessig und giftig*. But why did not Dr. W. tell us that this translation was made in 1525–1527? (Erl. Ed. 7, xxxvi.). Why did he not tell us this? Why? If he knew and did not tell it, what opinion must we form of his fairness in controversy? If he did not know it, what must we think of his scholarship? Did he not conceal this material factor of the date because he knew the discovery of it would be fatal to his small "imputation" of "tainted man" against the memory of the man whom Dr. B. M. Schmucker, in the Preface to the COMMON SERVICE, has introduced to two general bodies of Lutherans as a *Lutheran Professor*, and whom Dr. Krauth has vindicated with a wealth of learning and a power of logic which Dr. W. would not presume to attack?* (See former article, p. 137). Surely it is a small business in this closing decade of the nineteenth century to cast shadows on the memory of men who from the heart signed the Augsburg Confession and every other Lutheran confession of their day, and suffered reproach and persecution for their faith, simply because of their own voluntary choice, without the surrender of a solitary principle in doctrine or worship, they elected to worship God according to a simpler form of service.

Of this simpler form of service we have a considerable num-

*Dr. Krauth did not claim that Bucer was a Lutheran prior to his signing the Augsburg Confession in 1532, and we gave as our reason for not accepting the Ulm liturgy (1531) as Lutheran, that it was composed by Bucer "*before* he became a Lutheran." (Former article, p. 127, n.).

ber of examples before us at this very moment. We have given them thorough examination. We say here and now that no class of liturgies more clearly, emphatically, and unequivocally place themselves on the doctrinal standards of the Lutheran Church, than do these liturgies of S. W. Germany. Documentary proof of this statement the reader will find in quotations given in our former article, pp. 139–148. We give the following as additional: The Baden (1556), classed by Daniel, Harnack and Löhe, as a S. W. German liturgy, after again and again in the preface declaring its adherence to the doctrines of the Augsburg Confession, says on pp. 63–4: "Now in regard to the Sacrament of the Lord's Supper we desire that it be judged absolutely according to the meaning of the word of Christ as explained in the Augsburg Confession and the Apology: Namely, that in the Supper of Christ the essential (wesentlich) body and blood of Christ are truly and really with bread and wine administered, received and partaken of."

The Hanau (1573), named by the German writers as a S. W. German liturgy, requires that the children shall be taught Luther's Catechism, and states its faith of the Lord's Supper in the very same words as the above, except that it omits the Apology.

Moreover, very many of these S. W. German liturgies take their words of distribution from the great Brandenburg-Nurenberg, as did the COMMON SERVICE. Yet we do not ask the reader to accept the statement we have made on our authority alone. We appeal again to the statement of Löhe who says that the class of liturgies now under review "did not lose unity in spirit and confession." Funk (*Kirchenordnung*, Preface p. viii.) declares that he has carefully examined the sources and compared them with one another, and "chosen extracts with strict reference to the symbolical books which the Church Orders themselves view as their regulative principle," and says finally on p. 12: "In a word the purpose and essential thing of every Kirchenordnung amounts to this: *That the pure doctrine of the divine word* (*die reine Lehre des göttlichen Worts*) *shall be held as it is founded on the holy prophetical and apostolical writings* (Italics, Funk's). Note. Now follow in most of the full Church Orders all or some of the symbolical books named in

section sixth," that is, as reference to the sixth section shows, the entire body of the Lutheran symbols.

Will Dr. W. now undertake to prove that as a matter of fact Funk is mistaken, or that his observation does not apply to the Liturgies of S. W. Germany? Why, the very title of one of these liturgies found in Funk's list, and called by Löhe a liturgy of S. W. Germany, is: "Agenda, Christliche Kirchenordnung der Gemeine Gottes, so in Antdorf der wahren, reinen, unverfälschten Augsburg. Konfession Zugethan 1567."

We now call upon Dr. Wenner to show that the Lutheran confessions of the sixteenth century authorized or sanctioned or preferred one type of liturgy above another, or that the theologians of Northern Germany in the sixteenth century found fault with the theologians and churches of Würtemberg, Baden, Worms, Strasburg, because the latter used simpler liturgies, formed in part according to the simpler type given in Luther's German Mass. Dr. W. would tell us that the way to get at the meaning and significance of the Augsburg Confession is to go back to the sixteenth century. We heartily accept this principle of interpretation in symbolics. We ask him to apply it now to the liturgies of the sixteenth century. Were these S. W. German liturgies discounted and discredited in the day of their construction and use, because of any alleged abandonment of the Lutheran doctrine, or any violation of the Lutheran principles of worship? Did Luther and Melanchthon and Bugenhagen call them impure? Did they condemn Brentz and others because they had broken with history? These are questions which we want Dr. W. to answer. They are vital. We ourselves will undertake to throw a ray of light on the subject. We hold in our left hand as we write, a book published at Frankfurt-am-Mayn, 1565, with a title, which, literally translated, is "Kirchenordnung, that is, Form and Manner according to which the pure Christian Doctrine, the Sacraments and various necessary Ceremonies, in some Chief Churches adhering to the Augsburg Confession, the names of which will be found hereafter in their order, hitherto were appointed and are and have been in use." Then follow in their order the Wittenberg (1559), the Veit Dietrich (1546), the Würtemberg (1553) the typical S. W.

German liturgy, and the Frankfurt. The point is two fold: (a) all these liturgies according to the one common title contain the same "pure Christian doctrine," (die reine Christliche Lehre); (b) the Würtemberg is placed squarely on a level with the North German liturgies as a liturgy of "some chief Churches belonging to the Augsburg Confession."

Again: Feuerlin, whom Dr. Krauth quotes with approbation, and who is one of the chief bibliographical authorities on the Lutheran confessions and the Lutheran liturgies, has an Appendix to his *Bibliotheca Symbolica*, with this title: "Orders and liturgies of the distinctively Lutheran Churches" (Ordinationes et Agenda Ecclesiarum Maxime Lutheranarum). In this Appendix the author gives the full titles of many liturgies of both North and South Germany. The point is, that they are alike the "Orders of distinctively Lutheran Churches." Could the author thus class them together and thus characterize them, if any were deficient either in doctrine or in recognition of the Lutheran principle of worship? But Dr. W. tells us that Würtemberg was a battle-ground between Lutheran and Reformed. So it was, but if there was a country on earth in which Lutheranism triumphed, even in its most extreme form of development, that country was Würtemberg, for it must never be forgotten that the Form of Concord was conceived and mainly executed by a Würtemberg divine, and that Würtemberg was one of the first countries to adopt the Book of Concord. It now devolves upon Dr. Wenner to show that a country so thoroughly and profoundly Lutheran could not have had a liturgy after the type of the *Formula Missae* if it had so desired, and as for Strasburg, Dr. Krauth declares that it signed the Augsburg Confession in 1532 and never became Calvinistic. But we have tried to vindicate these S. W. German liturgies, not because they are our *ideal* of what a liturgical service ought to be, but (a) because Dr. W. had *publicly* assailed their doctrinal character, and therefore the doctrinal soundness of John Brentz who is the father of them, and the doctrinal status of the Churches which used them. (b) Because we wished to vindicate the principle of Christian liberty so fully guaranteed by the Lutheran Confessions and in the history of the Lutheran Church. As an humble individual we are

not willing that Dr. W. or any other man shall construct a new article of faith in regard to *adiaphora*, by saying that such and such a type of Liturgy is *pure* and "legitimate,"* and that all others are impure, and that of consequence all Churches which use any other than that "legitimate" type are not *pure* Lutheran Churches, especially since we all know that throughout the entire history of the Lutheran Church, the words *pure* and *impure* have had reference to *doctrine*, and not to ceremonies, which whether simple or elaborate, cannot be called *impure* so long as they do not conflict with God's word. Neither are we willing that a test unknown to our fathers shall be erected by which the Lutheran loyalty and fidelity of any man shall be gauged. If any congregation elects to use an elaborate service, *we will interpose no objection.* If any congregation prefers to dispense entirely with *written* forms, it must not be condemned as un-Lutheran on *that* account. When this principle, so fully guaranteed by the Lutheran Confession, and justified by Lutheran history (see Schwabach Articles and Epitome of the Form of Concord), shall have been *practically vindicated, allowed* and PROMULGATED, we will then heartily join Dr. W. and his confreres in *recommending* to the use of our congregations a liturgical service which shall be fully equal in extent to "the full normal Lutheran service" as written by Dr. W. himself in the Harrisburg Report (p. 15, middle), for we assure our brother, with whom we wish to live in all Christian concord and charity, that we do most *heartily* accept the Lutheran principle of worship, and are *decidedly*, though *moderately*, liturgical in our tastes and predilections; for the Lutheran Church, of which we

*See Dr. Wenner's letter in the *Kirchenblatt*, July 20, 1889, quoted in former article, p. 176. We commend to Dr. W. the following, understood to have been written by the President of the General Council: "A liturgical service is no part of the requirement of the Lutheran Church, much less any particular or definite ritual. The Augsburg Confession knows of no official forms, rites and ceremonies. 'Nor is it necessary that human traditions or ceremonies instituted by man, should be alike everywhere.' No one can fairly be called a better Lutheran or a worse one therefore, because he uses or does not use a liturgical form." Chief Editorial in *Lutheran*, Jan. 23, 1890.

claim to be a loyal son, is, it must be distinctly understood, historically, a *moderately* liturgical Church.

DR. WENNER'S LITURGICAL TABLE.

On p. 307 Dr. W. has tried to show that there is really but little difference between the COMMON SERVICE and Luther's German Mass. But how has he done this? In the first place he *added* an Offertory to the German Mass. Why did he do this? Does he not know that already in the *Formula Missae* Luther called the Offertory an abomination, and that Gieseler (IV., 542, n.) says: "The Sequences, Offertory and the Canon were omitted" from the *Formula Missae*? Does he not know that in the German Mass the Paraphrase of the Lord's Prayer follows *immediately* after the Sermon, and "may be made either from the pulpit immediately (*flugs*) after the Sermon or before the altar"? (*Erl. Ed.* 22, 240). Has he "whose twenty years of devout study of liturgical literature ranks him side by side with the best informed," never read in Köstlin, p. 175: Das ganze Offertorium fällt aus? *Dr. Wenner knows as well as he knows right from wrong that there is no Offertory in the German Mass.* Why does he thus throw sand in the eyes of his readers? In the second place he separates the distribution act into *four* parts. The distribution of the bread and the singing of the "Sanctus," *or* a hymn, which take place *simultaneously*, he makes *two separate* acts, and so places them in his table as *two distinct* parts. He also writes "Sanctus and Hymn." But Luther wrote "Sanctus oder das Lied: Gott sei gelobet." Also he has separated the "distribution of the cup" and the Agnus Dei, again making *two distinct* parts, whereas Luther wrote, "Then he (the minister) consecrates the cup and gives it also, and sings what remains of the above named songs or the German Agnus Dei." (Erlangen Edition, 22, p. 241). Will Dr. W. say that we have misquoted or mistranslated our authority? Then we quote the statement of Köstlin (p. 175) in the original on this identical point of the German Mass: "Während der Austheilung des Brodes soll das deutsche 'Sanctus' oder 'Gott sei gelobet' oder 'Jesus Christus unser Heiland' gesungen werden; während des Kelchreichens das deutsche Agnus Dei." Dr. W. will also find the same statement made in Löhe's Liturgical Tables in the *Sammlung*. Was

this only an inadvertence on the part of our *devout* student of liturgical literature? We will charitably conclude that it was, but a mistake is a mistake nevertheless, and though made never so *devoutly*, must needs be corrected. Thirdly, he omits from the COMMON SERVICE the entire *Confiteor*, and certain other characterizing parts. Thus by expanding and adding to the one service, and by contracting and abridging the other, he manages to bring them very near together in his table.

We give below first the German Mass, exactly in the words of Dr. Wenner, omitting of course the Offertory and correcting his errors; secondly, the COMMON SERVICE, omitting for the present that most elaborate *Confiteor;* thirdly, "the full normal Lutheran Service" as written by Dr. Wenner in the Harrisburg Report, p. 15, *middle* of page.

GERMAN MASS.	COMMON SERVICE.	NORMAL SERVICE.
Spiritual Song or German Psalm.	Introit.	Introit.
	Gloria Patri.	Gloria Patri.
Kyrie.	Kyrie.	Kyrie.
	Gloria in Excelsis.	Gloria in Excelsis.
	The Lord be with you.	
	And with thy spirit.	
Collect.	Collect.	Collect.
Epistle.	Epistle.	Epistle.
A German Hymn.	Hallelujah with Psalm.	Allelulia.
	Gospel Announced.	
	Glory be to thee, O Lord.	
Gospel.	Gospel Read.	Gospel.
	Praise be to thee, O Christ.	
Creed (Versified form).	Nicene Creed or Apostles'.	Creed.
	Hymn.	
Sermon on the Gospel.	Sermon.	Sermon.
	Votum.	
	Offertory.	
	General Prayer.	General Prayer.
	Lord's Prayer.	
	Hymn.	
	The Lord be with you.	[Lord be with you.
	And with thy Spirit.	And with thy Spirit.
	Lift up your hearts.	Lift up your hearts.
	We lift them, etc.	We lift them, etc.]*
	Preface.	Preface.
	Sanctus and Hosanna.	Sanctus and Hosanna.
Paraphrase of the Lord's Prayer and Exhortation to communicants.	Exhortation.	Exhortation.
	Consecration.	Words of Institution and
Consecration and distribution of the bread with Sanctus or Hymn.	Lord's Prayer.	Lord's Prayer.
	Peace of the Lord, etc.	Agnus Dei.
Consecration and distribution of the cup with Agnus Dei or Hymn.	Agnus Dei during Distribution.	Pax.
		Distribution.
Thanksgiving.	Thanksgiving.	Collect of Thanksgiving.
	Hymn.	
Benediction.	Benediction.	Benediction.

*Added by us as no doubt intended by Dr. W.

By comparing our table with that of Dr. Wenner it will be found that he omitted from the COMMON SERVICE, the *Gloria Patri*, the Salutation, that most elaborate mode of announcing the Epistle and Gospel, which has no justification at all from the liturgies of the sixteenth century, the two responses to the Gospel, the votum (which also cannot be justified under the rule of the "common consent") the Lord's Prayer after the General Prayer, the Salutation and Sursum Corda before the Preface. By omitting these characterizing parts from the COMMON SERVICE, and by an addition to and expansion of the German Mass, —a very clever manipulation,* indeed—Dr. W. has contrived to make the two services look very much alike. Had he been so skillful in excluding these parts from the real COMMON SERVICE as he has been in excluding them from the one in his table, he would then not only in reality have secured to the Church a service tolerably like Luther's model, but he would have very nearly approached what he himself wrote as the "full normal Lutheran Service." It is these parts which Dr. W. so skillfully omitted, together with the Offertory, that help to impart a character of elaborateness to the COMMON SERVICE which did not appear in "the full normal Lutheran Service" of the sixteenth century. But in order to have the COMMON SERVICE as it appears in the General Synod's book, we must add the *Confiteor*, which,

*Not less cleverly did Dr. W. manipulate the COMMON SERVICE on p. 338. He left off the *Confiteor* as though he was unconscious of its existence, and likewise the *Gloria Patri*. He wrote the Salutation and Collect as one part, whereas they are two parts; Gospel and response as one, whereas there are *two* responses to the Gospel, neither one of which is *normally* Lutheran; Creed and Hymn as one part, whereas they are *two* parts; Sermon and Votum as one, whereas they are *two*, and the later wants the "common consent"; Offertory and General Prayer as one, whereas they are plainly *two*, with no justification of the Offertory from the text of the Lutheran liturgies. He also does us wrong when he says that we *approve* of the "simplicity and *comparative* brevity" of Kliefoth's Communion Service, p. 335. We simply said: "The reader will be impressed with the simplicity and *comparative* brevity of this service." Compare the two services as they *are*, not as the one has been misrepresented by Dr. W., and the difference will be at once apparent. By an oversight the *Sanctus* was omitted from our Kliefoth on p. 163 in former article.

as we said in our former article, is more elaborate than any that can be found in any one of even the few liturgies of the sixteenth century which contain a *Confiteor*. Add now this *Confiteor* with the preceding words of Introduction, one of which is sung, and we have a service which in the elaborateness and artificiality of its composition *greatly* exceeds the "full normal Lutheran service." The Book of the United Synod of the South contains *not one word* to indicate that this *Confiteor* is not just as much a part of the "full normal Lutheran service" as is the Introit, or the Kyrie, and that it is not just as strictly required in Lutheran usage to employ the *Confiteor* in every service as it is to say the Creed. That is, the users of this book are made to believe, for aught that is said to the contrary, that good Lutheran custom requires they shall begin with the words of the Introduction and pass on through the *Confiteor* to the Introit. There is nothing said either in the preface, or in the explanatory notes, or in the rubrics to make any other impression. In the General Synod's edition we read: "The Morning Service, strictly, begins with the Introit. All that precedes is introductory, and may be used or omitted as occasion requires." What *we* understood by this, until we had learned better by actual research, and what we know by personal inquiry *others* understood by it, was, that the *Confiteor* was as much a part of the "common consent" as was the *Kyrie* or *Gloria in Excelsis*, and that it was found generally or always in the liturgies of the sixteenth century, but that its *use* was optional and occasional. We believe that this is a fair and natural interpretation under the oft-heralded "common consent;" so that taking the service as it stands in the two books and as it has been offered to the churches under the title of the "common consent;" "the full normal Lutheran liturgy," the *Confiteor* must enter into every fair and honest criticism of it. It is a part of the COMMON SERVICE as such; and we know of no one feature that adds so much to its elaborateness, or that carries it so far beyond the pale of "the full normal Lutheran service" as this. The *Confiteor* is *there*. It is a part of the book. They who want to use a *Confiteor* must use this as it is, or mutilate it.

It is at this point that we reply to Dr. Wenner's strictures on

our statement that the "COMMON SERVICE" "*fully* represents the EXTREMEST form of liturgy *now* known, or that ever has been known in the Protestant Church," (p. 175 former article). By EXTREMEST he meant the most *elaborate*, as may easily be seen by reference to the explanation on p. 175, and in the note on p. 176. We did not mean *length*, or number of words, but multiplicity of parts, *elaborateness* and *compositeness* and *artificiality* and "*prolixity*" of structure and articulation. Will Dr. W. for one moment deny that the *Confiteor* of the COMMON SERVICE including the Introduction, with three parts set to music, is more multiplied in parts, more elaborate, more artificial, more mechanical, more prolix, than the *Confiteor* of the Episcopal Prayer Book? Does he not know also that the COMMON SERVICE contains the entire system of "the ancient canonical Introits," which do not appear in the Episcopal Book, and which for the most part only ritualists and operatic musicians have desired to see restored? Does he not know that the method of announcing the Gospel with the responses, "Praise be to thee, O Lord; Praise be to the, O Christ," is more elaborate and artificial than that of the Episcopal Book? Does he not know that the Offertory of the COMMON SERVICE is more elaborate than that of the Episcopal Book? Does he not know that the COMMON SERVICE contrary to the usage of the great standard liturgies and Kirchengesänge of the sixteenth century has restored the *entire ante-Reformation*, or rather, *old Roman system of collects*, that is, a *separate* and *distinct* collect before the epistle for each Sunday and festival in the year? And does he not know, further, that these collects were taken in large part from the Prayer Book of Edward VI., which the English abandoned three hundred and forty years ago? and does he not know that there is, according to Dr. Schmucker, "an extremely close agreement between" this old abandoned English Book and the COMMON SERVICE?

These are some of the features which help to make the COMMON SERVICE more elaborate, that is, more artificial, more composite, more mechanical, than any service of worship known to Protestant Christendom, (unless it be a few German examples, like Löhe, of decidedly Romanizing type). They are the features which help to make it decidedly more elaborate than any

standard Lutheran liturgy of the sixteenth century, help to bring it fully along side, if not really in excess of those liturgies which the great German writers persist in calling *Romanizing*, *Catholicizing*. These are the features also which have helped to procure for it the aversion of many common-sense people who desire to worship God in simplicity and sincerity, but who nevertheless would willingly use a simpler order of service, and doubtless would be greatly assisted in their devotions by a simple liturgical service. These, finally, are some of the features which must be removed before the COMMON SERVICE can *honestly* and *truthfully* be said "to reproduce in English the common consent of the pure Lutheran liturgies of the sixteenth century;" unless we are to understand that there is a want of definiteness in the word "reproduce," and that it is intended to refer to those things *only* which are found in "the full normal Lutheran liturgy," and has no reference whatever to the *excess?*

THE ROMANIZING FEATURES OF THE COMMON SERVICE.

That there is a class of Lutheran liturgies which the German liturgical writers call *Romanizing*, simply cannot be denied. We have already seen that Funk's first class, while preserving pure doctrine, "holds church regulations in closest agreement with the papistical" (Papistlichen, Preface, p. iv.) Daniel gives the Mark Brandenburg as an example of a *Luthero-Romanizing Liturgy*, because "while it holds fast the Lutheran doctrine, in ceremonies it seems to stand in the footsteps of the Papists." (*Codex Lit.* II., p. 124). This is the one with which Luther expressed dissatisfaction on account of its "prolixity." Kapp and Klöpper both say that the Austrian of 1571, "closely follows the Roman Mass." Köstlin calls one class "very conservative," p. 176. The idea of each one of these authors is that this class of Lutheran liturgies is closely conformed to the Roman Mass, or as Alt says, to the Gregorian Mass Text. (*Christ. Cult.* p. 160). Now we have compared the COMMON SERVICE with representatives of this class, as for instance the Mark Brandenburg and the Austrian. We find that as a matter of fact, in articulateness, in elaborateness and fullness of parts, the COMMON SERVICE is fully as articulate, elaborate, "prolix," as either of these

particularly designated "Romanizing" orders. The following table will speak for itself.

MARK BRANDENBURG, 1540.	AUSTRIAN, 1571.	COMMON SERVICE, 1888.
.....	Opening Hymn.	Invocation.
.....	Exhortation to Confession.	Exhortation to Confession.
Confiteor*	Adjutorium.† Our help, etc.	Adjutorium. Our help, etc.
.....	.....	Versicle and response I said
.....	Confession.	Confession. [I will confess.
.....	Absolution.	Confessional Prayer.
.....	Exhortation to Prayer.	Absolution
Introit.	Introit.	Introit.
Gloria Patri.	Gloria Patri.	Gloria Patri.
Kyrie.	Kyrie.	Kyrie.
Gloria in Excelsis.	Gloria in Excelsis.	Gloria in Excelsis.
Dominus Vobiscum.	Collect.	The Lord be with you.
.....	Epistle.	And with thy spirit.
Collect.	Hallelujah or Psalm.	Collect.
Epistle.	Gospel.	Epistle.
.....	Nicene Creed, or	Hallelujah with Psalm or
Hymn.	Apostles' Creed.	..... [Hymn.
Hallelujah, Sequence.	Sermon.	Gospel announced.
Gospel, with	.....	Glory be to thee, O Lord.
Benediction.	General Prayer.	Gospel read.
.....	Lord's Prayer.	Praise be to thee, O Christ.
The Nicene Creed.	Exhortation and Absolution.	The Nicene Creed, or
.....	Lord be with you.	The Apostles' Creed.
.....	And with thy spirit.	Hymn.
.....	Lift up your hearts.	Sermon.
.....	We lift them.	Votum.
Domine vobiscum (sung).	Preface.	Offertory.
Offertory.	Sanctus.	General Prayer.
.....	Prayer for Communicants.	The Lord's Prayer.
.....	Lord's Prayer.	Hymn.
.....	Pax.	The Lord be with you.
....	Words of Institution.	And with thy spirit.
.....	Distribution, with Agnus, etc.	Lift up your hearts.
Preface.	Collect of Thanksgiving.	We lift them, etc.
Sanctus.	Psalm and sentences.	Preface.
Prayer.	Lord's Prayer.	Sanctus.
Consecration.	Benediction.	Exhortation.
Responsory.	.....	The Lord's Prayer.
The Lord's Prayer.	.....	Consecration.
Pax.	.....	Peace of the Lord, etc.
Agnus Dei.	.....	Agnus Dei during
Prayer.	.....	Distribution.
Exhortation.	.....	Nunc Dimittis.
Distribution, with	.....	Thanksgiving Collect.
Responsory or Hymn.	.....	.....
Thanksgiving Collect.	.....	Benedicamus.
Benediction.	.....	Benediction.

*It is altogether probable that the *Confiteor* of this Order was the minister's private confession, and not a part of the people's service.

†The Austrian has the versicle and response, "I said I will confess," etc., as an *alternative* to the Adjutorium. We have written a *Gloria Patri* to the two first Orders in the table because it is quite probable it was in both these cases used with the Introit, (though not written in the text), as they closely conform to the Romish Mass. The text of the Mark Brandenburg has no Salutation and Sursum Corda before the Preface. The Preface was sometimes used without these preliminary parts, as in the Spangenberg Kirchengesange Deutsch.

Now if the two former in this table are and are called "*Romanizing*," "*Catholicizing*," "closely conformed to the Roman Mass," why should not the COMMON SERVICE be placed in the same category? That the doctrine is the same in all, we will not for a moment deny. They all alike hold fast the *Lutheran doctrine*. That they exhibit about the same fulness, with the excess even in favor of the COMMON SERVICE, *especially* in the part that precedes the sermon, the same elaborateness in ceremonies, about the same close approximation to the Gregorian Mass Text, cannot be successfully denied. Then wherein do they differ? and why should the COMMON SERVICE have a different classification? That the COMMON SERVICE is in *excess* of those liturgies which its own preface, written by Dr. B. M. Schmucker, calls "Orders of great weight," "Standard," will clearly appear from an examination of the table in our former article. Hence we cannot classify it with these. It must find place among the "Luthero-Romanizing." There seems to be no other place for it.

Again: The COMMON SERVICE contains the old Roman ecclesiastical terminology, as Matins, Vespers, Antiphons, Responsories, Canticles, Introits, Collects, Suffrages, and the entire paraphernalia of the Church Year, besides Latin titles of the Psalms. The meaning of all this is unmistakable, and the logic of it is inevitable. To have retained all these things in the sixteenth century was one thing. To restore them after they have been long abolished, is quite another thing. But there is also additional reason for characterizing the COMMON SERVICE as "*Romanizing*." In the Preface to the United Synod's edition, it is declared that "there is an extremely close agreement between this first Prayer Book of the Church of England and the COMMON SERVICE." "This First Prayer Book of the Church of England" is the First Liturgy of Edward VI., 1549. In our former article (which, see p. 172) we showed how the English writers on the subject have characterized it. We now give additional testimony. Our own Kurtz says a commission under Cranmer drew up "for the service a liturgy mediate between the Catholic and Protestant form, the so-called *Book of Common Prayer* of A. D. 1549." (*Ch. Hist.*, 1889, II., p. 315).

In the *Homiletic Monthly* for April, 1890, the Rev. T. D. Witherspoon, D. D., LL. D., after speaking of the Book of Edward VI. as the work of Cranmer, says: "Cranmer's could scarcely claim to be more than an amended edition of the Roman Missal, expurgated of its grosser errors, and translated into the language of the people." "THE CONCISE DICTIONARY OF RELIGIOUS KNOWLEDGE" contains an article on The Church of England, by the accomplished pen of Dr. Alexander V. G. Allen, of the Cambridge Divinity School. Of the Book of Edward VI. he writes: "The source of the Prayer Book was principally the Roman Breviary reduced to simplicity, with a more biblical character. In its formation also may be traced the influence of Archbishop Herman's *Consultation.* The Mass according to the Sarum use was turned into a communion office. The First Prayer Book, put forth in 1549, was offensive to the growing Protestant party on account of its retention of mediæval elements in doctrine and ritual." The doctrine of this liturgy of Edward VI. is Lutheran *out* and *out,* as without doubt Cranmer at that time, 1549, was Lutheran even in his views of the Lord's Supper. If now Dr. W. and his confreres should try to make a point on the words,—"mediæval elements in doctrine,—then we will turn them over to manes of Dr. B. M. Schmucker who wrote the Preface to the Southern Book, and who had a keen scent for any heresy that might lurk in "mediæval elements of doctrine." Dr. W. may take either horn of the dilemma. If he should say the English book was rejected because of "mediæval elements of doctrine," then we reply in the language of Dr. Schmucker: "There is an almost complete agreement between this first Prayer Book of the Church of England and the COMMON SERVICE." If he says it was rejected on account of "mediæval elements in ritual," then again we meet him with the same words of Dr. Schmucker. The case is clear. The bodies that have adopted the COMMON SERVICE have placed themselves on a liturgical plane from which the Church of England descended 340 years ago. That plane, according to the Church of England writers, is almost on a level with the Roman Mass Text according to the Sarum Use. Burbidge says: "The Service of 1549 was the old Roman Liturgy revised." (Former

article, p. 172). Two things, which, as Dr. Schmucker says, are in "extremely close agreement" with each other, between which there is "an almost entire harmony," must bear a closely similar relation to a third thing. But in this approximation to the Mass Ritual the COMMON SERVICE has even the advantage, because it has restored the entire system of "the ancient canonical Introits" which were dropped out from the English Book, the Psalms being substituted for them.

All this under a somewhat different form and according to the testimony of different witnesses, we presented in our former article. Dr. Wenner has made no effort to refute the facts, or to show any fallacy in the argument, that is, by his very silence he has conceded the correctness of the facts and the conclusiveness of the argument, viz., that the COMMON SERVICE goes back beyond the *standard* Lutheran liturgies of the sixteenth century and restores features of the Roman Mass Text which the fathers of the sixteenth century, with all their conservatism, omitted as unnecessary and unprofitable. Did Dr. W. find authority in his commission to introduce these interpolations into "the full normal Lutheran liturgy"? Nay, he tells us that he did not, for he says on p. 336: "After the Normal Service was completed, it seemed desirable to add certain things which, in the opinion of the committee, might prove an enrichment of the Service." But we know positively that *some* members of Dr. Wenner's own committee *disliked* and *opposed* some of these additions, and that for the very reasons we have alleged, viz., that they make the Service too formal, too mechanical, and carry it back too near to the Mass Text. Moreover, this confession of Dr. Wenner's, that the opinion of the committee was allowed to control in the final articulation of the Service, is directly in the face of what he told the General Synod at Harrisburg: "On this basis there was no room for private views and preferences of the members of the committee, nor were they called upon to *compose* a service which, in their opinion, might be adapted to the wants of the times." (Minutes, p. 15). But it is now evident from Dr. Wenner's own confession that "private views and preferences" did prevail in fixing the final character of the Service. And that final character carries the Service back, in the elaborateness

and fullness of its parts, into the ante-Reformation period. As we showed in our former article, the COMMON SERVICE, and Löhe's Liturgy, *part* for *part* and *word* for *word*, are ALMOST IDENTICAL. But Löhe distinctly declares that he went back to the old, yea, to the very old, and confesses that he took parts directly from the Roman Liturgy, (see former article, p. 164), and that he did not design his Liturgy for use in congregations, but rather as a "*manual* and *text-book* for such pastors as are inexperienced in liturgical affairs." Services which are so strikingly alike as Löhe's and the COMMON SERVICE, cannot differ much in the likeness which they bear to some other service, say in this case, the Mass Text.

DR. WENNER'S CONCESSIONS.

Either in so many words or by his silence, Dr. W. has conceded *every point* we alleged against the COMMON SERVICE, in section IV., pp. 149–162 of our former article.

1. He has acknowledged that the *Confiteor* finds no place in "the full normal Lutheran service." This fact is in no place or manner indicated in the Book of the United Synod. On the contrary it is said at once after the "Amen" of the Introduction: "*Then shall be said the* Confession of Sins, *as here followeth.*" In the General Synod's Book it is not intelligibly and unequivocally stated that the *Confiteor* forms no part of "the full normal service." The note of doubtful meaning in the *Explanatory Directions*, is counteracted by the rubric in the service itself, which says: "*Then shall be said the* Confession of Sins."

2. Dr. W. has made no defence of the rubrics relating to the reading of the Scriptures, and which, as he himself told us, were taken in the main from English sources, and which he knows perfectly well did not come out of Lutheran liturgies of the sixteenth century. The *design* of such rubrics is clear enough to one who has an eye capable of reading the signs of the times, and of discerning the mediæval trend which the COMMON SERVICE is expected to give to the Lutheran Church in America.

3. He has made no effort to justify the Offertory by a solitary reference to the *verba ipsissima* of any sixteenth century liturgies. He knows very well what Calvör says, and what ap-

pears in Harnack's table which he waved before the General Synod. (See former article, p. 155). He has given Kliefoth's defence of the Offertory, but he has not pretended that it is a part of "the full normal Lutheran Service." He *knows* it is not. He even says (p. 336) that the offertories "were *suggested* by Löhe and Schoeberlein."

4. He says (p. 336) that the line, "Glory be to thee, O Lord," which precedes the reading of the Gospel, was taken from Löhe. He does not say whence was taken the line, "Praise be to thee, O Christ," which follows the reading of the Gospel. Löhe declares that he took it from the Roman Liturgy. (See former article, p. 155). On p. 336 Dr. W. says we charged that the committee followed Löhe and depended upon him for the construction of the COMMON SERVICE. This allegation Dr. W. has made entirely too strong. We made no such sweeping charge. We did charge, and we do charge, and we wrote in our former article, p. 165: "*Part* for *part*, and *form* for *form*, Löhe's Liturgy and the COMMON SERVICE are ALMOST IDENTICAL, so nearly identical that the liturgical scholar would say at once that the former is without the shadow of doubt or question the presupposition of the latter." This allegation, as a matter of fact (and Dr. W. does not try to refute it), we now reaffirm, and appeal to the documents in question. We also showed the historical connection between Löhe's Liturgy and the COMMON SERVICE, and declared that we did not believe that the very close similarity of the two books was accidental, (p. 167). Dr. W. does not seek by any facts to refute these statements. But he again throws sand in the eyes of his readers by declaring, "neither he (Löhe), nor any other author, was allowed to influence our judgment in the construction of the Normal Service, (p. 336). Dr. Wenner *knows* that we never charged that Löhe influenced the committee in the construction of the "*Normal Service;*" and he *knows* too that the "*Normal Service*" is not the COMMON SERVICE.* But he himself has now confessed that Löhe *did* influence the committee in the construction of the COMMON SERVICE, that is, he has conceded the very point we alleged. We do not now have

*See table of the three services given on a former page.

to ask whether this close correspondence between the two liturgies in question is the result of accident or not. We now have Dr. Wenner's own confession.

5. Dr. W. has made no reference whatever to the *Votum*. He *knows* he cannot defend it.

6. Of the *Pax* he says: "This ancient sentence was not adopted into many of the Lutheran Orders." Dr. W. knows that the *Pax* can have no justification under the rule of the construction of the COMMON SERVICE. Löhe shows in his liturgical table that it is not found in any one of the following great Orders: Wittenberg 1559, 1565, Wittenberg Kirchengesänge 1573, Mecklenburg 1552, 1650, Frankfurt-am-M. 1565, Lüneburg 1564, 1569, Lippe 1571, Oldenberg 1573, Liegnitz 1594, Westphalian 1585, Madgeburg 1692, German Mass 1526.

7. Dr. W. has frankly confessed that the *Nunc Dimittis* and the *Benedicamus* do not belong to the normal Lutheran order of service. We showed in our former article that the *Nunc Dimittis* is found in the Calvinistic services, and the *Benedicamus* only occasionally in the Lutheran services.*

We repeat that either by his silence or in so many words, Dr. Wenner has conceded every point in which we charged that the COMMON SERVICE had departed from "the full normal Lutheran service," or from any "*consent*" which can be furnished either by the "pure Lutheran liturgies of the sixteenth century" or those of greatest weight. But the departure from the use of the liturgies of the sixteenth century does not stop here. We have already said that the COMMON SERVICE has restored the entire system of "the ancient canonical Introits." Will Dr. Wenner undertake to show that these "ancient canonical Introits," the entire system of them, have "the common consent" of the pure Lutheran liturgies of the sixteenth century? Luther's German Mass carries out the preference already expressed in the *Formula Missæ*, and, omitting the canonical Introits, begins the ser-

*It is not a little significant that Spangenberg's great work, *Kirchengesänge Deutsch*, which "gives the whole service of the Lutheran Church with all its varying parts for all the Sundays and festivals of the Church Year, with music for them," contains not a solitary one of the seven items just given.

vice with a Hymn or Psalm as an Introit, as Dr. Schmucker declares. Löhe (*Sammlung*, II., p. 11) says: "The Wittenberg Kirchengesänge, printed in folio in the year 1573, and the Spangenberg Kirchengesänge printed likewise in folio in the year 1545, gives a collection of the Introits used in the Evangelical Church." The Spangenburg is one of the most important and authoritative manuals of devotion published in the sixteenth century. Dr. Schmucker says of it: "Prepared at Luther's entreaty, it gives the whole service of the Lutheran Church with all its varying parts for all Sundays and Festivals of the Church Year and Music for them." (*Church Review*, 1882, p. 169. See former article, p. 152, note). It will be observed that Löhe says, "a collection of Introits," not collections, as though one of these books contains one collection and the other another collection; and Dr. Schmucker says Spangenberg "gives the *whole* service of the Lutheran Church with *all* its varying parts for *all* Sundays and Festivals of the Church Year and Music for them," that is, the service is complete in *every part.* Now what is Spangenberg's "collection of Introits"? On page 1 he says: "As the beginning of every divine service shall be sung the German *Veni Sancte Spiritus*—Kom Heiliger Geist, etc." Then follows this celebrated hymn in three stanzas of eight lines each, with "Halleluia, Halleluia" to each stanza. But no other or new Introit is given for the three following Sundays in Advent. The service for Christmas has what some might claim as an Introit, but rather is it a hymn of three verses. It is not called Introit. No new one is given for Sunday after Christmas, and on New Year's day, "One may sing as on Christmas." No new one for the festival of "the Holy three Kings"; none for Epiphany and none for the five Sundays after Epiphany, none for Purification, and so on to the Resurrection, which begins with a "German Kyrie Paschale," but it is still quite probable that the *real* Introit is the *Kom Heiliger Geist.* For Whitsunday we have the "Veni Sancte Spiritus gebessert," but it is placed *after* the Epistle, and hence cannot be called an Introit. From that on to the close of the Church Year, not a solitary *new* or *special* Introit is introduced. Finally on folio 129 it is said: "On the common Sundays may be sung as the Introit the

German Veni Sancte Spiritus according to the following notes, or the Benedictus, or the seventy-ninth Psalm from the Psalter, or according to the method, 'Out of deep distress,' etc., as follows, or other Psalms from Dr. Martin Luther's Encheiridion." Then follows the Veni Sancte Spiritus with notes, and the Psalms as indicated. Here now we have Spangenberg's "collection of Introits" as given in the *Kirchengesänge.* But Spangenberg has also in the same volume a service for the entire year in Latin, entitled "Cantiones Ecclesiasticae." How is it here? One solitary Introit for the entire Advent season; one for each of the following festivals: Christmas, Circumcision (which is the same as that for Christmas), Epiphany, Purification, Septuagesima, Quadragesima, Judica, Annunciation, Palm Sunday, Easter, Ascension, Whitsunday, Trinity, John Baptist's day, Visitation of Mary, The Angels, The Apostles—eighteen in all, even in the Latin service, which was intended principally, if not wholly, for schools and universities, and consequently was as *conservative* as possible. How now does this all compare with the entire system of "the ancient canonical Introits"? Does the COMMON SERVICE "reproduce the common consent" at this point, or does it go back and restore a striking feature of Mediævalism which the fathers in large part abandoned, especially in the service intended for the *people?* Why, even the scholars and learned men were not expected to sing a new Introit every time. Does not this add very materially to the elaborateness of the service taken as a whole? Is the COMMON SERVICE *historically* Lutheran at this point?

But what says the Wittenberg Kirchengesänge? We made inquiry for this book in several of the leading theological and public libraries in the country, and even visited the Philadelphia Seminary in search of it, but all in vain. However, a learned professor, a member of the Common Service committee, told us on the authority of another member of the committee, "a German university graduate," that "the Wittenberg is a reprint of the Spangenberg." Neither our informant nor ourself will vouch absolutely for the accuracy of this statement, but the statement is satisfactorily corroborated by the statement of Löhe that these two books give "a collection (*eine Sammlung*)

of the Introits of the Evangelical Church." The Palatinate Kirchenornung,* which Dr. Wenner and Dr. Schmucker claim as a "pure liturgy," that is of the North German type, has also a Kirchengesänge, with full service set to music for the common Sunday and for festivals—"The Introit," specially so named, of the German Service, is the *Benedictus;* (Luke 1 : 68) at the close of which it is said: "Other Psalms and songs of praise may be sung instead of the Introit." "The canonical Introits" find *no place* here. In the Latin service that follows, we count seven Introits *so named,* that is, for the festivals. Will Dr. Wenner still claim that the COMMON SERVICE reproduces the "common consent"? There is yet another item. Will Dr. Wenner claim that the COMMON SERVICE "reproduces the common consent" in its Collect system? The COMMON SERVICE has a *special* Collect to be read *before* the Epistle for each service in the year. What say the "pure liturgies"? The Brandenburg-Nurenberg (1533), called by Dr. Krauth, in connection with the one that follows next, the "greatest" and "most influential and widely used" liturgy of the sixteenth century, has nineteen common or general† collects, and six special ones for festivals, Christmas, Passion of Christ, Easter, Ascension, Whitsunday,

* Many of the liturgies, and among them this Palatinate, direct the singing of the *Introits de dominica*, or *de tempore*, that is, the Introit for the Lord's day or the season. These Kirchengesänge enable us to understand what that means. If the day be a festal day, the Introit for that festal day is to be sung. If it be a common Sunday, then the Benedictus, a Hymn, or a Psalm, is the *Introitus de dominica*, or *de tempore*, often, perhaps generally, without the *Gloria Patri.*

†Löhe (*Lit.* p. 111) says: "The Lutheran Church retained in her most ancient liturgies this custom of praying a collect *de tempore* before the Epistle. She appointed Festal Collects for the first half of the Church Year, but made no provision for the second half except to leave it to the ministers to select one of the common collects according to the character of the Sunday. Yea, even the Roman Missal has for the same time mostly such collects as in the sense of our Liturgies may be called 'common.'" Does the COMMON SERVICE mean to outdo the Roman Missal? Of course the COMMON SERVICE *allows* the use of a "general or special collect." But the preference and the ideal, is for "The Collect for the Day."

Trinity. The Saxon (1539), under the title, "Some Collects or Prayers which may be said in the Church, some at the Communion and some at other times, has thirteen, all told, six common or general, and seven, including two alternatives, for five festivals. The Mecklenburg (1552–1554) and the Wittenberg (1559), under the title, "Some Collects or Prayers which shall be read in the Church during the service of communion (before the Epistle) or at other times," have seven festival collects and six general ones. The Lüneburg (1554) under a title *verbatim* with that above, has fifteen, all told, five of which are alternatives. These are liturgies which Dr. Schmucker in the Preface to the Southern Book calls either "orders of great weight" or "standard." Will Dr. Wenner contend that the "common consent" of the pure liturgies, or "where there is not an entire agreement among them, the consent of the largest number of greatest weight," will produce the entire Collect system of the "COMMON SERVICE"? He will not find liturgies of greater weight than those in the sixteenth century. Other "pure liturgies" have about the same number of collects as those given above—some a few more. Spangenberg's German Kirchengesänge (omitting a few alternatives) gives twenty-one before the Epistle, mostly for the festivals. Similarly the Palatinate Kirchengesänge. Luther's German Mass has only one, and the "Romanizing" Mark Brandenburg has only twenty-four. We say without any fear of successful contradiction that the COMMON SERVICE has here again restored a feature of Mediævalism which the fathers largely abandoned. Evidently there has been movement among us, but whether that movement is forward toward the Millennium or backward toward the *Decimum Saeculum*, the reader may decide for himself.

Dr. Wenner had in hand the very books from which we have gathered these facts. Did he know these facts? Did he lay them before those members of his own committee who did not have the authorities in hand? He stated in his Harrisburg Report that he was not called on to *compose* a liturgy for "the times." Was he called on to *construct* a liturgy for the fifteenth century or for the tenth? He tells us that the COMMON SERVICE is only the terminus *a quo*, the starting point, not the terminus

ad quem, the goal. Does Dr. Wenner mean to carry the Lutheran Church in America back to the Liturgy of St. James or St. Basil?

But the question now is not, Are the additions *conceded* by Dr. Wenner, and the great excess in "canonical Introits" and in Collects, *desirable*, are they *scriptural*, do they "prove an enrichment of the service," are they adapted to our needs? We come to a matter of fact. Are they constituent parts of what with his own hand Dr. W. wrote in the Harrisburg Report as "the full normal Lutheran Service"? This is now the question.* At Allegheny, in June, 1889, Dr. Wenner rang the changes on the words, "Matters of fact." We now hold him to matters of fact. The COMMON SERVICE has been published to the Church and proclaimed from Dan to Beersheba, as "the Normal Lutheran Service," as the liturgy of the "common consent," as the Liturgy of Luther, Melanchthon, Bugenhagen, Brentz *et al.* Will Dr. Wenner now come forward and state over his own name that the COMMON SERVICE, as it stands printed in any form, *is* the Normal Lutheran Service? that it *is* the "common consent of the pure Lutheran liturgies of the sixteenth century"? that it *is* the liturgy of Luther, Melanchthon, Bugenhagen, Brentz? That it *contains*† the "full normal Lutheran Service," we do not deny, nor did we ever deny. That it *contains*, as its framework, about those parts which the liturgies of Northern and Central Germany will *supply* (not however by common consent either as to parts or as to order of parts) we cheerfully concede, as we have never denied. But that the COMMON SERVICE, as it now stands, *is* the normal Lutheran liturgy, *just that and no more*, we now call upon Dr. Wenner to prove, for it is with the COMMON SERVICE *whole* and *entire* as such, and as it has been pre-

*It is nothing to the purpose here that Dr. Wenner wrote in the Harrisburg Report (p. 16): "To use the Collects for the Festivals and Sundays of the Church Year," since he did not there tell the General Synod that this was contrary to Lutheran usage. Only in the Austrian, which, as we have seen, "closely follows the Roman Mass," have we found such an arrangement.

†We use the word "contains" here in the sense in which it is use by the critics when they say the Bible *contains* the word of God.

sented to the Church, that we have to do, and not with a *part* of it only

THE GENERAL SYNOD AND THE COMMON SERVICE.

Dr. Wenner presented to the General Synod at Harrisburg "THE ORDER OF MORNING SERVICE." The General Synod gave instructions "to finish the details and also to publish the completed service for the use of the churches." At Omaha a report was read to the effect that the COMMON SERVICE was nearly ready for publication, but the Service itself was not presented in *any* form; that is, the General Synod in session never saw the Service as it now is at any time prior to the convention at Allegheny in 1889. It cannot therefore be said that the General Synod either approved or authorized the COMMON SERVICE as it now is, for the COMMON SERVICE that *now* is, is not THE ORDER OF MORNING SERVICE presented at Harrisburg. It departs from that ORDER in the following particulars:

1. Into the *Confiteor* were thrust the two sentences: "I said, I will confess my transgressions unto the Lord," "And thou forgavest the iniquity of my sins." These sentences have *absolutely* no place in the Harrisburg Report, neither do they belong to or in any sense constitute a part of the Wittenberg (1559) Mecklenburg (1552) *Confiteor* promised in that Report. They are interpolations pure and simple. MINUTES, pp. 15, 18). Will Dr. Wenner deny it?.

3. The announcements, connected with the reading of the Epistle and the Gospel in the COMMON SERVICE, are as follows: "The epistle for the day (*here he shall name the day*) is written in the —— chapter of —— beginning at the —— verse." "Here endeth the Epistle." "The Holy Gospel is written in the —— chapter of St. ——, beginning at the —— verse." "Here endeth the Gospel." Not one word of this is found in the Harrisburg Report. It correspond *verbatim et literatim* to the Church Book of the General Council at this point. Neither does such an elaborate announcement belong to the Lutheran liturgies of the sixteenth century. We have examined scores on this point and have found that they nearly all announce the Epistle and

the Gospel in the most simple manner, many of the most elaborate even simply saying, "Here shall the minister read the Epistle," or the Gospel, as the case may be. We say emphatically that no such formal and elaborate mode of announcing the Epistle and the Gospel is justified from the texts of the great standard Lutheran liturgies of the sixteenth century.

3. The COMMON SERVICE accompanies the reading of the Gospel with these sentences or responses: "Glory be to thee, O Lord," "Glory be to thee, O Christ." The Harrisburg Report does not contain even a sign of these responses. Moreover, they do not belong to the Lutheran liturgies of the sixteenth century. After searching through scores of them we found the words, "Glory be to thee, O Lord," in the Pomeranian of 1568, and this is so unusual that the great liturgical scholar, Kliefoth, says: "The Pomeranian returns wholly to the ancient custom," that is, the old Roman custom, as Löhe plainly acknowledges. Thus another interpolation, and one not warranted by Lutheran usage, nor justifiable by the rule under which, it is claimed, the COMMON SERVICE was constructed. These responses are found in the Church Book of the General Council.

4. The "*Votum* (if used) ——" "The peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ," to be said after the sermon, is of rare occurrence in the Liturgies of the sixteenth century. It can lay no claim to the so-called "common consent."

5. The COMMON SERVICE contains an "Offertory." But none is indicated in the Harrisburg Report. We have been able to find an offertory in only a single Lutheran liturgy of the sixteenth century, and that one is uniformly called "Romanizing," and was found fault with by Luther for its "prolixity." Moreover, the great scholars Calvör and Harnack declare that an offertory forms no part of a Lutheran liturgy.

These now are the facts. Each one of these additions is *material*, that is, each one brings in new matter and so affects the character of the service. Not one of these additions (except the fourth in name provisionally) was in sight at Harrisburg. Hence the General Synod neither *knew* of nor *authorized* nor *sanctioned* one of them (except the fourth in name provisionally).

That is, when she instructed the committee "to finish the details," she did not include, and could not have included these material additions, neither could these material additions have appeared in the COMMON SERVICE under the rule of its construction. Moreover, we do know positively, that some members of the General Synod's committee disliked and opposed these additions, which they could not have done had they been implied in the Harrisburg Report, or justified by the historic usage of the Lutheran Church. We leave the intelligent reader to decide for himself how far the COMMON SERVICE was "issued and authorized by the General Synod." If now it be said, These additions are not important, then we ask, Why were they made: Were they made because of their *non-importance?* But whether important or not, they are *material.* Melanchthon's change of only one word in the tenth Article of the Augsburg Confession, has been deemed so material as to make the distinction of Altered and Unaltered. But it has been said that these additions do not amount to more than forty words. Very well. Why forty words? Would the principle be different if the additions were four hundred words? Is not the unauthorized addition or interpolation of forty words into a legal or public document quite enough to throw it out of court, and to change all relations of responsibility to it? Did the General Synod adopt and authorize these *forty words*, which so significantly alter the form of the COMMON SERVICE, and add to the elaborateness and "prolixity" of its structure? It will not do to say, These additions are portions of Scripture. We are not disputing about the Scriptural character of these additions, but of *matters of fact.* We repeat that not one of them (except the fourth in name provisionally) was in sight at Harrisburg, and not one of them is historically justifiable under the rule laid down for the construction of the COMMON SERVICE. It is not a matter of liturgical taste, but a matter of fact, and it can never be said that the General Synod "authorized" any ORDER OF MORNING SERVICE," except that contained in the Harrisburg Report. We forbear to inquire whether the General Synod ever supposed or even dreamed that "to finish the details" meant to construct a book of over two hundred pages as "THE ORDER OF MORN-

ING SERVICE;" or to imagine what might have happened had Dr. Wenner plainly told the General Synod at Harrisburg that the proposed COMMON SERVICE would be an almost literal reproduction of the Church Book of the General Council, so that in the official language of Dr. Schmucker, the latter could be used until worn out, because there is "no noticeable difference" between the two books, (Minutes, Gen. Council, 1887, p. 24)

CONCLUSION.

Dr. Wenner did not take up the gauntlet we laid at his feet in our former article. He declared that he would leave it just where we had placed it. Perhaps he thought the circle was too wide. We now narrow it by omitting Luther's German Mass, and make him this final proposition: Let him take the four liturgies called "standard" by Dr. Schmucker in the Preface to the United Synod's Book, and the three which the same high authority in the same writing calls "three orders of great weight." Let him apply to these seven the rule according to which, it is claimed, the COMMON SERVICE was constructed. If now by the application of said rule to the designated liturgies, he brings out as a result the COMMON SERVICE as it stands printed in the United Synod's Book, or in that which bears the name of the General Synod, then forthwith will we publish to the world a full and candid retraction of every allegation we have ever made against the COMMON SERVICE.*

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*We had expected to review also "The Order of Evening Service, or Vespers," and "The Order of Early Service, or Matins." We are prepared to show that both these orders in the "COMMON SERVICE" have even *less* right to claim the "common consent" of the Vesper and Matin services of the "pure liturgies," than has "The Order of Morning Service, or the Communion," to claim the "common consent" of the communion service of the same class of liturgies. We give a sample of each, taken from the great and influential Saxon of 1539: One or two or three Psalms with the Antiphon, Responsory or Hymn, Scripture Reading, Magnificat with Antiphon, Collect, Benedicamus. Matins: One or two or three Psalms with Antiphon, Reading from Old Testament, Benedictus with Antiphon, closing with Collect. The Te Deum is optional as an addition. We know some a little longer, some a little shorter. Some add preaching, others do not. Now what are these services in the COMMON SERVICE, but a protest against the simpler worship of our fathers! Let us honestly tell the people so.

P. S. The April number of the QUARTERLY contains two other replies to "The Liturgical Question." They add nothing new to the argument, but serve well to illustrate the Horatian maxim, *Ne ultra sutor.* Moreover, they exhibit a violence of temper and a perverseness of representation, which place them without the pale of proper Christian controversy.

ARTICLE VII.

THE EPISTLE TO PHILEMON.

By J. K. DEMAREST, D. D., Gettysburg, Pa.

There are considerations besides the fact that they both mention Paul as a prisoner in Rome, from which we know that the Epistle to Philemon and the Epistle to the Colossians were written on the same occasion. From a comparison of the two Epistles we learn much, which we could not from either Epistle alone. Colossæ was a city of Phrygia. It was the smallest of three neighboring cities, in each of which a Christian church had been planted, Laodicea and Hierapolis being the other two. Both of these are mentioned in the closing chapter of the Epistle to the Colossians, with direction that the Epistle shall be read also in them. Magnificent ruins of temples, baths, aqueducts, gymnasia and sepulchres still testify to the wealth and prosperity in ancient days of Laodicea and Hierapolis, while almost every vestige of Colossæ has disappeared from the earth. Why then did the apostle send his letter to Colossæ, by far the least important of the three cities? Presumably from the circumstance that Onesimus, who was with him, was from that city and was about to return to it. He says, "All my state shall Tychicus declare unto you, who is a beloved brother, whom I have sent unto you for the same purpose with Onesimus, a faithful and beloved brother who is one of you."

Nothing is said in the Epistle to Philemon about the city of Colossæ, nor could we know from that Epistle alone, where either Philemon or Onesimus belonged. But besides the facts that the Epistle to Philemon concerns Onesimus who carried it,

and that Onesimus is declared, when Paul addresses the Colossians, to be one of them, Paul in the Epistle to the Colossians salutes Archippus, saying, "Take heed to the ministry," and again in the Epistle to Philemon, "Archippus our fellow soldier." Other coincidences might be mentioned, as that the same persons send salutations in both Epistles, and that, while Onesimus, whom the Epistle to Philemon concerns, was a slave, Paul has much to say in the Epistle to the Colossians about the relations between masters and slaves. These coincidences not only throw light on the Epistle to Philemon, but show in a striking way the authenticity of both Epistles. The word of God abounds in such evidences of its truth.

The purpose with which the Epistle to Philemon was written is apparent from within itself. Paul was in Rome a prisoner, but dwelling in his own hired house with considerable freedom of movement. His friends had access to him and he spent much of his time preaching to those who gathered to hear. Onesimus was a slave. The slaves of that day were many of them intelligent, often quite as much so as their masters, and not always without ambition. Onesimus had run away from his master at Colossæ, and to get as far from him as possible, to hide himself effectually, and to have as good a chance of a living and some advancement as the world might afford, had managed to get to the world's metropolis—it is in a metropolis always that you will find the best and the worst elements of society—to Rome. There somehow he fell in with Paul, probably first with some of Paul's converts, who induced him to come and hear and see Paul. The result was Onesimus' conversion. I must fancy that hitherto he had borne an assumed name. But now he turns out to be a runaway slave belonging to Paul's own "dearly beloved brother and fellow laborer," Philemon of Colossæ! What is to be done? This is the decision: Onesimus must go back to his master. Whether there was any difficulty in bringing Onesimus to consent does not appear. It does appear, however, that Paul apprehended difficulty in persuading Philemon to receive the runaway in such a manner as would comport with the new fact of Onesimus' being as good a Chris-

tian as Philemon. So when Onesimus has agreed to return, Paul writes a letter and sends it by the hand of Onesimus to Philemon. That letter is the Epistle before us.

1. Right here at the beginning we may learn something as to what kind of a literature that is, which we have in the Bible. Here is a part of the Bible, what we should call one of its books, occasioned by the necessity of writing to a master about a runaway slave. We cannot make ourselves sure that when Paul wrote this letter he thought of anything but the business in hand—that affair of Onesimus. Paul was not the only man who ever wrote a letter under such circumstances. Many letters have been so written. Nor could any supernatural suggestion or other help have been necessary, more than other mortals have received. He knew Philemon, he knew Onesimus, he knew what he wanted. Sometimes the prophets and apostles were God's agents for the making known of truths, to which the human mind could never by mere nature come. In such cases God made direct revelation to them; *how*, it would be as impossible to say as to explain the supernatural in other cases. There *is* a supernatural element in the Bible, as also a natural. The same reasons that make us recognize what can have come only from a divine source, should make us recognize what is human enough. It is precisely this combination of the divine with the human and of the human with the divine, which makes the Bible not only the best but the most interesting book in the world.

But this brings up the question, the Epistle having been written under such circumstances, for such a purpose, and in so ordinary and strictly human a way, why do we find it included among the books of the Bible? Why does it occupy so high a place? Does it deserve it? Can we find anything in the book confirming the judgment of the Church that the Epistle to Philemon is to be considered a part of that inspired literature, from which we are to learn authoritatively what is the will of God? We answer that there is hardly a gem in the Bible the pure and perfect lustre of which is less deniable.

2. Besides other things we may learn from the Epistle a lesson of courtesy. It is impossible to read it without being im-

pressed with the delicacy of its sentiments, the neatness of the apostle's expression, his exemplary politeness. We remember an enthusiastic admiration when a boy for an address delivered by the celebrated Dr. George W. Bethune before a college society on gentlemanliness as illustrated in Paul's Epistle to Philemon. It will well repay to study the Epistle with this in view. Politeness, gentlemanliness, are not matters of mere words. Persons lacking that delicate sensibility which is essential to the true gentleman, may imagine if they do but speak in right forms, in case of public debate are within parliamentary rule, in case of conversation if their language have the sanction of acknowledged proprieties, that they are courteous. As regards forms they may indeed be so; their discourse may show that they are quite at home in good society; but, for all, they may be in fact greatly wanting in courtesy. It is the effect that determines. It is a small matter to a man who is wounded, whether he was wounded with an approved instrument. In the old days when knights wore swords, it was not sufficient to show a good knight, that he carried a genuine Toledo blade, and kept it bright and sharp, he must know how to carry it. If his manner of wearing his sword was bungling, awkward and careless, and he was habitually unthoughtful of the discomfort and inconvenience which he might occasion the people he was among, he was no good knight. It is the spirit of the Epistle to Philemon as a whole, that shows its high character, makes us know what Paul was. It is not the words a man uses, nor only the deeds he does, but what he *is*, that makes him a gentleman, as it is that only which makes him a Christian. There is a courtesy which shows rank, rank as to the kind of man, which is expressed in the movements of the body, even though awkward according to some ways of judgment, which is expressed in the lines of the face and the look of the eye. Mere fineness of manners can work no successful deception. We know a true gentleman by intuition. The character is so manifest, brute beasts, horses and dogs, know it and in the say way.

3. We may learn something from Paul's conduct towards one of his converts, a very humble one, a very poor man, probably quite penniless, of no connections or friends, a man too who

can give no satisfactory account of his past, in fact a slave who has run away from a good Christian master. Observe the interest Paul takes in him, deep and continued. We are told in the Epistle to the Corinthians that the early Christian Church was made up of not many wise, not many mighty, not many noble, but had in it a larger proportion of the foolish, the weak and the despised. The church at Corinth accorded with that rule, but that at Rome came nearer than most others to being an exception. We have reason to believe that in Rome some who belonged to Cæsar's palace, including a person or two of imperial blood, were among those who gave what was better than a merely respectful hearing to Paul's preaching. If anywhere, then in Rome Paul might have been tempted to keep the good cause free from low and questionable alliances. But Paul, who knew well the true spirit of Christianity, and was, as we have seen, a gentleman as well as a Christian, knew no difference between the poor and the rich. He felt nothing of his assured rank imperiled by association even with a slave. He certainly entered into an intimate acquaintance with Onesimus. He wanted Onesimus to do all that was right. He was solicitous about him. It appeared to Paul that Onesimus ought to return to his master. It was not enough for Paul to win Onesimus's consent and take a kindly leave of him on the eve of his departure. Paul's interest in Onesimus runs ahead of him to Colossæ. So he writes a letter, in fact two letters, one to the church at Colossæ, another to Philemon; and a father could not have written more affectionately and tenderly of a son. Indeed he calls him a son; "my son Onesimus," says he, "whom I have begotten in my bonds." When more than two centuries afterwards the Roman Emperor himself, Constantine, received baptism, the assembled bishops, whatever were the tempting inducements, could not show themselves more friendly to him than Paul showed himself to the slave Onesimus.

4. We may learn something from the way which Paul conducts himself towards his fellow ministers. Philemon was not only "dearly beloved," but "a fellow laborer." He and Archippus appear to have been the two ministers at Colossæ. Philemon was not an apostle; nor had he had the advantage of much

association with the apostles; nor did he belong to that body which boasted Jewish precedence and circled around the pillars at Jerusalem. His name shows him a Greek, and he is unmentioned elsewhere in the New Testament. He was probably, as we might say, "a very ordinary man." Now Paul being the leading apostle, so recognized among the Gentiles, the organizer of the churches in Asia Minor, the eloquent, supernaturally endowed, ready to seal his great work with martyrdom under the eyes of Cæsar, why did not Paul command Philemon? Why did he not tell Philemon roundly what it was his duty to do? "*To Philemon, greeting:* Onesimus, a slave of yours—and I doubt much the propriety of a minister's owning slaves—has appeared at Rome and been converted under my preaching. I have ordered him back to you. He has shown much genuine Christian spirit in consenting to go. I trust I shall not be disappointed in expecting that you on your part will meet him as a Christian man and especially a Christian minister ought. *Farewell.*" That was not Paul's letter, nor was Paul's letter in that spirit. Paul says: "We have great joy and consolation in thy love, Philemon, because the hearts of the saints are refreshed by thee, brother. Wherefore though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee; I beseech thee for my son Onesimus whom I have begotten in my bonds." Onesimus was a bright and handy fellow, and, though unprofitable to his master, had since his conversion made himself of much use to Paul, so that Paul would gladly have retained him. Paul continues, "Whom I have sent again; thou therefore receive him that is mine own heart, whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel; but without thy mind would I do nothing that thy benefit should not be as it were of necessity but willingly. If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught, put that in mine account. I Paul have written it with mine own hand, I will repay it. Yea, brother, let me have joy of thee in the Lord. Having confidence in thy obedience, I write unto thee, knowing that thou wilt do more than I say." What a delightful ministerial rela-

tion! I was about to say, what an ideal relation! It is certain that there was in Paul no disposition to lord it over God's heritage.

5. We may learn something from Paul's conduct with reference to a great and powerful, but evil institution. Gibbon estimates the number of slaves in the early Roman Empire at one half the entire population; some place it as high as three slaves to one freeman. Their treatment was often harsh in the extreme. The slave had no protection in the law as he had no rights. A mistress could condemn a slave to crucifixion without giving a reason. Tacitus relates that when Pedanius Secundus, a prefect of Rome, was assassinated, 400 slaves, that he owned, were executed, because they had not prevented his murder, though nothing showed that they could have prevented it. We shall all agree, that such a man as Paul must have been opposed to slavery. But the question of its continuance was never in Paul's day submitted to ballot, nor was a subject of the Roman Empire allowed to do much noticeable talking about public matters. When the fugitive Onesimus fell into Paul's hands, he sent him back to his master, not in chains under a guard, nor fastened at the end of a cart, but having persuaded him to go. Paul had his reasons. He imitated Christ. As an apostle he could be no "judge" nor "divider" among men. He was not on a mission relating to a temporal kingdom, or to temporal kingdoms. He confined himself to the enunciation of moral and spiritual principles. So, having persuaded Onesimus, he sent him to his master *with a letter in his hand.* Oh, the power of words when they express a truth! Oh, the power of a truth! Oh, the power of principles! Paul's Epistle to Philemon is one of the shortest separate writings in the Bible, one chapter of only 25 verses, but there was that in it, that declaration of a truth in Christ which was in course of time to overturn slavery and end it in the civilized world. Says Paul: "Perhaps Onesimus departed for a season, that thou shouldst receive him back forever; not now as a slave, but a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as myself." There was that in Paul's so gently expressed

injunction, he put it only as a request, which stood in an unchangeable and mortal antagonism to slavery. Those words of Paul, more powerful than swords and hammers would have been in the hands of the slaves themselves, broke fetters. Onesimus returned to Philemon carrying the letter. But Onesimus was no longer a slave, for Philemon could be no longer a master. Henceforth Onesimus and Philemon were brothers, "brothers beloved both in the flesh and in the Lord!" So in the Epistle before us we see Paul waiting with a divine patience while a divine principle works its perhaps slow but irresistible divine work!

6. The Epistle before us illustrates in certain respects the superiority of Christianity. Quite curiously and suggestively there has come down to us from Paul's own day, a letter written by a Roman, who was much of a literary man and enjoys the reputation of having been a "blameless gentleman," for a purpose close to that for which Paul wrote his. We shall quote it that a comparison may be made, as a comparison often has been, prefacing it with only this remark, that like Paul's letter it is a gem, showing what excellent work the Holy Spirit has sometimes wrought even in the souls of the heathen.

"*Pliny to his friend Sabianus, greeting:* A freedman of yours, whom you said you were angry with, came to me and prostrating himself at my feet, as if at your own, clung to them. He wept much, and begged much; much of the time too he was silent: in fine he made me confident of his penitence. I believe him to be truly amended, because he is sensible that he has been delinquent. You are angry, I know; and you are angry with a cause; but the glory of clemency is greatest when the cause of anger is most just. You have loved the man and I hope will love him: meanwhile it is sufficient, that you suffer yourself to be entreated. You shall be at liberty to be angry again, if he shall deserve it, which having shown yourself exorable, you will the more excusably be. Remit somewhat to his youth, remit somewhat to his tears, remit somewhat to your own indulgent disposition. I fear lest I may seem not to ask but to compell, if to his prayers I add my own. Nevertheless I shall add them the more fully and freely inasmuch as I have sharply and severely reproved him, having strictly threatened

never hereafter again to intercede with you. This to him, whom it was proper to alarm, but not the same to you. *Farewell.*"

Such a letter still does honor to its writer and shows convincingly, as I have said, that the operations of the Spirit of God have never been wholly confined to the Jewish or to the Christian Church. But excellent as the letter is, how immeasurably superior is that of Paul, not necessarily in form—Pliny's Latin is likely better than Paul's Greek, though we prefer Paul's easy, straight-forward style to Pliny's stateliness—but in substance, note Paul's superiority, which is the superiority of Christianity. In the letter of the noble Roman there is nothing like this, "perhaps he therefore departed from thee for a season, that thou shouldest receive him forever, not now as a slave, but a brother beloved, "both in the flesh and in the Lord." A brother beloved! It was Christ who had taught that all the world should say together, "Our Father which art in heaven." The good Pliny did not know that. Then note also how into the letter of Paul enter all the motives and sanctions of a perfect religion. How could Philemon when he read the Epistle help being reminded of his own relations to the divine Christ! Pliny's letter makes use of an elegant aphorism. "The glory of clemency is greatest when the cause of anger is most just." That is good and true, but is, after all, cold philosophy. On the other hand, when Philemon pondered Paul's letter especially when he came to the words, "If thou count me therefore a partner receive him as myself," he could not but be reminded of the words of Christ, "Because ye have done it unto one of the least of these my brethren, ye have done it unto me." Nor do we believe that Philemon could have missed seeing an analogy which has been beautifully expressed for us by Luther in the preface to his commentary on this Epistle "As St. Paul takes the poor Onesimus to his heart, stands as representative for him with his master, intercedes for him as if it was himself who had sinned and not Onesimus, strips himself of his own rights and so compels Philemon to relinquish also his, even so did Christ for us with God the Father; for Christ also stripped himself of his rights and by love and humility induced the Father to lay aside his anger and

power. and to take us to his grace for the sake of Christ. For we are all to Christ, like Onesimus to Paul, as I think of it."

We are nowhere told what was the result of Paul's letter, but it was not necessary to tell us. Philemon could not deny the faith. Oh, the faith, how it exalts us! The Christian faith, how it has lifted up the world! Philemon must have acted in accordance with the high requirements of the faith, and he and Onesimus and Paul must have rejoiced. We love to think of them.

ARTICLE VIII.

THE EVIDENTIAL VALUE OF PROPHECY.

By Rev. Prof. J. B. Fox, Ph. D., Newberry, S. C.

Prophecy is miracle of knowledge. It is a declaration or representation of some future fact or event beyond the power of human sagacity to discern or calculate. It is not mere prescience which is sometimes able to forecast the future by tracing cause and effect in their usual operations, by observing human characters and marking present tendencies. The experienced politician may sometimes form plausible conjectures in regard to the issues of pending crises, and will frequently anticipate events with a sagacity and success that excite the astonishment of less penetrating minds. But that which he foresees always bears close connection with immediate facts and circumstances and is entirely dependent on them. Even then his judgment frequently miscarries, and his calculations are baffled.

But prophecy is the foreseeing and foretelling of future events which are not dependent upon causes in operation at the time of prediction, to which no change of circumstances leads, to which no train of probabilities points. Prophecy depends exclusively upon the omniscience of God. It is the highest evidence that can be given of supernatural communion with the Deity. To cure diseases with a word or touch, to raise the dead, may be termed miracles of *power;* so the prediction of

future incidents, which are plainly beyond the limitations of human foresight, may be called miracle of *knowledge*. Hume says that "all prophecies are real miracles, and as such only, can be admitted as proofs of any revelation." All arguments for the evidence of miracles may, therefore, be applied with equal force to that of prophecy.

I. *The present status and method of the argument from prophecy.*

Dr. George P. Fisher says: "It appears to be thought by many at present, that the argument for Christian revelation from prophecy is of little weight. In treatises on Christian evidences, it has fallen into the background, or has disappeared altogether. By some it would seem to be an objection, rather than a support, to the Christian cause. This impression, which has arisen in part from wrong methods of interpretation that were formerly in vogue, has no real foundation. On the contrary, prophecy, looked at in the light of a more scientific exegesis and a larger conception of the nature of prophetic inspiration, furnishes a striking and powerful argument for revelation."*

There can be no doubt that many of the former conceptions of Christian Apologists in regard to the design and use of prophecy must change. One change in the modern view is in the fact that the principal business of the Hebrew prophet was not prediction, but to give warning, instruction and comfort, according to the exigencies and responsibilities of the hour.

But the principal difference between the former and more modern conception is that a literal and minute fulfillment is not expected, and should not be maintained. There has perhaps been too excessive effort put forth by such writers as Newton, Paley and McIlvaine to show an exact correspondence between prophecy and its fulfillment. It is then more difficult to establish the inference that the prediction was not written after the event has occurred.

The prophet has a presentiment, a surmise, based upon a certain revealed truth in regard to some future event, and he is left to his own natural powers and resources, quickened and guided

*The Grounds of Theistic and Christian Belief, p. 314.

by the inspiration of God, to clothe that truth with appropriate imagery. He does not pierce through the veil of the unseen, and draw a picture of the future in those strict historical lines which will characterize it when it unfolds itself. In order to delineate the subject-matter of the prophecy, with the greatest clearness and precision, he employs comparisons, and popular ideas of the past and present. As Ewald, quoted by Fisher, says: "To set forth the presentiment of evil, there occurs the memory of Sodom, or all the terrible things of nature; whilst for bright hope and aspiration, there is the memory of Mosaic and Davidic times. But the prophet does not really intend to say that only the things that occurred in Sodom, and under Moses and David, will recur, or that mere earthquakes and tempests will happen; but, using these comparisons, he means something far higher."

The mind of the prophet, glowing with lofty ideals, leaps over centuries, and connects the events, which seem near at hand, with conditions with which he is conversant, and with personages already living.

Knapp gives the following succinct statement of the argument from prophecy: "God only can foresee future and fortuitous events. When a man therefore foretells events of this nature, he proves that he is instructed and commissioned of God."* Justin Martyr says: "To declare a thing shall come to be, long before it is in being; and then to bring about the accomplishment of the very thing according to the same declaration; this, or nothing, is the work of God."†

Horne says: "By these prophecies, interspersed with the greater part of the Scriptures both of the Old and New Testament, the sacred writers have established their claim to inspiration, that *they have not followed cunningly devised fables, but that they spake and wrote as they were moved by the Holy Ghost.* The use and intent of prophecy, then, was to raise expectation, and to soothe the mind with hope,—to maintain the faith of a particular providence, and the assurance of the Redeemer promised,

*Christian Theology, p. 62.

†McIlvaine's Evidences of Christianity, p. 186.

and particularly to attest the divine inspiration of the Scriptures."*

II. *The criteria and facts upon which the validity of the argument from prophecy depend.*

The principal criteria are these:

(a.) The prophecies must not be explained by the supposition of an accidental circumstance. It is conceivable that a prediction, made at a venture, and confining its terms to but one event expressed in a general way, may happen to result in a way that seems like genuine prophecy. But when the prediction involves the minutiae of time, place and attendant incidents, as do most of the Scripture prophecies, the possibility of fulfillment by a mere fortuitous concourse of events becomes extremely doubtful. It is characteristic of heathen oracles and other human vaticinations that thep are expressed in ambiguous terms, and refer usually to only a few particulars.

Gregory, quoted by McIlvaine, makes the following ingenious statement in regard to the idea of *chance* as an explanation of the coincidences of prophecy: "Suppose that instead of the spirit of prophecy, breathing more or less in every book of Scripture, predicting events relative to a great variety of general topics, and delivering besides almost innumerable characteristics of the Messiah, all meeting in the person of Jesus, there had been only *ten* men in ancient times who pretended to be prophets, each of whom exhibited *five* independent criteria as to place, government, concomitant events, doctrine taught, effects of doctrine, character, sufferings, or death; the meeting of all in one person should prove the reality of their calling as prophets, and of his mission in the character they have assigned him: suppose moreover, that all events were left to *chance* merely, and we were to compute, from the principles employed by mathematicians in the investigation of such subjects, the probability of these *fifty* independent circumstances happening *at all.* Assume that there is, according to the technical phrase, an *equal chance* for the happening or the failure of any of the specified particulars, then the probability against the occurence of all the particulars in *any* way, is, the fiftieth power of two to unity; that is, the probabil-

*Introduction to the Holy Scriptures, Vol. I, p. 122.

ity is greater than *eleven hundred and twenty-five millions of millions* to one, that all these circumstances do not turn up at distinct periods."*

It is to be observed that this calculation allows *all* time for the fulfillment to occur, even to the end of the world. When, however, the prophecy specifies a definite period for the fulfillment, the immense improbability that the fifty particulars will take place transcends all power of numbers to express.

It only remains to be said that the scheme of Scripture prophecy is too vast and multifarious to be explained on any hypothesis of *chance;* a mere subterfuge adopted by atheists to escape the arguments for the existence of a supreme and all-wise Being, who is immanent not only in the universe, but in the history of the race.

(b.) Prophecy must not be explained by supposing the effect to be produced by the predictions themselves. Let us suppose that a band of men, having the predictions of the Old Testament prophets before them, and undertaking to promote an imposture, choose for their leader, one who had been born at Bethlehem, of the house and lineage of David, and ordered his appearance at the precise time of the prophecy. How, on this hypothesis, could a deceiver have been secured who would be willing to comply with predictions in regard to the passive obedience of the promised Messiah? Would he have been willing to submit to crucifixion for the sake of fulfilling the prophecy? How would another have managed to betray him, and out of remorse, hang himself? What explanation could be offered in regard to the agony of Gethsemane, the cruel mockings and scourgings, the instruments of torture, the severity to his body while he was alive, and that forbearance to it after he was dead?

Evidently, these things are inexplicable on any theory of prophecy as the result of the predictions themselves.

When it is said of Christ, that he cured diseases, or performed miracles in order that "it might be fulfilled" which was spoken by the prophets, it is to be understood that he had the prophecies in view, and that it was his intention thereby to vindicate

*McIlvaine's Evidences of Christianity, pp. 213, 214.

his claim to be the Messiah, and his ability to perform the miracles predicted was the highest credential of his right to the claim.

The validity of the argument from prophecy depends upon the establishment of the following facts:

1. The prediction must be proven to be truly pre-diction; the prophecy must have been proclaimed prior to the event to which it relates. The prediction must be historically true,—that is, it must be shown that it was not fabricated after the events to which it relates, nor enriched by the addition of any circumstances that may have occurred in connection with the fulfillment of the prophecy. The testimony must be produced that the prophecy was not the product of any native sagacity, based on natural causes known to be in operation.

This is the principal test of genuine prophecy, and hence Paley makes it the foundation for his entire argument.*

2. Prophecy must not hide its meaning in ambiguity, like heathen oracles. Heathen oracles only spoke as they were paid or intimidated, and their avowed end was to gratify the ambition of some political leader, or to satisfy some trivial curiosity. Their answers were never spontaneous. They spoke only when compelled, in answer to direct appeal. They made careful preparation before giving response. The god was not always in a humor for consultation. "Either he was talking, or he was pursuing, or he was in a journey, or per-adventure he was sleeping, and must be awakened." There was no want of subterfuges to postpone the consultation, or to explain away the failure of the prediction. It requires no great ingenuity to see the vast difference between such pitiful mockeries, and the sublime and holy prophecies of the Scriptures which together constitute one grand open scheme, looking to one supreme end and consummation. The Sibylline oracles at Rome could only be consulted by the quindecemviri, and then only with an order from the senate. The Scripture prophecies are recorded in books, which are always open to examination, and which all persons are urged to read.

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*Evidences of Christianity, pp. 181–191.

3. The fulfillment must be capable of proof from history. Prophecy is not evidence until fulfilled. We have already observed that the exact and perfect fulfillment of all the minutiæ is not expected, yet sufficient data must be produced to show real and undoubted correspondence between the prediction and fulfillment. It is remarkable in the case of the Scripture prophecies how striking and exact the coincidences are. All writers on the Christian evidences devote considerable attention and space to tracing these coincidences. Horne divides the Scripture prophecies into four classes: "Prophecies relating to the Jewish nation in particular,—Prophecies relating to the neighboring nations and empires,—Prophecies directly announcing the Messiah,—and Prophecies delivered by Jesus Christ and his apostles," and cites much convincing testimony from history to prove the fulfillment of each class.*

Fisher divides the fulfilled prophecies into two classes: (a) The Messianic prophecies of the Old Testament; (b) particular occurrences.†

Paley takes only two prophecies: (1) The Messianic prophecy of Isaiah liii., delivered by a writer who lived seven centuries before the Christian era; and (2) Our Lord's predictions concerning the destruction of Jerusalem, recorded by three of the Evangelists,‡ McIlvaine gives a very full and detailed statement of the prophecy relating to the destruction of Jerusalem, and adduces many striking illustrations from sacred and profane history to establish an exact correspondence between the predictions and their fulfillment.§

III. *Special features of the argument from prophecy of present, practical value.*

(a). The cumulative force of the argument. The present age enjoys an expanse, variety and completeness of prophetic evidence far superior to any other since the days when "holy men of old spake as they were moved by the Holy Ghost." In this respect the argument from prophecy possesses at present greater probative force than that from miracles.

*Introduction to the Holy Scriptures, Vol. I., pp. 122–142.

†Grounds of Christian and Theistic Belief, pp. 321–326.

‡Evidences of Christianity, pp. 181–191.

§Evidences of Christianity, p. 219 seq.

The evidence from miracles, though it could never have been more conclusive than it is to us, was nevertheless more impressive to those who were the immediate eye-witnesses of them. But a similar privilege is conferred upon us who are the witnesses not only of the execution of the great scheme of Scripture prophecy in history, but of its ever increasing fulfillment in our own age and generation. "There is to us, a voice from the silent solitudes where Babylon and Tyre once stood in pride, and reigned in power; from the modern history of prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the holy land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing."* And thus the force of the argument is yet to continue to grow. Judging, as we may, by "the signs of the times," we are already entering the morning twilight, when the fulness of glory, foretold by the Scripture prophecies, shall be ushered in by the end of the world; when the "Son of Man," who is the great Archetype of Evangelistic symbol and Apocalyptic vision, "shall come with power and great glory."

(b). Another consideration of special importance is the harmony and continuity of Scripture prophecy. All the Scripture prophecies may be grouped together into a regular system, all the parts of which harmonize in one amazing and consistent plan, which runs parallel with the history of mankind, past, present and to come. The train of holy men, "who spake as they were moved by the Holy Ghost," included every variety of character and condition—patriarchs, priests, judges, shepherds, fishermen. The subjects of their prophecies embraced many nations, minor and remote, and particularly the Jews for many generations. They foretold the downfall of cities and empires in the far-distant ages; they wrote in different epochs of history; yet, there is not the slightest inconsistency or collision, although the whole array of prophecy, from first to last, is concentrated upon one object—the eternal accomplishment of the plan of redeeming love in Jesus Christ, the center of the history of the human race.

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*McIlvaine's Evidences, p. 187.

(c.) Prophecy is evidence immediately present to the mind. In this age of thoughtlessness, indifference and mental sluggishness on the part of so many, this fact is of special importance. A desideratum is here supplied by prophecy which is not met by the argument from miracles. It requires some effort to place before a willing skepticism the requisite testimony to establish the possibility and nature of miracles. But the argument from prophecy may be rendered brief, and tangible enough for the most obstinate antagonists of divine revelation. They have only to read the Biblical prophecies in regard to the ruin of the once proud cities of Babylon, Tyre and Nineveh, or of the overthrow of the four great world-kingdoms mentioned by Daniel, and the triumphant progress of Christianity in history—"the stone cut from the mountains" which "ground them to powder," or themselves to visit the ruins of these great cities and empires, to be convinced overwhelmingly of the perfect and unmistakable fulfillment of events which no human sagacity could possibly have foreseen or brought to pass.

Prophecy is not however the only evidence that the Scriptures are a revelation from God. Nor should the evidence thus afforded be exalted above that of miracles in value, or supersede it in importance. Miracles and prophecy constitute together sufficient testimony to any rational mind that the Scriptures "are given by inspiration of God," and that they are able to make us "wise unto salvation." "Men are sometimes disposed to think that if they could see a miracle wrought in their own sight, they would believe the Gospel without delay, and obey it unreservedly. They know not their own hearts. 'If they believe not Moses and the prophets, neither would they be persuaded, though one rose from the dead.' "

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

BOARD OF PUBLICATION OF THE REFORMED CHURCH IN AMERICA, NEW YORK.

The Reformed Church in America, Its Origin, Development and Characteristics. By David D. Demarest, D. D. pp. 215.

Dr. Demarest has re-written his history of the Reformed Church in America, which appeared under a slightly different title in 1856, and passed through three editions. The present neatly printed and bound and beautifully illustrated volume is the result. The work is admirably done in concise and clear style and with excellent arrangement. It is more readable than such histories often are, there being an avoidance of details, which could be only of local or personal interest, and so broad is the author's view that every person concerned in the progress of the Gospel, whatever his denominational connection, must be interested in the narrative.

The book opens with a brief history of the Reformation in Holland, the struggle of the Netherlands with Charles V. and Philip II., and shows the origin of the Reformed Dutch Church in that redoubtable country and stirring period. The frontispiece shows the coat of arms of William the Silent, and the author does not conceal a justifiable pride in an ecclesiastical ancestry furnished by a people including such names as Erasmus, Grotius, Spinoza, Scaliger, Arminius, Barneveldt, Rembrandt.

When the Dutch came to New York they brought with them "krankbesoeckers," officers of the Church of Holland, to visit and pray with the sick. The first Reformed Dutch church in this country was organized in 1628 in New York, New Amsterdam as it was then called. The early churches of the denomination were centered about that city and Albany, N. Y. A few churches were organized at a distance from these, but standing apart were weak and sooner or later absorbed into other denominations, as for example, one in Adams county, Pennsylvania. As New York is the metropolis of the nation it is often asked why has the Dutch church continued so small numerically. The question is satisfactorily answered by Dr. Demarest; he attributes the failure of early growth to three causes: 1. When the church had been in existence in this country only 34 years, New York fell into the hands of the English, who required all the inhabitants to support the Episcopal Church. This imposed a heavy burden on the Dutch greatly hindering their work. 2. They used exclusively the Dutch language in the pulpit even after Dutch

immigration had ceased, which it did early, thus cutting themselves off from accessions of other nationality, and sending not a few of their own people, who preferred to speak the language of their adopted country, to the Episcopalians and Presbyterians. 3. Not until 1772 did the Church in this country have an existence so independent of the mother church in Holland that it could provide itself with ministers. It was obliged to send across the ocean for them, the result being that many churches remained long without pastors and that many pastors when they came were unsuited to their congregations. Dr. Demarest insists that the want of progress of the denomination was due to the circumstances and not to the Dutch themselves. The reader will not perhaps be able to see that the Dutch themselves were not accountable for these circumstances.

The contention over the use the of Dutch language is suggestive; it resulted in excluding from the denomination, first, those who were most desirous to substitute the English; second, those who became wearied with the strife; and third, when at last beginning with the year 1803 the English language was introduced, those who were most offended by it. It clearly appears that it was mainly the time consumed in the movement which made it so disastrous. Only from the lucid pages of the book before us could we ever get a clear idea of the contest lasting 18 years—give time always to the Dutch—between the Cœtus and the Conferentie. The Cœtus had the piety of the church and the spirit of progress, such as there was, the Conferentie the learning and the orthodoxy. The Coetus desired pastors at once for all the churches and insisted on good moral character as a qualification. The Conferentie, the leaders of that party having been themselves educated abroad and ordained by the Church of Holland, thought it better that the congregations should wait for men like themselves even at the expense of some present religious life, and when a Hollander with proper credentials had come over the sea, were naturally disposed under all circumstances to stand by him. It is pleasant to note that the mother church exhibited throughout this period a liberal and Christian spirit, willing to do whatever might be best. The parties were finally brought together mainly through the instrumentality of Dr. J. H. Livingston, a descendent of the Livingston of Kirk of Schotts fame, a man whose piety, orthodoxy and energy combined to make his the greatest name in the early annals of the Reformed Church in America. We do not fail to note the frank acknowledgment of "that part of Dutch history which it is not pleasant to review—the history of persecuting measures against non-conforming sects," especially the Lutherans. But the Dutch were not the only denomination who persecuted; few that had opportunity were not guilty. The sin is to be charged as much on the times as on them.

"The Reformed Church in America" is at present one of the most active in all good works. Its Foreign Missions have been especially suc-

cessful in India, China and Japan. The Church has not ceased to grow. In 1855 there were 364 churches and 348 ministers; in 1888 there were 546 churches and 555 ministers, an increase of one-third in 33 years. Its doctrinal standards are the Belgic Confession, the Heidelberg Catechism and the Canons of the Synod of Dort. It is a moderately liturgical church requiring the use of certain forms on occasions of baptism, the Lord's Supper, ordination, etc. It has also forms of prayer, but the use of them is not obligatory and in fact the church presents a beautiful example of forms with freedom. Having a highly educated ministry generally characterized too by discretion and good taste as well as earnest piety, they rise above forms but use them on the occasions in which they may increase the attractiveness of worship or the effectiveness of ministerial service.

The work before us includes a history in brief of the College and Seminary at New Brunswick, N. J., the former of which was organized as Queen's College in 1770; the latter grew out of classes for instruction in Theology at first conducted by Dr. Livingston in his own house while a pastor in New York city. J. K. D.

A. C. ARMSTRONG AND SON, NEW YORK.

Studies in Literature and Style. By Theodore W. Hunt, Ph. D. pp. 303.

As its title says, we have in this book a collection of studies. Some of the chapters appear to have been written as essays independently of the others; some for the completeness of the book. However, there is not a chapter but repays perusal. Those on "Matthew Arnold's English Style" and "Emerson's English Style" are decidedly the best. In the whole voluminous mass of what has been written on these two notable *litterateurs* we have seen nothing that has given us more satisfaction, appreciating the clear, pure, melodious, connected discourse of the one, and the strong, thoughtful, stimulating, sententious utterances of the other, and at the same time recognizing the limitations of both.

As regards the other chapters, they are not all equally good. The book is not at its best when of only three methods of cultivating literary style which it mentions, two are, "Familiarity with literary scenes and places," and "Personal contact with authors:" "A visit to the celebrated English Lake Country, where Coleridge and DeQuincy lived awhile," &c. The literary style can hardly belong to a privileged class. The multitude of tourists have not borne out the rule; and Carlyle seems to have been of a different opinion, when to a man who was much bent on an interview he said, standing for a moment before him, "Gaze on, man, it will do me no harm and you no good." It suggests a doubt, too, when the influence of the "Old Mermaid of the days of Ben Johnson" in shaping literary character is referred to and Ben Johnson himself is mentioned on the next page as "wanting in that particular type of expression." Styles are characterized as Intellectual, Literary, Impas-

sioned, Popular, Critical, Poetic, Satirical and Humorous. The style Literary—Prof. Hunt seems to prefer this French order of the words—he distinguishes by three marks; 1, Ease and Naturalness, 2, Dignity of Manner, and, 3, Artistic Finish. But certainly a style intellectual or even popular may show all three of these marks in a high degree. Witness many of the essays of Charles Lamb. The author himself admits this fact in the chapter on Matthew Arnold's English Style where he says, "We have spoken of his essays as theological, educational and literary. Such a classification is for convenience only. All his writings are literary." Are we not right in denominating such different writers as Bacon, Locke, Latimer, Bunyan, Adam Smith, Burke, men of letters? Possibly their writings are not all of them marked by artistic finish, but is not that literary which, passing beyond the bounds of what may be merely professional or technical, addresses those interests which all men have in common, finds its way to the universal heart, so that though it may die the world does not willingly let it die. The suggestion we make relates however only to classification and naming. There is no part of the work before us which we cannot heartily commend to the consideration of all whose business it is to communicate thought and especially to the students of our colleges, a class to which the author particularly addresses himself. If such do not find help in this book, if its pages do not afford them delight, it can be only because they lack the "necessary sensibility and finer instincts," the "rightly constituted mind," in the absence of which literary culture is impossible. A particular recommendation of the work before us, which we must not omit to mention, is the large and impartial place it gives our American authors.

J. K. D

Judges and Ruth. By the Rev. Robert A. Watson, M. A., Author of "Gospels of Yesterday." pp. 424.

The Prophecies of Jeremiah. With Sketch of His Life and Times. By the Rev. C. A. Ball, M. A., Chaplain of Lincoln's Inn: Contributor to Bishop Ellicott's "Commentary," the "Speaker's Commentary," etc. pp. 424.

We notice these two books together, inasmuch as they both belong to the same series—that of the "Expositor's Bible." We have had the pleasure of calling favorable attention to this series before. These two give us no reason for recalling anything we have already said but rather for adding to and emphasizing our former commendations. They are commentaries, but not after the usual type. The name of the series, "*Expositor's Bible*," tells in some measure the character of the books composing it. They consist of expository lectures on consecutive passages. These vary in interest and merit with the different men that have prepared them and yet the selection of the authors has been so judicious that all thus far have been good.

Instead of the wearying details of a commentary that takes verse by

verse and sometimes word by word, we here have Scripture explained as to incident and thought, thus finding what the Christian student of the word wants—an intelligent view without the distraction of an *ad verbum* interpretation. The practical illustrations, too, are not only helpful to the general reader in directing him to lines of Christian activity but also suggestive to the preacher. Exegetical comments are left to the exegetical commentaries, and yet, with all their minute details, it is doubtful whether the Scripture will be found more satisfactorily or accurately explained by them than by these expository lectures.

The "Sketch of the Life and Times of Jeremiah," given as the first chapter in the "Prophecies of Jeremiah," is worth more than the price of the whole book. We miss here, however, the excellent index we find in Watson's "Judges and Ruth." The series is well printed and attractively bound and makes a fine appearance on the library shelf.

HUNT AND EATON, NEW YORK.

Sacred Idyls. A Metrical Version of Solomon's Song, with appropriate explanations. By Prof. James Strong.

This is a book for the drawing-room table rather than the library shelf. It is beautifully bound and embellished. A large panoramic view of modern Jerusalem from a photograph on folded pages forms the frontispiece. It contains, besides an introduction and appendix, a new metrical version sometimes in rhyme of Solomon's Song, of which this is a specimen:

"Rise, come with me, my love,
The winter rains are passed,
Bright flower and cooing dove
Announce the Spring at last.

"The fig puts forth its fruit,
The vines their fragrance yield,
Rise, fair one, at my suit
And join me in the field."

The traditional view is followed which finds in Solomon's Song a spiritual allegory. J. K. D.

Centennial of the Methodist Book Concern, and Dedication of the New Publishing and Mission Building of the Methodist Episcopal Church.

We have here in permanent form a brief historical record of the new Publishing and Mission Building of the Methodist Church and of its dedication. The principal addresses contained are by Bishop Andrews, Bishop Foss, Rev. Drs. Earl Cranston, M. D. C. Crawford, George S. Chadbourne, Sanford Hunt, A. B. Leonard, J. M. Buckley and Gen'l. Clinton B. Fisk. J. K. D.

M. L. HOLBROOK AND CO., NEW YORK.

Eating for Strength; or Food and Diet in their Relation to Health and Work, together with several hundred Recipes for Wholesome Foods and Drinks. By M. L. Holbrook, M. D. pp. 246.

A very useful, practical book giving valuable directions for the best preparation of food, for the preservation or regaining of health and for keeping the body in the best condition for work. It takes however advanced ground in advocating that we "return to nature" (?) by avoiding all animal food, mainly on account of the cruelty involved in killing, and putting even oysters, clams, eggs, butter and milk under the shadow of a doubt. When the author tells us that the time is coming that such a reform in our dietetic habits will be as much a part of the struggle for human progress, as temperance or social economy is now, he fairly frightens us. Think of a Constitutional Amendment prohibiting the use of roast beef, or appeals from the pulpit in behalf of the pledge against oysters! J. K. D.

D. APPLETON AND COMPANY, NEW YORK.

Studies in Hegel's Philosophy of Religion. With a Chapter on Christian Unity in America. By J. Macbride Sterrett, D. D., Professor of Ethics and Apologetics in the Seabury Divinity School. 1890. pp. 348.

We cannot but sympathize with the leading purpose of this work. It is one of the class, now becoming very numerous, that, from the pressure of the various forms of present skeptical thought, are seeking a more thorough completion of the apologetic view of Christian truth and its enduring verities. Their prevailing method is to penetrate, beyond all particular and incidental aspects of Christianity, to its fundamental conception as identical with the deep religious constitution of man and his necessary relations to God. This aim and method have shown a strong tendency to employ, in large measure, the conceptions and principles of the Hegelian philosophy. The influence of that profound and somewhat mystical philosophy is easily traceable in a clear, if not very wide, current in the varied theological literature of our day.

Dr. Sterrett's apologetic aim is manifest all through these "Studies" in Hegel's Philosophy of Religion. The studies seem indeed to be prompted wholly by the belief that that philosophy, in its fundamental conceptions of God and of God's immanence in nature, and especially in man, has furnished a sure and absolute foundation for the Christian religion. In this faith, evidently, the author has found the inspiration of these earnest pages.

Dr. Sterrett admits that "as a *professed*" system Hegelianism does not any longer reign in Germany. But he asserts that "it died only as the seed which grows." In its essential principles and spirit, he claims, it is leavening advancing thought almost everywhere, and that "the

transformed Hegel really occupies the intellectual throne as firmly as his bust the pedestal in the Hegelplatz in Berlin."

The introductory chapter present a cursory view of the growth of the philosophy of religion, developing in suggestive hints, particularly in the teachings of Clement of Alexandria, Lessing, Kant, and preparing the way for the work of Hegel. Hegel's *Philosophie der Religion* is then taken up, and through successive chapters, the main features of his teaching are considered, embracing the Vital Idea of Religion, Theology, Anthropology and Pantheism, the Rise and Method of Comparative Religion, a Classification of the Positive (pre-Christian) Religions; closing with a chapter on The Absolute Religion, in which miracles, the Trinity, creation, the incarnation, the church, dogma and sacraments are considered in the light of Hegel's thought. The discussion is not a mere expository paraphrase of Hegel. Though in Chapters III. and VIII. the expository form prevails, the author generally uses the order and suggestions of the great German as a basis for his own presentation of the ultimate ideas in which it is supposed Christian faith must find its final ground and verification.

There is much in this volume to make it very interesting and profitable to students both of religion and philosophy if read with careful discrimination and just judgment. The course of thought is not commonplace. Both in its analytic and synthetic movement it seeks to go beneath mere phenomenalism and exhibit the absolutely real and necessary. The profoundest questions are attempted, and rich and quickening suggestions make these pages stimulating and helpful. But the reader, despite the commendable zeal of the author after an absolute foundation for religion, and the fine light that glows everywhere along the track of his discussions, will look in vain for that final Apologetic that shall supersede the need for, and take the place of, the common "current" apologetics which the author, in the preface, summarily waves aside as 'faulty' and 'inadequate,' and of which in part he elsewhere writes in a vein of almost contemptuous disparagement. Perhaps the title "STUDIES," chosen for the volume, as "studying done 'out loud,' after considerable silent pondering over the 'what there is in it,'" ought indeed to admonish us not to expect to find in it the full co-ordinated, developed and final Apology that is desired, but it strikes us as peculiarly unwise to preface a work with such a declaration of the inadequacy of the current method of apologetics, asserting in another place that "the infallibility of the Bible" has been "rudely shattered," when the book itself carries to its readers in the way of supply for the asserted need nothing more definite, distinct, or definable than the peculiar Hegelian metaphysics of God and the universe here so discursively and miscellaneously, though entertainingly commented on.

The main fault, as it seems to us, in these studies in the Philosophy of Religion, resulting in a failure to exhibit any very valuable support

to the unique divinity of Christianity, comes from a too complete acceptance of Hegel's teaching and a tendency to extreme views in putting the "old faith" into "new light." The work throughout has much the temper of a polemic against current criticism of Hegel's religious philosophy. It endeavors to vindicate the teaching of that philosophy in all its leading conceptions. It does not simply accept suggestions from Hegelian thought, as to God and his relation to the universe or as to the deep basis for the religious life in the human constitution, as helps against a one-sided deism and other inadequate views of religion, and thus use the "transformed Hegel," of which mention is made in the first chapter, but it appears to insist on the whole original Hegel. It not only adopts his extremest statements, but multiplies like statements of its own, which, apparently at least, so obscure the distinction between God and nature and man as to suggest a pantheistic conception of the universe, and actually leads to a designation of its own system as "Christian pantheism." It distinctly bases religious certitude in the universal religious consciousness, without respect to the special verities and claims of Christianity, leveling away the feature that mark its unique and distinguishing supernaturalism; it practically obliterates the very idea of supernatural revelation in its view of the immanent self-consciousness of God in the self-consciousness of every man, and in its emphasis on universal revelation. The redemptive feature of Biblical Christianity is minimized in the interest of an absolute Logos-incarnation for ethical and cosmical perfection. All through and in various ways, chiefly by omission, it exhibits such a readiness to modify the recognized doctrines, or conceptions of doctrine, of the orthodox Christian teaching, that it appears to be all the time on the ragged edge of abandoning Christianity in order to save "religion"—religion in some remote philosophical conception that is foreign to the idea of the writers of the New Testament. Some of the quotations of Scripture in these studies are a marvel of skillful accommodation and adaptation to ideas in which, we believe, the inspired writers would not be able to recognize their original thought. These and similar features of method seriously impair the apologetic value of these bright and interesting discussions.

The last chapter is an *appendix* on *Christian Unity in America and the Historic Episcopate*, and is marked by a just appreciation of the difficulties that the proposition of the House of Bishops must encounter among non-episcopal denominations. Dr. Sterrett is clear and emphatic in his repudiation of the theory that the episcopal organization is a *jure divine* necessity to the *being* (esse), of a Church, and rests the "Historic Episcopate "simply on the *historical* foundation, as legitimately developed in the early church and best adapted to promote the church's order and prosperity. He is keenly severe on the ultra High Church party as asserting an indefensible view and maintaining a position at

variance with any fair hope of the proposed organic unity of the Church. The Chapter is a most valuable contribution to the discussion of this great living question. M. V.

JAS. B. ROGERS PRINTING CO., 54 N. 6TH ST., PHILA.

Historical Sketch of the Mission of the General Council of the Evangelical Lutheran Church, among the Telugus of India. By Rev. George Henry Trabert, Pastor of St. John's English Evangelical Lutheran Church, Minneapolis, Minn., Author of "Outlines of Church History," etc. 1890. pp. 124. Prices: Single copy, 60 cts; one doz. copies, $6.00 with expressage or postage extra.

Mr. Trabert deserves the thanks of the Lutheran Church for the preparation and publication of this sketch of the Mission work in the district now in the care of the General Council's Committees of Foreign Missions. It forms a chapter of heroic Christian faith and courage, the reading of which cannot fail to quicken and inspire increased zeal in the great and blessed work of giving the Gospel to the heathen. The sketch is admirably drawn, giving the organization of the mission, the character of the district in which it is located, its transfer to the General Council, notices of the missionaries and their experiences, its difficulties and successes, the present outlook, with concluding chapters on the incentives and obligations to prosecute this holy service with increased energy and greater self-sacrifice. The work is illustrated with likenesses of the missionaries and pictures of buildings and scenes from the mission fields. It cannot fail to give a clearer conception of what has been done, and to deepen the interests of the Church in the work. It ought to be read by all our people.

The only criticism we feel constrained to make is, that by a partial statement of the circumstances of the organization, the sole inspiration of initial movement is credited to the Synod of Pennsylvania and through it to the General Council. In this way, the title of the volume appears more justifiable, although more than half the history of the mission was made before the General Council came into existence. M. V.

LUTHERAN BOOK CONCERN, COLUMBUS, OHIO.

Be True! A Few Words to the Confirmed Youth of the Evangelical Lutheran Church. By Rev. G. T. Cooperrider, A. M. 1890. pp. 93. Price per copy, 15cts., per doz. $1.50, per hundred $10.00.

This little volume embodies an excellent idea—to put into the hands of the young who have just been confirmed a pastoral souvenir of earnest counsel and admonition for their spiritual safety and right Christian life. The counsels here prepared are in general a plea for fidelity, and are specifically developed under the threefold duty: "Be true to your Parents;" "Be true to your Church;" "Be true to your Lord." The

discussion is in the form of direct appeal, and glows with the warmth of a genuine interest in the spiritual welfare of those addressed. M. V.

ANSON D. F. RANDOLPH AND CO., NEW YORK.

Supernatural Revelation: An Essay concerning the Basis of the Christian Faith. By C. M. Mead, Ph. D., D. D., late Professor in Andover Theological Seminary. pp. 469.

This fine volume is an enlargement of the six lectures delivered at the Princeton Theological Seminary in 1889, on the L. P. Stone foundation. The subjects treated are the origin and grounds of theistic belief; the question of a primeval revelation; the general features of the Christian revelation; the proof and evidential value of the Christian miracles; the relation of Christianity to Judaism; inspiration; the authority of the Scriptures; the condition and limits of Biblical criticism.

Skeptical writers cannot charge Dr. Mead with unfairness or with conceding too little. He grants all that can possibly be granted. Instead of conceding too little, believers will feel that he concedes too much. On "Inspiration" particularly he is entirely too liberal in his concessions, and makes the Christian reader feel, that, while he justly takes exception to the extreme views of Quenstedt, Calovius, Hollaz and others who make the inspired writer a mere tool or amanuensis, he leaves very little stable ground to stand upon. In recoiling from one extreme he goes to the other. His chapter on "The Authority of the Scriptures" will give a fair idea of the line of thought running through the whole work. The following is his outline:

1. Christianity not the offspring either of man's natural consciousness, or of the Bible.

2. Neither human opinion nor the Bible has authority over the Christian Church.

3. A normal Christian experience cannot conflict with a correct understanding of the Bible.

4. As between the Bible and Christian opinion, the Bible is the regulative authority.

5. The Christian's religious insight has an important function—that of interpreting the Scriptures, (a) distinguishing between the more and less important, (b) harmonizing the different parts of the Bible.

6. The general assumption of the infallibility of the Bible does not solve all questions of controversy.

7. No theory of Biblical infallibility can be maintained which is contradicted by the Scriptures themselves.

8. The Bible is perfect in the sense that it is perfectly adapted to accomplish its end when used by one who is in sympathy with that end.

Under the first point, we cannot appreciate his argument (p. 324) that because "Christianity was widely established before there was any New Testament," therefore the N. T. is not to be credited with any influence

in the work. Was not the N. T. taught before its contents were gathered and published as a book? What was the burden of apostolic preaching but the very facts and doctrines that were afterwards incorporated in the canon and given the name New Testament? This chapter as a fair representative of the whole deserves to be examined in detail, and we regret that our space will not permit it. Much we could commend as well sustained and marked by clear and forcible treatment, but there is not a little to which we should feel constrained to take exception.

But perhaps we can represent the author's views most fairly (and we hope it is a fairer representation than the impression that some of his statements elsewhere make) by giving his beautiful and pointed illustration with its application on pp. 350, 351: "One who on a clear summer day looks from the Swiss village of Beatenberg upon the view there spread before him,— the malachite green waters of Lake Thun two thousand feet sheer below him; the steep undulating slopes between, clothed with grass and groves; the ranges of mountains beyond, overlapping one another, till at the furthest and highest point the landscape is terminated by the snow-clad monarchs of the Bernese Alps,— he who beholds this scene, with its manifold and continually varying shades of richest color, may well exclaim, This is a perfect view. But a captious critic might object that many a tree is defective or abnormal in shape; that many a chalet is rude or dilapidated; that the pure green of the lake is sometimes marred by the turbid waters of the inflowing streams; that here and there a different contour of the mountain outline would be more according to artistic ideas of beauty; or that a more unbroken snow covering on the lofty summits would enhance the charm of the scene. But he who looks at the scene with an eye sensitive to the power of true beauty and grandeur will be unmoved by such petty carpings. Taking in the grand whole, with its fascinating combinations of light and shade, of height and depth, of form and color, he will still say of it, This is a perfect view.

And so he who looks at the Bible, with its manifold pictures from the history of divine revelations, with its matchless portraitures of character, with its disclosures of the depths of human depravity and human necessities, with its fervid effusions of religious feeling, with its pungent appeals to the conscience, and above all with its disclosures of the holiness and majesty of God and the riches of his redeeming love,—he who looks at the book with feelings alive to the realities and necessities and possibilities of man's spiritual nature, will say of it, This is a perfect book. It presents a manifoldness of elements which in their combination blend together into one grand, impressive picture, stimulating, elevating, purifying. If a sharp-eyed critic complains of defects and mistakes, and points out wherein the several parts might be improved, he who reads it with a sense of religious need will doubt the

power of mere human acumen to reconstruct it for the better, and will say of it that it is a book unique in its power to meet one's deepest wants; that it alone, among all the books of the world, perfectly fulfils the end of communicating and preserving God's revealed truth, and of impressing it upon men."

History of the Westminster Assembly of Divines. By W. M. Hetherington, D. D., LL. D., Author of the "History of the Church of Scotland," etc., etc. Fifth edition, with notes and fac similes of title pages of the original editions of the Confession of Faith; the Catechisms, Larger and Shorter; and the Directory for Church Government and Ordination of Ministers. Edited by Robert Williamson, D. D. pp. 480.

The appearance of an American reprint of this work is most timely. With all minds watching the agitation in the Presbyterian Church for the revision of the Westminster Confession, very many will be glad to inform themselves better as to the origin of the great Calvinistic Creed, and to look at the notable company of divines, who were appointed by the Long Parliament and were engaged for nearly ten years on the task of forming "on a Calvinistic and Puritan basis, a complete creed, and a system of Church polity and worship for the three united kingdoms of England, Scotland and Ireland."

A more important ecclesiastical body among English-speaking people was never convened, and its composition must prove a great surprise to readers who have not been familiar with its history. Formulating the Standards of Presbyterianism, the clergy who were engaged in this work were nearly all in Episcopal Orders, though of puritanic tendencies. The main divisions of the assembly were Presbyterians, Independents and Erastians, and the long contests turned as much on Church Polity as on any other subject. The chief object in fact of the Parliament in appointing the assembly, was to determine what form of church government was to be established by law. Unity of religious belief came, however, soon to be viewed as being quite as important to the peace of the realm as uniformity of government. On that subject agreement was far more easily attained than on the latter.

Students of every shade of Christian belief will find this volume of more than ordinary interest, and we know of nothing that will give them a clearer or a more trustworthy account of the formation of the Westminster Standards. E. J. W.

REFORMED CHURCH PUBLICATION HOUSE, PHILADELPHIA.

The Life and Work of John Williamson Nevin, D. D., LL. D. By Theodore Appel, D. D. 8vo. 776.

Dr. Nevin was a prince in Israel, one of the foremost men of his time and one who has left his impress on coming times. A man of noble

natural endowments, of intense religious earnestness, of unswerving loyality to convictions, of fearless courage, and calling no man master, he was destined and guided by Providence not only to become the matchless leader of a great denomination, but to sway an influence that has been felt more or less directly in all the evangelical denominations. He is one of the very few ministers who have felt themselves constrained to leave a larger and wealthier communion for one offering fewer incentives to the flesh, an English church for what was at the time an almost exclusively German body. The tide has generally set in a contrary direction, and if this has left men's motives open to suspicion, it is because of the nature of things. Had there been in his case any ground for the charge of self-seeking, it must have vanished before his frank avowal: "I give myself wholly to the German Reformed Church, and find no difficulty in making her interests my own."

That Dr. Nevin's transfer from a Presbyterian to a Reformed Seminary reflected a theological change is doubtless true, but his biographer makes it appear that the change was in the Presbyterian Church to a greater extent than in our subject, who was "by birth and blood a Presbyterian." The Presbyterianism in which he was reared "was based throughout on the idea of a covenant family religion, of church membership by a holy act of God in baptism; and following this as a logical sequence, there was regular catechetical training of the young, with direct reference to their coming to the Lord's Table. It proceeded on the theory of a sacramental, educational religion, that belonged properly to all the national branches of the *Reformed* Church in Europe from the beginning." * * "The system was churchly, as holding the Church, in her visible character, to be the medium of salvation for her baptized children," * * "not without a large sense of the objective side of religion as embodied in the means of grace."

It was to the maintenance of such a system that Dr. Nevin devoted his great powers and his splendid learning, while the subjective principles of Puritanism and the emotional measures of Methodism overwhelmed a large portion of the Presbyterian body and changed its historic character.

The evolution of Dr. Nevin's personal religious life forms a most charming and profitable part of this biography, and it is calculated to add force to his famous antagonism to some of the popular religious methods of his day. His attack on "The Anxious Bench" in 1843, the first signal of warning from an influential quarter and one that proved epoch-making, came from a soul, which had fathomed the depths of error involved in the system, as Luther had in his religious experience fully tested the essence of Romanism. He saw this custom, then rampant in all denominations, to be of "fundamental and vital importance" to the German Churches, "portentous in its aspects and pregnant with consequences of vast account."

The interest which this volume has for Lutherans is only second to its value with Reformed readers. The two churches have been so closely connected especially throughout Pennsylvania and Maryland that both were in no small measure affected by the bold teachings at Mercersburg. Some of the fiercest denunciations of Nevin emanated from Lutheran sources, the *Observer* under Dr. Kurtz containing numerous replies to his attack on the revival system, while Rev. Reuben Weiser vigorously condemned him for "interfering with God's own work on earth." In the later years of his life Dr. Weiser nobly recanted his offensive language and frankly admitted, what to-day every educated minister in the Lutheran Church will frankly admit, that Dr. Nevin's position on this question was entirely justified and sound.

So earnest a mind, and one that sought so intensely for the truth, passed of course through changes from time to time After he had first come under the influence of Puritanism at Union College, and then felt largely—among the students—at Princeton the same unchurchly tendencies, it was "a wonder with him how such respectable Lutheranism as that represented by the General Synod and its institutions at Gettysburg, could so cling as it did to a title, which no longer expressed in any way its true faith." His later sympathies were, it is well known, with an altogether different type of Lutheranism than that he had in mind when penning this. We have found this book throughout very stimulating and instructive. The biographer has done his work admirably and deserves to be widely read. E. J. W.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Commentary on the Epistle to the Galatians. By Alvah Hovey, D. D., LL. D. *On the Epistle to the Ephesians.* By Justin A. Smith, D. D. *On the Epistle to the Philippians.* By J. B. Gough Pidge, D. D. *On the Epistle to the Colossians.* By Edwin C. Dorgan, D. D. *On the Epistles to the Thessalonians.* By Professor William Arnold Stevens. *On the Pastoral Epistles* and *The Epistle to Philemon.* By H. Harvey, D. D.

With all the above bound in two volumes, this excellent series, known as The American Commentary, under the editorship of Dr. Hovey, is completed. Its general merits have been acknowledged in this journal with the appearance of the successive volumes, and we hail its completion with no ordinary satisfaction. Excepting Albert Barnes' work, which has about had its day and which in scientific worth bears no comparison to it, this is the first complete commentary on the New Testament produced in this country. It may be humiliating to make or to hear such a confession, but our unproductiveness in this line may as well be admitted, and the Baptists, who have for some time borne the palm in Biblical Scholarship, are entitled to the congratulations and thanks of the American Church for the splendid success of this enterprise.

While prepared by Baptist scholars and issued by a Baptist house, it is a commentary that commends itself to the general Christian public. Deprecating its teachings on the mode and subjects of Baptism, we find it freer from serious error in other respects than many of the standard commentaries, not excepting Meyer and Olshausen. It is sound on inspiration, on justification, on the atonement, on the future state. It is not tainted with rationalism, sacerdotalism, work-righteousness or Socinianism, and is therefore in general a real help to Bible students, be they laymen or learned ministers. It is eminently spiritual in tone, lucid in style and more concerned to assist the reader to a practical interpretation of the text than to refute the misinterpretations of others. With the completion of the work the various parts are re-arranged into volumes of an average size, thereby condensing what would make eleven volumes into seven. Price of the whole sett $16.00. E. J. W.

Saturday Afternoon; or Conversations for the Culture of the Christian Life. By Wayland Hoyt, D. D. pp. 302.

Dr. Hoyt was for years one of the strong men of the Philadelphia pulpit and one of the most successful pastors in that city. With a view of giving special attention to Christian experience he was wont during his ministry in that city to deliver in the chapel of his church on Saturday afternoons, informally and extemporaneously, lectures, or conversations designed to be especially helpful and cheering to believing hearts. Such topics as "Strength for Harassed Christians," "God's Remedy for Care," "Walking with God," "Union with Christ," show the heart of the true shepherd, and their treatment reveals a wide range of personal and pastoral experience, a thorough acquaintance of the ailments of the human spirit and of the healing balm of the Gospel. It is not surprising to be told that "an audience gathered from the most intelligent Christians of different denominations" filled the chapel in which these lectures were delivered, and it is one of the blessed things to be thankful for that from the reports of them in the *National Baptist* a selection of twenty-five have been put in this permanent form, in which they are likely to bring solace and strength to many thousands of tried and struggling pilgrims.

E. J. W.

FUNK AND WAGNALS, NEW YORK.

Church History. By Professor Kurtz. Authorized Translation from Latest Revised Edition, by the Rev. John Macpherson, M. A. In three volumes. Vol. III. pp. 544.

The last volume of this invaluable History begins with the seventeenth century and comes down literally to the present day, including the *Kulturkampf* in Prussia and the very latest phases of ecclesiastical movement on the continent of Europe. Its greatest value to the student is doubtless found in its complete exhibition of parties and schools which have divided the attention of the German Evangelical Church for

the last half century. The treatment of English and Scotch Church history is less complete, yet conspicuous phenomena like the Tract movement, "Essays and Reviews," the trial of Colenso, and that of Robertson Smith are briefly set forth.

The contemptuous indifference of German theologians to the American Churches finds here a precious example. Less than six pages must suffice for the entire history of the Christian denominations in the United States. That more than one-third of this space is given to the Lutherans is a subject for grateful recognition. Referring to our earlier history the author says: "Crowds of Germans impressed by the revivals, went over to the Anglo-American denominations, and in the German denominations themselves along with the English language entered also English Puritanism and Methodism." The volume closes with Chronological Tables and a very complete Index for the entire work. No Lutheran minister can afford to be without this standard history of the Church. E. J. W.

THOMAS WHITTAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Articles on Romanism. Monsignor Capel. Dr. Littledale. By the Reverend John Henry Hopkins, S. T. D.

Readers of the QUARTERLY will recall that in 1884 Monsignor Capel was a prominent drawing-room figure in this country. He also published a book entitled, "*Catholic:* An Essential and Exclusive Attribute of the True Church." This book called forth a scathing review and refutation from Dr. Hopkins. To this the Monsignor replied. Dr. Hopkins made rejoinder in a way that silenced his Grace, the Monsignor, completely. These papers of Dr. Hopkins, which appeared in the *American Church Review* for October, 1884, and January, 1885, constitute the chief part of this book of 200 pages. The discussion is exceedingly sharp, and lays bare the tremendous assumptions of the papacy in regard to the authority of the pope, and the sole right of the Roman Church to the name "*Catholic.*"

The last fifty or more pages of Dr. Hopkins' book are occupied with a *resumé* of Dr. Littledale's "Petrine Claims." Here the war is carried into Africa. No effort is made to defend the Protestant position, but to destroy that of Rome. The subject is discussed from the standpoint of Scripture, from the Councils of the Church and from History. The arguments presented by Dr. Littledale as reported by Dr. Hopkins are exceedingly cogent and convincing. They show conclusively that there are no rational grounds for the Roman Catholic interpretation of Matt. 16 : 18, that the early Councils of the Church utterly refused to recognize the absolute headship of the Pope over the entire Church, and that the popes themselves furnish the best refutation of the claim of infallibility.

But we can never give our assent to the following declaration of Dr. Hopkins: "The destruction of the Apostolic Succession is simply a moral impossibility." We believe the method applied by Dr. Littledale in sweeping away the claims of the papacy, if applied with equal faithfulness, will also sweep away the claim of "Apostolic Succession" made by the Church of England and by the Protestant Episcopal Church in the United States. It is certain that in the New Testament, Presbyters and Bishops are the same persons. Dean Stanley and Bishop Lightfoot have both declared that there was no such thing as diocesan episcopacy in the first century of Christianity. In the sixteenth century the bishops and other clergy of England recognized the full validity of presbyterial ordination, and the greatest English theologians of that period declared that there are only two orders of ministers. This subject has especial importance just now, since the House of Bishops has made the acceptance of "The Historical Episcopate" one of the conditions of Protestant union, a condition, it need scarcely be said, which is not likely to be accepted very soon.

Barring this figment of the Apostolic Succession, we heartily commend Dr. Hopkins' book. J. W. R.

CORRECTION.—In the April number of the REVIEW an error occurred, on page 307, in ascribing the Offertory to Luther's Mass. That it was only an oversight in the proof-reading is shown by the writer's argument on page 334 where the facts of the case are correctly stated.

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THE

QUARTERLY REVIEW

OF

THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1890.

ARTICLE I.

JUSTIFICATION BY FAITH.*

By REV. T. C. BILLHEIMER, D. D., Reading, Pa.

The doctrine of justification by faith is a revelation from God, and not the product of human reason. To the question, "How can man be just with God?" a question that often rises from the deeps of the heart, and trembles on the lips of sinful man, neither philosophy nor science has ever made satisfactory answer, though each has boldly wrestled with the sublime problem in almost every age of the world's history. If this inquiry were the sole matter to be considered, if it stood forth in separate and solitary majesty, challenging investigation, then perhaps man might have grappled with it more successfully. But involving, as it does, the profoundest truths in the universe, including in its vast sweep the stupendous fact and the remotest consequences of sin as well as the infinite being and character of Jehovah, thus reaching from the lowest abyss to the highest heaven, where is the mind, however gifted, however powerful, that can plunge so deep or soar so high?

*Holman Lecture on the Augsburg Confession (Second Series), Art. IV., delivered in the Theological Seminary, Gettysburg, Pa., June 3, 1890.

What man could not discover God was graciously pleased to reveal to him. The problem and its solution lay all folded in the divine mind, and in response to the necessity Jesus came to our world, not to instruct man how to solve it, but to solve it himself, in his own person, by his life, his death and his resurrection. And holy men of old, speaking as they were moved by the Holy Ghost, have written it down for us—the story and the meaning of the Cross. In his book God tells us how he is "just, and the justifier of him which believeth in Jesus," or, how man can be just with God.

But, although the doctrine of justification by faith is clearly revealed in Scripture, it was yet one of the last to receive full and exact scientific statement. By reason of attacks and denials the primitive Church was early compelled to give clear expression and ample definition to the great doctrines of the Trinity and the Person of Christ, but because no such conditions were present regarding that of Justification, the Fathers contented themselves with the mere repetition of scriptural phraseology respecting it. Not only so, but no sooner do we part company with the men who sat at the feet of the apostles than erroneous views begin to creep into the Church. As the years go by these views multiply themselves until finally the precious truth is buried almost entirely out of sight. Ten centuries of the Church's history are a monotonous waste, an unbroken desert, in which errors and counter errors, departures from the truth and defective representations of it, and human traditions and inventions, run riot. Only once during this long period was the gleam of a heavenly light visible, which was when Anselm, the Luther of his day on this doctrine, wrote and preached. The stream of truth, the truth of the Atonement, springing from the hills of God, clear as crystal, soon became clouded, and gathering impurities from age to age, rolled on its dark and sullen flood until the Reformation, when its waters were once more cleansed, and made to reflect the blue of heaven.

The article of the Augsburg Confession, which it has fallen to our lot to examine, reads as follows: "It is further taught that we cannot obtain righteousness and the forgiveness of sin before God by our own merits, works, and atonement; but that

we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For, God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4."

We prefer to treat the article topically rather than textually, and shall consider the doctrine of justification by faith in a threefold aspect, viz.

I. *The Nature of Justification.*

II. *The Meritorious Ground of Our Justification.*

III. *The Sole Condition of Our Justification.*

I. THE NATURE OF JUSTIFICATION.

Justification is defined by Baier as "that act by which the sinner, who is guilty of crime and subject to punishment, but who believes in Christ, is pronounced just by God the Judge."* We prefer this definition to any that has fallen under our eye. It is clear, concise, all comprehensive, and accords substantially with the fourth article of the Augsburg Confession. We remark as follows:

1. Justification is the act of God. It is not the act of man, nor of angels, but of God. Man is justified, God justifies. The whole work begins with God, and it is completed by him. He alone speaks the word, and it is done; man is silent. Moreover, it is the act of the Triune God. It is not the act of the Father as distinct from the other persons of the Trinity, nor the act of the Son, nor of the Holy Ghost, as such, but of the Triune God. The work of setting the sinner free from condemnation and restoring him to his lost inheritance is so momentous, so majestic, that it engages the attention of the blessed Trinity.

For Scripture proof of this statement we refer to 2 Cor. 5 : 19, "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," which shows it to be the act of the Father; Luke 7 : 48, "And he said unto her, Thy sins are forgiven," which shows it to be the act of the Son; and

*Schmid's Dogmatik.

1 Cor. 6 : 11, "But ye are justified in the name of the Lord Jesus, and by the Spirit of our God," which shows it to be the act of the Holy Ghost.

For proof from our Lutheran dogmaticians we cite Quenstedt, who says, "Justification is the external, judicial, gracious act of the most holy Trinity,"* and Boerner, who says, "Justification is a judicial act by which the Triune God absolves sinful man,"† and Baier, who says, "The efficient cause of the act of justification is the Triune God."‡

2. Justification is a judicial act. It is not the act of the Triune God as Creator, or Ruler, or Redeemer, but as Judge. It is an actus forensis. The process is altogether a judicial one. The sinner is the criminal; he appears before the divine tribunal; the charges are preferred, and God in the character of Judge pronounces the sentence of acquittal.

The sacred Scriptures abound in passages in proof of this truth. A few will suffice. Ex. 23 : 7, "I will not justify the wicked." Luke 16 : 15, "Ye are they which justify yourselves before men." Gal. 2 : 16, "A man is not justified by the works of the law." In these and numerous other places where the word occurs, to justify means to pronounce or declare just. It is used in a judicial, forensic sense.

The Formula of Concord agrees with this teaching of Scripture in the following language: "The word to justify here signifies to declare just and absolved from sins, and to account as released from the eternal punishment of sins, for the sake of the righteousness of Christ, which is imputed by God to faith."

Our theologians teach in like manner. Melanchthon affirms that "Justification signifies the remission of sins, and reconciliation or reception of the person to eternal life. For to justify is a forensic word in the Hebrew, as when I say, the Roman people justified Scipio accused by the Tribunes, that is, absolved or pronounced him just. St. Paul therefore employed the word, to justify, according to the use of Hebrew speech for remission of sins and reconciliation."§ Luthardt says, "To justify is not to be taken in a physical but in a forensic sense; for it neither sig-

*Schmid's Dogmatik. †Boerneri Institutiones Theol. Symbol.
‡Baieri Compendium. §Melanc. Loci.

nifies to infuse into any one a condition of righteousness, nor to make one just by infused qualities, but to absolve the sinner from guilt and punishment, to esteem, declare, pronounce him just."* Boerner likewise declares that "the word to justify * * has a forensic signification, and means to absolve the guilty, and pronounce or repute him just."†

From the foregoing it follows that justification is not a subjective process, but an objective work. It is not a change of character or moral condition, but a change of relation. The sinner's relation to a broken law and its sentence of condemnation is changed, but this is an external and not an internal change. Moral character is not affected by it. In acquitting the sinner God does not give him a new heart or subdue his evil passions or alter his governing purpose any more than an earthly judge does these things for the prisoner whom he acquits. Renovation and sanctification are, to be sure, the necessary and never failing accompaniments of justification, following in its wake as inevitably as does the music of its leaping waters the mountain stream, or the leaves and flowers and singing of birds the sunshine of Spring, but they are nevertheless separate and distinct processes.

One of the earliest misconceptions on this point was the con founding of justification with sanctification. This was the mistake of Augustine and others after him. He failed to clearly discriminate between them, and sometimes even blended them. The difference between the judicial and the renovating side of redemption was not marked with sufficient accuracy by him.‡

The Formula of Concord directs attention to this matter, and emphasizes the distinction between them in these words: "Since the word regeneration is sometimes used for the word justification, it is necessary to explain the former with precision, in order that the renewal which follows justification by faith may not be confounded with justification by faith, but be properly distinguished from it. If we wish to retain in its purity the article concerning justification, great diligence and care are to be ob-

*Luthardt, Compendium. †Boerneri Inst.
‡Shedd, Hist. Doctrine.

served, lest that which precedes faith, and that which follows it, be at the same time intermingled and introduced into the article concerning justification, as necessary and pertaining to it. For it is not one and the same thing to speak of conversion and of justification."

Hollazius remarks, "Since this act (justification) takes place apart from man, in God, it cannot intrinsically change man."* Baier also affirms that "justification does not mean a real, intrinsic change of man, that such a change takes place in regeneration or conversion, but not in the act of justification."† The Lutheran Church never fell into this mistake, but guarded against it from the beginning.

The act of God in justification involves these two things:

1. The remission of sins. This is fully indicated in the article under consideration. "We obtain the remission of sins * * if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us." In justification God absolves the sinner from his guilt, removes his guilt, remits his guilt, sets him free from it, and looks upon him as if he had never sinned, but had lived a holy and obedient life all his days.

This statement is abundantly verified by Scripture. Rom. 3 : 25, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." 2 Cor. 5 : 19, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Acts 10 : 43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

2. The imputation of Christ's righteousness. The word impute is simple and unambiguous. In its ordinary acceptation it signifies to ascribe to, to reckon to, to credit with. This same meaning it carries with it in Scripture. When we read in Gen. 15 : 6, "Abraham believed in the Lord, and he counted it to him for righteousness," and in Rom. 4 : 5, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," we have the full sense of the word impute.

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*Schmid's Dogmatik. †Baieri Comp.

When we say, then, that justification involves the imputation of Christ's righteousness, we mean that God ascribes this righteousness to the sinner, reckons it to his account, credits him with it, and having done thus, regards the sinner as if this righteousness had been wrought out by his own hand.

Luther expresses himself in this matter with his characteristic power: "This is the sole way of escaping the curse, viz., to believe and with assured confidence to say, Thou Christ art my sin and my curse, or rather I am thy sin and thy curse, thy death, thy wrath of God, thy hell. Thou on the contrary art my righteousness, my benediction, my life, my grace of God, my heaven. This divine righteousness we acquire only by gracious imputation."* Of our dogmaticians Hunnius says, "No other kind of righteousness is to be found stated in the word of God than that which is brought about by imputing unto us the righteousness of Christ. Like as, for example, a debtor, as soon as another has paid his debts for him, is free from all payment, because the payment another had made for him is imputed to his benefit, exactly so we have our sins forgiven after Christ had made satisfaction in our behalf for the same. For this satisfaction is imputed unto us, as if we ourselves had suffered punishment for our sins."† And Quenstedt says, "The form of imputation consists in the gracious decision of God, by which the penitent sinner, on account of the most perfect obedience of another, *i. e.* of Christ, apprehended by faith, according to Gospel mercy, is pronounced righteous before the divine tribunal, just as if this obedience had been rendered by the man himself."‡

For proof from Scripture for the doctrine of imputation we may refer to the following passages: Gen. 15 : 6, Rom. 4 : 5–6, 5 : 18–19, 2 Cor. 5 : 21.

To the allegation that this imputation is not an accomplished reality, that it is not founded in fact, that it does not actually take place, but that it is altogether imaginary and fictitious, Baier replies, "It is called imputation, not as a barren or imaginary transfer of the merit of one to another, destitute alike of

*Luthardt, Comp. †Hunnius, Epit. Credendorum.
‡Schmid's Dogmatik.

a basis and fruit: but because it is an act of the intellect and will of him who exercises the judgment, by which he adjudges that the merit of one, which is offered for another, and is apprehended by the faith of him for whose benefit it has been offered, can be legitimately accepted as if it were his own merit."* Quenstedt likewise affirms that "this imputation is most real, whether respect is had to the righteousness which is imputed, or to the act of imputation. The righteousness of Christ, or his obedience, active and passive, which is imputed to us, is most true and real, for it corresponds entirely to the mind and will of God expressed in the law. The act of imputation, also, or the imputation itself, is real, because its measure is the infallible intellect of God."† Hoffman declares "that this imputation is not, as the papists cavil, fictitious or imaginary, but that it signifies rather the most real judgment of God, or that most gracious estimate on the part of God, by which he in his exact and absolute judgment imputes the righteousness of Christ, apprehended by faith, to the believing sinner for his own righteousness, just as if the sinner had achieved it himself."‡

To the still further objection that imputation is impossible because character is not transferable the reply is that character is not transferred. The word "just" or "righteous" as thus used does not express moral character. As before stated, the word is employed in a forensic, judicial sense. God declares and pronounces righteous the believing sinner, sets him free from condemnation, and credits him with the merits and work of Christ.

The doctrine of imputation is a most wonderful and gracious truth. It reveals to us the father heart of God. The sanctity and inviolableness of the law must be asserted and preserved if divine government is to continue. This law we all have broken, nor are we able while in the midst of the limitations of the flesh to render a perfect obedience. And because we are so destitute and so helpless, God is graciously pleased to accept what another has wrought out, and set it over to our account, so that the law might be "magnified and made honorable," and we be saved. "Behold what manner of love!"

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*Schmid's Dogmatik. †Ibid. ‡Hoffmanni Comm. Aug. Conf.

II. THE MERITORIOUS GROUND OF OUR JUSTIFICATION.

In order to a clear and succinct presentation of the material to be offered under this head, we will separate the line of thought into two parts, and consider first the negative, and then the positive aspects of the subject.

1. The ground of justification is not to be sought in our own strength, merits, or works. This is fully affirmed in the article of our Confession. "It is further taught that we cannot be justified before God by our own strength, merits, or works." By "strength" is meant that which is in man inherently by nature, or by grace—by nature, that which he is endowed with as a rational creature—by grace, the common spiritual gifts which God bestows by virtue of the death of Christ; by "merits" is signified a condition wrought by himself, or the Holy Spirit; and by "works" his obedience to the law. The ground of justification is not at all in man, not at all within the range of human power. It is not in anything that man is, or possesses, or can do. His strength is weakness before God, his merits are an abomination to God, and his works of righteousness are as filthy rags in the sight of God.

Most abundantly do the Scriptures testify to this truth. In Rom. 3 : 20, Paul says, "By the deeds of the law there shall no flesh be justified." By the word "law" the apostle certainly means all law, the law of nature, the Mosaic law, and the moral law, and affirms that no one can obtain justification by obedience to the law in this comprehensive sense, because the law demands perfect obedience, and perfect obedience is impossible on the part of man on account of his fallen condition. In Titus, 3 : 5, the same writer declares that we are not saved "by works of righteousness which we have done," and if not saved, then surely we cannot be justified by them. In Gal. 3 : 21, we read, "If there had been a law given which could have given life, verily righteousness should have been by the law," but as no such law exists, there can be no justification by it.*

As may be well expected, our great Luther has much to say

*Hodge, Syst. Theol.

regarding the impossibility of human merit. In defending his use of the word "solum" (alone) in Rom. 3 : 28, he observes: "Paul treats here of the chief article of Christian doctrine, namely, that we are justified through faith in Christ, without any works whatever of the law, and utterly precludes all works when he affirms that the works of the law (which is surely the law and word of God) avail nothing for justification. He who would read and understand St. Paul, must come to this conclusion, and cannot do otherwise. His language is too strong, and admits of no work, no, none at all. Because the subject itself fundamentally requires the statement that faith alone justifies, and the idiom of our German language, which knows how to express the truth, is supported by the example of the holy fathers, also because the peril of the people demands it, so that they continue not to cleave to good works, and miss faith and lose Christ, and especially at this time, since they have been so long accustomed to good works, and can be torn away from them only by force, is it not only proper, but absolutely necessary that it be affirmed in the plainest and fullest manner that faith alone justifies without works.*

The symbols of our Church are likewise singularly emphatic at this point. Again and again is this negative side of this truth presented, and words are multiplied upon words, and arguments piled on arguments so as to guard against the very possibility of mistake. The Formula of Concord directs special attention to the words "absque operibus, sine lege, gratis, non ex operibus—that is, by grace, without merit, without law, without works, not of works," as employed by the apostle Paul, and gives as the true sense of the "particulae exclusivae" the following: "By these particulae or words, all works of our own, our worthiness, merit, glory, and confidence in any of our own works, are wholly and entirely excluded in the article of justification; so that our works may not be proposed and held either as causing or meriting justification, which God should regard in this case, or upon which we might or should depend, either as to the whole, or even the least portion thereof."

Of the dogmaticians Hunnius says: "Independent of Christ

*Baieri Comp.

no merit is able to justify us."* And Hoffman writes: "When it is said that men not only are not justified by doing, but that they cannot be justified by their own strength, merits or works, by these three words everything is excluded which appertains inherently to man's justification, and which can in anywise furnish the means of boasting, so that "proprium" here is spoken in general of whatever is in ourselves, whether it be wrought by nature or by grace."†

That which we teach, and confess, and believe, was the faith of the primitive Christians. Catching their life from the apostolic fathers, drinking in the spirit of those who had sat at the feet of the greatest Teacher, and in whose hearts there yet lingered sweet memories of the wonderful Presence, they felt the pulsations of but one hope of salvation and immortality through Christ. But as the Church passed into the early centuries of its existence, a change came over it. Two causes contributed to produce this change. The first was the triumph of Christianity over Paganism. By this triumph multitudes of people were brought into the Church who were destitute of the deepest experiences of religion. Conviction of sin, consciousness of guilt, the sense of a lost condition, and the fleeing to Christ for peace and salvation were facts to which the newly made Christians were utter strangers. Then too, the alliance of Church and state, consummated in this period, must be taken into account. A state religion may under given conditions beget formalism, even legalism, and thus become inimical to pure doctrine.‡

By reason of these things there began to be, towards the end of the first six centuries "a popular feeling that the pardon of past sin must depend to some extent, at least, upon the character and works of the individual; that the atonement of the Son of God must, in some slight degree at least, be supplemented, or strengthened or completed by the works or feelings of the believer."§ In addition to this it came to be held that the inward change attendant upon justification, though wrought by God, was in some way partially a ground for the forgiveness of

*Hunnius, Epit. †Hoffmanni Comm.
‡Shedd, Hist. Doctrine. §Ibid.

sins. Thus this age already contained the germ of that papal heresy which afterwards bore such a dire harvest.

In the age succeeding this, known as the Scholastic, Anselm arose and entered his protest against the growing corruption of this doctrine, and with marvelous insight and clearness enunciated the teachings of Scripture in his "Cur Deus Homo?" but his protest fell upon unheeding ears, and his voice was powerless in arresting the incoming flood.

Error like truth is cumulative. As truth increases, error increases also; as truth assumes new forms and aspects, error matches these with new shapes and guises, and thus the process continues until the two stand forth like the twin mountains of Gerizim and Ebal, the one bright and beautiful with the blessings of light, the other dark, and frowning with curses. The corruptions of this doctrine grew and multiplied themselves, hiding more and more the pure word of God, until they found their culmination in the Council of Trent, where the fatal heresy was finally and firmly fixed and fastened into the Creed of the Catholic Church, viz., that human strength and merits and works are in part, at least, the ground of justification before God. The following citations from the canons of the Council will substantiate this statement: "If any shall say that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sin, to the exclusion of that grace and charity which is shed abroad in their hearts by the Holy Spirit and which inheres in them, or shall say that the grace whereby we are justified is merely and only the favor of God: let him be accursed. If any one shall say that justifying faith is nothing but confidence in the divine mercy remitting sin on account of Christ, or that this faith is the sole thing by which we are justified: let him be accursed."*

In that same century, but preceding this Tridentine Council, there was one heart, one soul, to whom these accumulating errors brought no comfort. He sought the forgiveness of sin by a trial of the prescribed methods; he hoped for the favor of God through the deeds of the law; by prayers, by penances, and by long protracted vigils he struggled for that peace which "only

*Shedd, Hist. Doct.

he who feels it knows;" he even angered himself over the words in Holy Writ, "the righteousness of God," but all to no purpose. And when at last, baffled, disappointed and despairing, his eye fell upon that heaven revealed sentence, "The just shall live by faith," then was the Reformation born, and that great-hearted and mighty-souled man, standing forth as the champion of God's truth for enslaved humanity, uttered in tones whose thunders echoed among the hills of the Vatican, "Not by works, not by works, but by faith we are saved through the blood of Christ."

This brings us to the positive aspect of our subject, and we observe:

2. The ground of our justification is to be found in the merits, works and righteousness of Jesus Christ. This is fully stated in the article before us: "We obtain remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us."

Primarily, however, the free and unmerited favor and love of God are the only source of our justification. Paul declares that we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3 : 24. And then, God so loved the world that he gave his only begotton Son. It was the infinite compassion and tenderness of our Heavenly Father toward his erring, rebellious children that prompted the plan whereby he might exalt and preserve his justice, and yet justify him who believes on Jesus.

But secondarily, the sole ground of our justification is the God-man, Christ Jesus. "For Christ's sake" are but three words, yet these three words have a meaning that reaches to the heights above and the deeps below. These three words express the very essence of the truth. "For Christ's sake," for the sake of his obedience to the demands of the law we are accounted righteous before God. "For Christ's sake," for the sake of his sufferings and death our sins are forgiven, our guilt is removed and our defilement washed away.

The dogmaticians distinguish between the source and the sole

ground of our justification. Luthardt says, "The efficient or inciting internal cause is grace, that is, the compassion, the free favor of God; the meritorious inciting external cause is the satisfaction and merit of Christ."* Baier says, "The internal inciting cause is the goodness or free favor of God; the external inciting cause, that which is principal and meritorious, is Christ the Mediator." And again, "The impulsive external cause does not annul the gratuitous favor of God, nor is it excluded by it; since rather, the very fact is due to divine grace, that God sent his Son to make satisfaction for us so that we could be justified, and that he accepts this merit belonging to another as if it were our own."† Hunnius says, "Concerning the sources of this justification, we have again to consider that the first and principal source (principalis efficiens) of man's justification is God, in that he does not deal with man according to his severe justice, but according to his great mercy. Another source of our justification is the Lord Jesus Christ with his merits and acquired righteousness."‡

In considering the work, merits and righteousness of Christ, a still further distinction is made between his active and passive obedience. The law requires perfect obedience. Nothing short of perfect obedience will satisfy it. This obedience it is impossible for man to render. Christ obeyed the law perfectly by voluntarily acceding to its requirements and fulfilling them; which obedience is imputed to man, and becomes therefore his own obedience. By passive obedience is meant that Christ by his sufferings and death endured the penalty of the law in our stead, which being also imputed to us, releases us from that penalty. The law is hence fully satisfied both in its penal aspect and in its demands of obedience."§ Boerner gives this distinction very beautifully when he defines "the merit of Christ to be on the one hand his active obedience, by which he fulfilled the law in our stead most perfectly, and on the other hand his passive obedience, by which he took upon himself the punishment of sins deserved for us, and by suffering and dying endured it to

*Luthardt, Comp. †Baieri Comp ‡Hunnius, Epit.
§Shedd, Hist. Doct.

the end, and thus made the fullest satisfaction for us to the injured divine justice."*

When we speak of the righteousness of Christ which is imputed to us and which is the sole ground of our justification, care must be taken to distinguish between the immutable and essential holiness of the God-man and the righteousness he wrought out for us. The holiness of his being is not imputed to us; this cannot be imputed. Essence, being, God's essential righteousness cannot be transferred. And this cannot therefore be the ground of our justification. That ground is the righteousness of Christ wrought out by his obedience and death.

Again, the Formula of Concord enjoins us "to consider carefully in what manner Christ is called our righteousness in the article of justification; namely, that our righteousness consists, not in the one nor in the other (divine or human) nature, but in the whole person of Christ;" concerning which Musaeus observes, "When the Formula of Concord says that Christ is our Mediator according to both natures, the sense is not that his mediatorial or propitiatory works, as far as they are actions, impulses or sufferings, depend upon both natures, but that both natures concur in these works as far as they are meritorious and propitiatory for the sins of the whole world, the human on the one hand, by doing, suffering, dying, the divine on the other hand, by adding dignity and infinite value to his actions, sufferings and death."†

III. THE SOLE CONDITION OF OUR JUSTIFICATION.

By the obedience, the sufferings, the death and resurrection of our Lord Jesus Christ the way is opened for man's return to God. Every difficulty is overcome, every obstacle is now removed. The law has been magnified and made honorable; its requirements have been strictly complied with; the justice of God has been vindicated, and the majesty of the divine government maintained and made glorious in the sight of angels and of men. The loving Father, having gone forth in the person of his Son to meet the wanderer, now stands waiting to receive him to strip off the tattered garb of his sins, to put on him the robe

*Boerneri Inst. †Musaei Epit. Form. Conc.

of Christ's righteousness, to place shoes on his feet and the ring on his hand, to regard him as if he had never wandered or sinned, and to acknowledge him as his own son, once lost but now found, once dead but now alive again. The flaming sword at the entrance to Paradise has been quenched in blood, the gates now stand wide open, and whosoever will may enter. The ladder of promise and hope, reaching from earth to heaven, has been set up again, and God's shining ones descending and ascending, are beckoning man to come to the land where angels dwell, and receive the glory and the crown.

But one thing more is needful to complete the sublime plan of human redemption and to cause joy among the spirits of the blest, and that is that man accept the mercy of God proffered in Christ, that he become a partaker of the merit and righteousness wrought by Christ. This man does, and must do if he would be saved, by faith in his crucified Redeemer. Faith is the sole condition on which God will justify the sinner.

In the article now before us this truth is fully affirmed. "We obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us." The Formula of Concord likewise declares, "It is faith alone, and nothing else whatever, which is the means and instrument by which the grace of God, and the merit of Christ in the promise of the Gospel are embraced, received, and applied to us."*

In considering this part of our subject three questions claim our attention:

1. What is the nature of that faith which is the sole condition of our justification? The Christian's faith, the faith that saves and assures everlasting happiness is declared to be a trusting in Christ, a firm reliance upon Christ for deliverance from sin, a taking God at his word, a confidence in the promise of God to save the sinner who believes in Jesus.

In its general acceptation faith is said to contain three elements:

(*a*) Knowledge. We must have an intelligent apprehension,

*Schmid's Dogmatik.

a clear conception of the things to be believed. We cannot believe things of which we have never heard. Ignorance may be the mother of devotion, but it is not the mother of faith. Ignorance is fatal to all true belief. There may be devotion, even reverence without knowledge, but such devotion is blind, such reverence superstition. In order to saving faith there must be knowledge of God's plan of salvation, knowledge especially of Christ and of his vicarious sufferings and death.

(*b*) The assent of the intellect. The things to be believed are to be approved of by the mind of man, they are to be esteemed as right and good, they are to be acquiesced in. The doctrine of the Person of Christ, his atonement for the sin of the world, his merits and righteousness, the divine promise of the forgiveness of our sins for Christ's sake—these are to be assented to and received as the very truth.

Now these two elements, knowledge and assent, are absolutely essential to true faith, yet in themselves they are not true faith. Taken together they constitute what is termed "historical" faith, a faith of which the apostle James speaks in his stirring epistle, a faith which multitudes in every Christian land doubtless possess, but which has no power to save, or to govern and mould conduct and life. Against this form of faith Luther lifted his voice and contended most earnestly, his own bitter struggles and profound experiences supplying him with mighty weapons to combat this error of the ages. A third element must therefore be added, and that is,

(*c*) Confidence. "Confidence," says Baier, "is an act by which the will rests in Christ the Mediator, both as our present good and the cause of another good, namely, the remission of sins and the attainment of eternal life."* In our own familiar way we might say that confidence is the act by which the soul, realizing its lost condition, rests in Christ as its only hope of salvation.

Confidence or fiducia, is a favorite word with our theologians. In his definition of faith Melanchthon says, "Faith is the act of

*Schmid's Dogmatik.

approving the whole word of God set before us, and especially to assent to the gratuitous promise of Reconciliation given on account of Christ, the Mediator; faith is also confidence (fiducia) in God's pity promised to us on account of Christ the Mediator. For confidence is an impulse in our will necessarily corresponding to assent, an impulse by which the will rests in Christ."* Musaeus says, "Justifying faith includes two things: One is the knowledge of Christ the Redeemer, which belongs to the intellect; the other is confidence (fiducia), which belongs to the will."† Boerner says, "This very assent having joined to it condence (fiduciam) of the will, or a confiding (fiducialem) and appropriating apprehension of the merit of Christ, constitutes justifying faith. The Holy Scriptures in very many places declare that this act of the will which is termed confidence constitutes the chief element of the faith by which we are justified."‡

From all this it may be clearly inferred that justifying faith is that faith which appropriates the merits of a personal Saviour. Musaeus says that "the act by which the merit of Christ is apprehended and appropriated by us is justifying faith."§ Quenstedt cites John 14 : 10, 11, 12, and says that "verse 10 speaks of knowledge, verse 11 of assent, and verse 12 of confidence."‖

Other theologians speak of a general and a special faith. "General faith," says Hollazius, "is that by which man, who needs salvation, believes all things to be true which are revealed in the word of God: Special faith is that by which the sinner, converted and regenerated, applies to himself individually the universal promises in reference to Christ the Mediator."¶ The Apology affirms that "this special faith secures the pardon of sins and justifies us."

2. How is this justifying faith wrought? It must be evident that man cannot of himself produce or create this saving faith. It is not the work of human hands; its source is not the human mind or heart. We are so corrupted and depraved by sin that we can originate nothing good, we are so weakened and crippled by indwelling evil that we are destitute of all power for

*Melanc. Loci. †Musaei Epit. ‡Boerneri Inst.
§Musaei Epit. ‖Schmid's Dogmatik. ¶Ibid,

good. I have seen an engine that was dragged out of a wreck. Once it had been a piece of splendid mechanism endowed with superhuman power. But now its machinery is broken and battered, its fires are drawn, its boilers empty; now it is a powerless, helpless thing, cumbered with its own weight. So man was originally good, and capable of good until the catastrophe of Eden, since when his powers for good are wrecked and ruined.

Faith is of divine origin; it has its source with God. Faith is the gift of God. Eph. 2 : 8. God gives to the seeking soul faith. When the disciples felt their weakness in view of certain grave duties enjoined by their Master, they prayed, "Lord, increase our faith." Luke 17 : 5. If they could not add to its strength and volume when they possessed it, it is evident they could not originate faith. And what these disciples could not do no one else can do. The Formula of Concord teaches that "faith is the gift of God, by which we rightly know Christ, our Redeemer, in the Gospel." Our Dogmaticians are equally emphatic on this point. Chemnitz asks, "Can man attain to such faith by his own ability and powers? No, for faith is not a common possession, 2 Thess. 3, but is the gift of God, Phil. 1, not of ourselves, Eph. 2. For we are by nature fools, and slow of heart to believe, Luke 24. Therefore God must open the heart and illumine the understanding, and kindle in them faith. Luke 24; Acts 16; 2 Cor. 4; Eph. 1. For not through our own power do we believe, but according to the working of his mighty power, Eph. 1.*

But while faith is the gift of God, it is yet wrought through means. It is not something that is poured into the heart and mind of man by the hand of God, it is wrought in us by the Holy Spirit through means. These means are the word and the sacraments. "Faith cometh by hearing," Rom 10 : 17. The hearing of the word, the preached word, the word proclaimed in the sactuary by human tongue, the word listened to with attentive ear and received into an honest heart as into good soil; the word studied with earnestness and sincerity, and with a strong desire to know the way of salvation, the word prayed over—by

*Chemnitz, Enchiridion.

this word the Holy Spirit works faith in us. In like manner does the Holy Spirit make use of the sacraments to produce, strengthen, and preserve faith in us. Again Chemnitz inquires, "How and by what does God kindle and work faith in us? Not without means, so that we can sit in a corner and wait for a special illumination independent of the word and sacraments, but God has ordained to this end a particular means which is to be the medium and instrument of the Holy Ghost, namely, the preached word, and the hearing and studying of it. Rom 10; 2 Cor. 3; Ps. 119. For through this God wishes to work and to be powerful in man, to illumine his understanding and open his heart so that faith may be kindled and wrought in us by the Holy Ghost."* Hunnius likewise says, "The source of faith is to be found in the word of God, for faith cometh by hearing, and hearing by the word of God. Also in the holy sacraments, for baptism is the washing of regeneration, Tit. 3 : 5. But regeneration cannot take place when there is no faith; hence faith comes by baptism. The Holy Supper appropriates the merits of Christ to the communicants in such a manner that thereby the Lord Jesus testifies to have given his body as well as shed his blood for them."†

3. What does this justifying faith specifically and actually do? In other words, what is that special and supreme act of faith which is followed by justification? Our theologians delight to speak of an "apprehending faith," a faith that apprehends the grace of God and the merits of Christ. To apprehend is to lay hold of, to seize upon, and includes the idea of force or violence. An apprehending faith, then, is a faith that lays hold of or seizes upon Christ, his merits and righteousness violently, that is with power and in the might of despair as the only and last refuge, and the instant this is done, God graciously justifies the sinner. Luther expresses this truth very beautifully when he says, "Christ laid hold of by faith and dwelling in the heart is our righteousness," and, "faith apprehends Christ and holds him present enclosed as the ring clasps the gem."‡ Reaching out to Christ, laying hold of Christ, and holding him fast as an ever

*Chemnitz, Enchiridion. †Hunnius, Epit. ‡Luthardt, Comp.

present Saviour, as Hollazius says, "Receiving the merits of Christ and the grace of God founded upon it,"§ or as Quenstedt says, "Lambanein, katalambanein, epilambanein, dechesthei, apodechesthei,"‖ this is the emphatic act of faith that justifies and saves.

Such then, is the nature, the source and the office of that saving faith which is the sole condition of man's justification. There is no other condition, none other is even hinted at in the Scriptures, none other has been revealed. This condition has been fixed by the Almighty, it stands for all time. On this condition alone can God approach and treat with the sinner. On the sole act of a Christ-apprehending faith will God graciously make over to the sinner the merits and righteousness of our Redeemer. Faith is the only way to the riches and treasures in Christ, the only way to pardon, peace and eternal life, the only way to the endless rest which remains to the people of God. There is no other way. If man or angel devise or preach any other way or condition or method or plan, let him be anathema.

In the last clause of the article we are investigating we are taught that "God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4." In referring to these chapters we find that the apostle is there proving that man cannot be justified by the deeds of the law, but that he is justified by faith, and that this faith, as instanced in the case of Abraham, is reckoned for righteousness. The meaning of this expression is not that faith is a meritorious work, or that faith itself is the righteousness by which the sinner is justified, or that the act of faith is substituted for the righteousness of the God-man, but that faith is reckoned for righteousness solely because it appropriates the merits of Christ, and is the channel through which these merits are conveyed to the sinner. Hoffman says, "The office or effect of faith is justification, not in the sense that it is the beginning of justification, or a preparation for justification, as our adversaries intimate, but that we are properly and truly reputed righteous through this faith on account of Christ, and thus faith itself is the righteousness by which we

§Schmid's Dogmatik. ‖Baieri Comp.

are reputed just before God, not indeed because it is in itself a worthy work, but because it accepts the promise by which God has declared that he will be propitious on account of Christ to those who believe in him. Because the righteousness of Christ is given to us through faith, therefore faith is righteousness in us imputatively, on account of the imputation and appointment of God."*

It may yet be proper to allude to the effects which accompany or follow justification. For justification does not come to the believing soul singly and alone, but is attended by other precious gifts and blessings, just as the first angel to the shepherds on Bethlehem's plains was presently followed by a host of other angels. These are the blessings: Peace of conscience, adoption, the Holy Spirit, renewing and sanctification, the hope of eternal life and good works. Baier says, "The effects of justification are peace of conscience with God, adoption into the family of God, the gift of the Holy Spirit, sanctification and renewing, and the hope of eternal life."* And Hunnius writes likewise: "The fruits of justification are twofold; 1. Peace of conscience, so that he who is justified has to fear no evil from God; as he formerly felt his conscience burdened on account of his sins, so now, after his sins are forgiven him, he lives in the enjoyment of peace and rest. 2. A new obedience, a godly life and good works"‡

Concerning this great and fundamental doctrine of justification by faith, we affirm the following in conclusion.

1. It glorifies God by revealing the exalted nature of his divine being and attributes. It exhibits the rugged and inexorable justice of God that will by no means clear the guilty until all the demands of a violated law have been entirely and absolutely complied with. It discloses the infinite love of God, the love which seeks and finds a substitute for fallen man, even Jesus Christ the Righteous, and lays upon him the sin of the world so that God can be just and yet save the believer. And it unfolds the boundless mercy and compassion of God in that he saves the poor helpless sinner who trusts in Jesus. Luther says, "Out

*Hoffmanni Comm. †Baieri Comp ‡Hunnius, Epit.

of this Gospel springs the true glory of God, since we teach that not by our works, but by the grace of a merciful God the law was and is fulfilled in Christ, not by our working, but by believing, not by bringing anything to God, but by receiving and partaking of all things from Christ, of whose fulness we all receive and partake."*

2. It honors our Lord Jesus Christ by exhibiting and emphasizing the perfectness and sufficiency of his atoning work. That work, we know, needs not human additions, needs not to be supplemented by human merit; it is complete in itself, and sufficient for the sins of the world. Our Confessions insist upon this with all the power that language can command, and for this reason: By admitting, even in the slightest degree, the necessity of human works or the worth of human merit in the matter of justification, we render the vicarious sacrifice of Christ imperfect, and by as much as we impair his vicarious sacrifice, by so much we detract from the honor of Christ. The Lutheran Church from the very beginning held forth this doctrine and defended it at all costs, not only on account of its scripturalness, but also because she was jealous for the honor of her Lord.

3. This doctrine is the bulwark and safety of the Church. It is indeed the article of a "standing or falling Church." While the Church holds this article in its purity, the gates of hell shall not prevail against her; when she teaches untruthfully she is shorn of her strength and becomes the easy prey of her enemies. And this because all other doctrines are either included in, or vitally connected with the doctrine of justification by faith. But let us listen to Luther on this point. "If this single article remain pure the whole Christian community will also remain pure and harmonious, and without any factions; but if it remain not pure, it is impossible to resist any error or fanatical spirit." (Form. Conc.) "Let this doctrine be maintained in the pulpit, and there will be no danger; we are safe from all heretics and errorists, for this article tolerates no error by its side. The Holy Ghost also is present, and those who believe this will permit no error. But if people are corrupted,

*Baieri Comp.

it is sure proof that they did not understand the article. Had they grasped it thoroughly, they would not have been deceived. It is evidenced by history that all heresy and error arose when this article fell. All, therefore, rests and depends upon this article of Christ; he who has this, has everything."*

4. This doctrine, which places the sole ground of our justification in the merit of Christ, is the only doctrine that can give lasting peace and security to the believer. Were this ground, either in part or as a whole, in ourselves, then would our peace and security be at the mercy of our shifting, variable experience. Every shortcoming, every failure would invalidate our justification, and disturb and disquiet the heart. We would be like the valley, the lights and shadows alternating and chasing each other in quick succession, or like the sea whose waves cannot rest, but are played upon by every wind and tossed by every tempest.

But with the merits of Christ as the foundation of our hope, we are subject to no change, no fluctuation; we are like the mountain whose summit is wreathed by perpetual sunshine, like the quiet lake hidden in the bosom of the everlasting hills; we are founded upon a rock, and can bless our Maker "who giveth us songs in the night."

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*Baireri Comp.

ARTICLE II.

THE TRUE POSITION OF ETHICS IN POPULAR EDUCATION.

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Some questions, which have arisen in the departments of science, politics and religion, have been examined in the light of experience, observation and revelation, and finally settled. Other questions, on the contrary, involving the character, happiness and destiny of individuals, families and nations, have been discussed for ages without arriving at any definite and universally received conclusion, and which, consequently, remain undecided to this day. To this class belong some of the questions involved in Popular Education. Taking it for granted that man, as a cultivable being, must be educated, different and opposite sentiments are entertained in regard to the questions what popular education should be and aim at? To whom its management and control should be entrusted, and what position ethics should occupy in it? Systems of popular education, adopted by different nations, since the Reformation of the sixteenth century, have been developed, modified and practically tested in Europe and America. Some of these systems have proven better than others, and their results have corresponded with their relative merits. This has led, during the last quarter of a century, to a comparison of these educational systems with their results, and to a reëxamination of the whole subject. Weighed in the balances some of these systems have been found defective in some respects, others in other respects, and none of them perfect and universally approved. Accordingly, the foundations of popular education have been shaken, some of its old land marks removed, some new features substituted in their stead, and the whole subject unsettled, and thrown anew into the arena of popular discussion. In a word, the subject of popular education looms up as the most far-reaching and formidable question of the present age. It is agitating Great Britian and her colonies,

France and Spain, Switzerland and Holland, Germany and Italy, Austria and Russia, as well as the United States of America.

The central question, involving all the rest, has reference to the position which should be given to ethics, and to the consideration of this theme we devote this paper.

In Europe, where Church and State are united in most kingdoms and empires, popular education, in thoroughly Roman Catholic countries, has been controlled by the Church, claiming dominance over the State, in most Protestant countries by the State as dominant over the Church. In this country, where Church and State are separated, and each limited to its appropriate sphere as they ought to be, the State has been induced to establish and foster a system of public education.

This American system, is a peculiar, modern product. It combines some of the best features of the European systems with others which are its own, and as such is best adapted to meet the wants of our age and country. It is impossible that public freedom should be sustained or civilization reached in its highest degrees without intelligence, and thus education has a claim upon the State. The state sovereignty cannot fulfil the ends of its mission, without its right to regulate popular education. It is a moral claim upon every State, that it secure regular and systematic instruction for the people, and when the State imposes its national systems of education by civil authority, the conscience of the citizen is as truly bound by it as by any act of sovereignty whatsoever.

Dr. Hickok maintains the following: "A Theistic nation may incorporate into its national education the religious acknowledgment of a personal God; a Christian nation may use the New Testament as a text book; a Protestant nation may use the Protestant Bible in the public schools, and thus carry out the public choice according to the public conscience in its system of popular education for freedom's sake, and in this authority is as legitimate as in any civil legislation."

But as in the natural world there can neither be movement in the mineral, nor development in the vegetable or animal kingdoms, except the forces belonging to their respective departments are brought into contact with their appropriate objects,

so too, can there be no formation of moral character unless man's rational capacities are brought under the influences of the moral forces of the supernatural world. In the natural world, however, the connection between the material substance acted upon, and the force acting, is that of cause and effect, and the results necessitated, while in the supernatural world, moral forces act upon rational spirits endowed with free will, and, consequently, the connection between the operation of moral forces and the determination of the will, is not necessitated but free, and hence man is held responsible for his self-determined choices which constitute his moral character.

Formidable as the opposition of the Roman Catholics to the American system of popular education may be, it is less to be feared than that which has arisen from among ourselves. Deists and infidels, naturalists, rationalists, agnostics and anarchists Jews and others who are inimical to Christianity, oppose the reading of the Bible, as well as all moral and religious instruction in the public schools, and through their influence a movement has also been put on foot to secularize popular education. In itself considered, it might not be formidable, but when it makes common cause although for different reasons with the Romanists against the common schools as they exist in our large cities, it becomes most formidable, as its success in secularizing the schools of Cincinnati, St. Louis, Chicago and even Boston proves.

Let us test the position of the advocates of the secularization of popular education:

1. This position is erroneous because it is inconsistent with the end designed to be attained by the State in its common schools. The true end of the State in providing for the education of the people is to make them intelligent and virtuous. In other words, the ultimate end of popular education is character. Without popular education, the great mass of the people will grow up in ignorance, idleness and vice, and thus become a pecuniary charge upon the State, as paupers and criminals, and a dangerous element threatening its perpetuity and prosperity. As a matter of political economy, therefore, the State finds it cheaper to bear the expense of educating the masses, than sup-

porting them as paupers and punishing them as criminals, and by so educating them that they become intelligent and virtuous citizens, their labor will add to the common wealth, and their character to the dignity and worth of the nation. But character is the legitimate result of obedience to divine and human laws. Such obedience may take either the form of legality or of piety. Obedience prompted by hope and fear of legal sanctions is mere legality—obedience prompted by faith and love is called piety. Now while we admit, that it is not the province of the State to teach its citizens any professedly Christian system of any particular denomination in order to secure in them the highest type of character, viz., piety, it must teach them such moral and religious truths as are indispensable to their cultivation of political morality or legality, and this is impossible without the cultivation of the ethical faculty.

The faculties of the soul may be divided into the intellectual and the ethical or moral. The intellectual faculties are the lingual, the mathematical, the scientific and the aesthetic. The ethical faculty is the reason, involving conscience and will. The cultivation of the lingual faculty may impart a knowledge of language, that of the mathematical, a knowledge of logic, that of the scientific, a knowledge of natural truth, that of the aesthetic, a knowledge of the beautiful, and that of ethics, a knowledge of God, of his revealed truth, of moral law and its sanctions, and of a future state of awards and punishment. While, therefore, the State may secure a commendable degree of intelligence by the maintainance of a system of education that cultivates the intellectual faculties, it can never attain virtue or character, its true end, without the proper cultivation of the ethical faculty. And any system of education which does not embrace the revealed truths concerning God, moral law, and future retribution, cannot possibly attain character, even in its lowest form of political legality, and must consequently prove deceptive and a failure, and ultimately prove a calamity to the nation.

2. This position is erroneous because it is based upon the rationalistic hypothesis, that pure morality can be taught in our public schools, and good citizens trained in them, without the inculcation of the truths of religion as revealed in the Bible.

The *Advance* succumbs to it and states the position thus, "Morality is directly involved in the nature of society, in the very basis of the State itself, in all constitutions and laws. * * * Morality belongs alike to Church and State, and may be taught and enforced accordingly. While religion is the charge of the Church alone, and receives but incidental recognition from the State."

3. The position we are combating is erroneous and that which we are advocating is correct, because the former is condemned and the latter maintained by the most enligthened statesmen, divines and philosophers of both Europe and America.

John Locke says: "If virtue and a well tempered soul be not got and settled, so as to keep out ill and vicious habits, * * education will be to no purpose but to make the worse or more dangerous man."

Sir Henry Bulwer says: "I do not place much confidence in the philosopher, who pretends that the knowlege which develops the passions is an instrument for their suppression."

Dr. Griffin says: "To educate the mind without purifying the heart, is but to place a sword in the hand of a madman."

Dr. Wayland, says: "Intellectual cultivation may easily exist without the existence of virtue or love of right."

And John B. Milnor, LL. D., characterizes the nature of such a discussion at this age as preposterous: "It must be acknowledged to be one of the most remarkable phenomena of our perverted humanity, that among a Christian people, and in a Protestant land, such a discussion should not seem as absurd as to inquire whether school rooms should not be located under water or in dark caverns?"

Daniel Webster, in arguing the Girard Will Case propounded and answered the following question: "In what age, by what sect, where, when, by whom has religious truth been excluded from the education of youth? Nowhere! Never! Everywhere and at all times, it has been regarded as essential. It is the essence, the vitality of useful instruction."

Webster, after stating what the advocates of the will hold, viz., that religion is not necessary to morals, that benevolence may be insured by habit, and that all the virtues may flourish,

and be safely left the chance of flourishing, without touching the waters of the living spring of religious responsibility, says: "With him who thinks thus, what can be the value of Christian revelation? But so the Christian world has not thought—for with the Christian world, in its broader extent, it has been and is held as a fundamental truth, that religion is the only solid basis of morality, and that moral instruction not resting on this basis is only a building upon sand."

"Let us indulge with caution," says Washington, "the supposition that morality can be maintained without religion, for whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail, to the exclusion of religious principle.

And Victor Cousin, the great French philosopher in addressing the minister of Public Instruction in France, said: "Thank God, you are too enlightened a statesman to think that true, popular instruction can exist without moral education, popular morality without religion."

Great as the danger to the American system of popular education may be from the opposition of the Romanists on the one hand and of the philosophic Rationalists on the other, it is still more endangered from the concessions made to them by what we shall call the mediating party. These mediators are composed of orthodox and nominal Protestants, as well as of both native and naturalized Americans. They approve of the American system of common schools as it is, and regard its preservation as indispensable to the perpetuity and prosperity of the nation. They would prefer that the Bible should continue to be read in the schools and moral instruction imparted, but in deference to the opinions and opposition of the Romanists and Rationalists, they are willing to let the Bible go and remit all moral teaching, in order to silence opposition, save the schools, and perpetuate the system, notwithstanding its secularization.

Among the prominent advocates of this mediating party, we may mention Dr. Spear, Mr. Beecher, Dr. Ormiston, and the late Horace Greeley; and their sentiments have found expression in, and been advocated by, the New York *Tribune*, *Times*, *Evening*

Post, *The Independent*, *The Nation*, *Christian Union*, *Advance*, *Christian Advocate* and *Methodist.*

These mediators maintain that the reading of the Bible, with the offering of prayer and praise, amounts to so little, and makes so little moral impression upon the children, that they are not worth contending for, and that the friends of the Bible would better allow it to be excluded and all religious instruction banished from the common schools, than contend for their continuance, and thereby jeopardize the perpetuity and usefulness of the schools.

Dr. Clark, of Albany, N. Y., states their position thus: "That the reading of the Bible, as now practiced in the schools, is a mere perfunctory service, of too little effect and value to justify its maintainance in the face of the existing peril to the school system."

To this it may suffice to reply, that the manner in which the Bible is used and the method and degree of moral instruction imparted in our common schools, are not all that we regard as desirable in the moral instruction of youth, but as this is all that remains, or that it is possible to secure, in the present state of things in our country, we ought not, on that very account, to give up even that little but hold on to it. It may look as though it were not much, when contemplated from one standpoint but it is, nevertheless, a good deal when contemplated from another. The system, as it is carried out in our best schools, reveals God, the Maker, and Christ, the Redeemer, to the child. It exhibits the Bible as the word of God. It brings the truth of religion in contact with the child. It points out the moral principles of the law of God as the rule by which it is to be governed, and brings both the retributions of the future world and the motives of redeeming love to bear upon it. This is accomplished in the form of prayer, praise, reading of the Scriptures, and some other general forms of moral instruction. It is constantly repeated. It takes place in the impressible and formative period of youth, and it continues in many cases from the age of six to sixteen years. And is this not worth something, yea, worth contending for? Would it not be better to maintain and improve the moral leaven, that still remains in the

schools, than permit it to be entirely purged out, under the specious plea, that it does not amount to much. Not much! And yet Voltaire said: "If you give me the training of the children, until they are five years old, I care not who has them afterwards." Not much! And yet a British statesman said: "If you let me make the songs of a nation, I care not who makes its laws." Not much! And yet, John Randolph confessed that the impressions made upon his youthful mind by kneeling at his mother's side and saying, "Our Father, who art in heaven," saved him from becoming an infidel while Ambassador at the Court of France. Not much! And yet the Romanists believe that the reverence created in the minds of the children for the ordinary version of the Scriptures read to them, would undermine their faith in Roman Catholicism and make them Protestants. Not much! And yet infidels know that the very presence of the Bible in the school, will make an impression in favor of it as the word of God, which no sophistical arguments presented afterwards could ever remove. Not much! And yet the testimony of a large number of the most intelligent and efficient teachers in New England is, that under the intellectual and moral training given in the schools, together with such other religious influences as are exerted upon the children of the State, more than ninety per cent. of them could "be so educated and trained, that their existence, on going out in the world, would be a benefit, not a detriment; an honor, and not a shame to society."

These Protestant American mediators maintain further, that the Bible can be safely given up and the education of the common schools secularized, because the proper and only place for teaching a child religious truth is in the family by parents, in the Sunday-school by teachers, and in the Church by the ministers of the Gospel. Dr. Spear in the *Independent* stated the position taken by them, as follows: "There are other agencies, partly in the family and partly in the Church, for disseminating religion among men, which all are at perfect liberty to use, and all will use according to the type of their elective affinities. These agencies, entirely voluntary in their character and absolutely unrestricted in their scope, and not the common school

are the great instruments in forming and fixing the religious sentiment of the people." This plea sounds well, and upon a superficial glance, seems specious, but it is, nevertheless, not sound and will not bear a thorough examination. If this plea were made against the claim of the Romanists to teach his sectarian peculiarities in the common schools, it would be valid, but when made against the Protestants, who do not favor the introduction of the distinctive doctrines of any religious denomination into them, but insist upon the continuance of the reading of the Bible and the imparting of moral instruction in the general sense, it falls to the ground. The inadequacy of the proposed substitutes to impart a religious education to the children of the nation can easily be demonstrated by an examination of their respective merits and claims.

1. The religious training of the children of the the nation can safely be left to their parents. The duty of parents to "bring up their children in the nurture and admonition of the Lord" is inculcated in the Scriptures, and the importance and value of such instruction cannot be overestimated. This duty is doubtless discharged to some extent by some of the parents of our country, but their number is comparatively so small, that if no religious instruction is imparted in the common schools, the great majority of the children of the nation will receive no moral training at all. As a matter of fact, a large number of parents are themselves irreligious and indifferent to the education of their children religiously. An equal number of parents are nominally religious but nevertheless unqualified to give their children a religious training. And a great multitude, who profess to be Christian parents, make the Sunday-school a substitute for parental instruction, and totally neglect the religious training of their children. And the smallest number of even the parents who are qualified to train their children to walk in the way in which they should go, discharge this duty systematically and perseveringly. So that at a moderate estimate, not one-fourth, perhaps not one-tenth, of the children of the country receive their religious education from their parents, and this deficiency is one of the just grounds for the intervention of the

State, to secure the moral training of all the children of the nation.

2. The Sunday-schools constitute the proper agency for securing the religious education of the children of the nation. We cheerfully admit the adaptation of the Sunday-school, as an agency for imparting religious truth to the young, and acknowledge the efficient service it has rendered in the cause of religious culture. Nevertheless, as a substitute for the common school, as a teacher of morals, it would prove entirely inadequate. Numerous as the Sunday-schools are, there are many regions, and hundreds, if not thousands of places, where there are no Sunday-schools, vast multitudes of the children in these destitute regions, as well as in those towns and cities where they exist, never enter these schools, and perhaps one-half of all the children of our country are not reached by our Sunday-schools. Furthermore: Many of the teachers of our Sunday-schools are incompetent to impart religious instruction, many of the schools are comparatively inefficient, and only a small proportion of the children of the nation, receive adequate religious instruction in the Sunday-schools. But if all this were otherwise, and every child in America enjoyed the advantages of a good Sunday-school, it would, notwithstanding, prove a hazardous experiment, to rely upon them, as a substitute for the moral training of the common school. The common school is the educational home of the child. More of his waking hours are spent there than anywhere else for years. In the school-room and on the play ground he spends the day, at home a few hours of the morning and evening, in the Sunday-school an hour or more on the Sabbath. The teacher devotes six hours a day in personai intercourse with a boy teaching, disciplining and moulding his mind and heart, while the father sees very little of him, and does not pretend to take part in his real training, and the Sunday-school teacher comes in contact with him only on the Sabbath and then only for an hour. "The school house, play ground, studies, teachers, comrades, these form virtually the school boy's world. His thoughts and interests concentre in it. If now the Bible and all moral and religious instruction be excluded, the schools will be made irreligious, become non-Christian and even anti-Chris-

tian, and the evil results consequent thereon cannot be remedied by Sunday-school agencies. One hour of religious instruction in the Sunday-school such as it is, cannot possibly counteract the bad impression made during twenty-five hours of common school instruction destitute of religious truth, with the appetitive cravings of the flesh in full force, the corrupting influence of evil examples constantly operative, and the delusions of Satan tempting them to error and evil. Giving full credit to all that has been and can reasonably be expected to be done, by the Sunday-schools of the land, to give the children of the nation a religious education, they will prove inadequate to accomplish it, and such deficiency becomes the occasion for the State to interfere, and establish common schools, in which moral and religious instruction shall be secured to every child in the land.

3. The Christian ministry is the divinely appointed agency for the religious instruction of the children of the nation. The Church is, indeed, obligated to make provision for the religious training of her children and the ministry are bound to take a conspicuous part in this work. The most effective manner in which her training power has heretofore been exerted was through parochial schools. But as these schools seemed not adapted to give an adequate education to all the children of the nation, the State interposed her system of common schools, and has to a large extent superseded them. But if the aid of the ministry, through the parochial school system, proved inadequate for the religious education of the nation, much less will the instructions of the ministry prove adequate without them. It is not the province of the ministry to engage in the technical work of teaching children in schools, but to impart to them religious instruction in various forms consistent with their pastoral office. And for the discharge of this duty many of them are unqualified, by their deficient theological training, others in consequence of neglecting their talent for feeding the lambs of Christ's flock, and almost all of them, because, according to the present arrangements, they are overburdened with labors on behalf of their adult members, and to the instruction of children they can only devote brief periods of time and incidental effort.

We have, therefore, no hesitancy in declaring that neither the

religious instruction imparted by parents, nor by Sunday-school teachers, and pastors, will prove adequate to secure the religious training of the children of the nation, in the absence of the reading of the Bible and all moral instruction in the common school, and we can in vain rely upon them to counteract the demoralizing influence of secularized common schools.

It is manifest from what has just been said, that the American system of popular education is in danger. While its opponents differ from each other and occupy extreme positions, their separate and combined influence is antagonistic to its integrity and continuance. The Romanists would overthrow it directly, the rationalists would emasculate it of its ethical elements and deprive it of its integrity and the compromisers would sacrifice it on the altar of expediency. The question now arises, shall the true friends of popular education in America allow this movement, to change the character of or destroy the American school system, to succeed? We answer, by no means, but that, on the contrary, it is their duty to oppose it by all rational legal and Scriptural measures.

1. Because a purely secular state system of education is irrational delusive and must prove disastrous. It is irrational because without ethical culture as a means you cannot attain moral character as an end; it is as delusive as to expect to gather figs of thistles or grapes of thorns;" and it must prove disastrous to the rising generation, for when the children of the nation ask for educational bread the State gives them a stone, when they ask for a fish, the State give them a scorpion.

2. This movement must be resisted, because the sentiments upon which it is based have been condemned by the most enlightened statesmen, philosophers, and divines as well as legislators and rulers of the earth.

3. This movement must be resisted, because purely intellectual systems of education have been tried and found wanting. Egypt, Greece, Rome, among the ancients, carried intellectual culture to a high degree, but failed to secure national virtue. And the example of France, among the modern Christian nations, illustrates the same truths, "France," says Mr. Bates in an educational address at Boston in 1846, "has cultivated the intel-

lect, but she has corrupted the heart, she has awakened the susceptibilities of the soul, but she has incited them to crime; she has shown us by the example of intellectual training of what the system is capable; she has admonished us not to neglect the improvement of those other powers, the development of which is alone the education of the man."

Burke, after stating that the Bible and every book inculcating its principles, were banished from all their institutions of public instruction, says, "Religion and its ministers were brought into contempt. The temples, erected for the worship of Almighty God were closed, (or only opened for the entrance of the goddess of Reason) the passions of men were let loose, the social ties dissolved, the domestic affections stifled, the foundations of civil society broken up, and a scene of horror ensued, which no man can look back to, even at this distance of time, without shuddering at the depravity, which human nature, uninfluenced by religion, may reach, even in an enlightened age and country."

4. This movement must be resisted because the features of the American system accord with the general sentiment of mankind. Mr. Peers in his work on "American Education" says: "All history and all experience, together with the universal sentiment of mankind proclaims that if we would have our children turn out virtuous and useful men and women, we must train them up to it from infancy." Calvin E. Stowe in his report on Elementary Instruction in Europe, says: "In regard to the necessity of moral instruction, and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. * * * Every teacher whom I consulted repelled with indignation, the idea that moral instruction is not proper for schools, and spurned with contempt the allegation, that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching, an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom." Victor Cousin in his report on the Prussian System of Popular Education says: "Religion is the best, perhaps the only basis of popular instruction. I know something of Europe but I have never seen good schools where the spirit of Christian charity was wanting. Pri-

mary instruction flourishes in three countries, Holland, Germany and Scotland; in all of them it is profoundly religious."

5. This movement must be resisted because the American system of popular education has proven a comparative success. It has been in existence since the origin of our government; it has undergone various improvements and although not yet perfect, has answered practically a good purpose. Notwithstanding its deficiency in positive religious instruction, it has produced commendable results in all parts of our country. Indeed, the American system, will lose nothing in comparison with that adopted by the Romish Church, or that of Protestant England and Germany, under the union of Church and State. How much of this result is to be attributed directly to the common school education, and how much to the religious training imparted by other agencies, we cannot exactly determine, but the results, nevertheless, prove that our school system has borne valuable fruit as an important auxiliary in giving the children of the land a moral and religious education.

6. This movement must be resisted, because the system against which it is directed is the only one that can possibly be maintained in this country. As Church and State are separated, the American people can never adopt the Roman Catholic system of positive sectarian or denominational instruction, nor can they as a Christian people, consent to the introduction of the infidel system, which discards ethical and religious instruction. By discarding denominational peculiarities, and nevertheless giving to ethical, general religious instruction, its true position, the American system is adapted to the American structure of government, and if the nation is to have any system of education, this one must be maintained without compromise, at all hazards, against all opposers, and at every sacrifice.

7. It must be resisted because the American system of popular education has been inaugurated and extended by the express provisions of national and state constitutions. The Constitution of the United States declares that, "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Indeed, this very language was incorpor-

ated into the ordinance of 1787 adopted by the Continental Congress for the government of the North Western Territory; it is found in the constitution of Ohio and other States. According to these provisions public schools are to be established and such a system of education adopted, as will impart a knowlege of religious truth and promote public morality, as indispensable "to good government and the happiness of mankind." And whether our system be overthrown by the Romanists or emasculated of moral or religious instruction by the Rationalists, in either case it will be a direct violation of constitutional provisions.

This movement must be resisted, because, if successful, it would transform the state into a revolutionary destructionist in religion and education, by which it would inflict an injury upon itself and prove fatal to its peace, honor, and prosperity. By accepting the secularization of popular education, the State, instead of acting in harmony with the family, Sunday-school and Church in the religious education of the young, would counteract their influence. It would create a moral epidemic and then call upon the Church to discover and apply an adequate remedy. It would permit the muddy waters of depravity to flow in upon the minds and hearts of the children of our land, and then send us forth to invent filterers of sufficient power to cleanse them from its polluting deposit. It would mould the character of its children without a single moral touch, and then hand them over to the Church to destroy the very form in which they have fashioned them. If such consequences are to follow, the interposition of the state in education cannot be justified. What was the state of things when it interposed? The Parochial Schools, and local educational institutions were doing what they could to educate the rising generation and make them intelligent and virtuous. Why did the state interfere? Not because the positive religious instruction imparted was not adequate, yea, superior to mere general moral instruction, but because not one half the children were educated at all. Suppose the state had proposed to supersede the Parochial Schools with schools, from which all religious instruction were to be banished? The result would have been the loss of all religious instruction, and the

gain of mere intellectual culture for one half the children. By no means an equivalent for what was lost. And now when the churches gave up the Parochial Schools, and were satisfied with the Bible, prayer and praise in the common ones, the state turns round, destroys all moral culture and then turns to the Church and asks her to make up the deficiency by parental, Sunday-school, and pastoral instruction.

This movement must be resisted, because the objections made to the present American system of popular education are mostly mere pretexts, which sound specious and formidable, but which, when carefully examined, prove untenable.

Religion is a matter between man and God alone. The state has nothing to do with religion. Education belongs to the Church and not to the state. The Protestant version of the Bible is a sectarian book. The reading of the Bible and imparting of moral instruction in the schools involves practically the setting up of a religious establishment and the union of Church and State.

The American system of popular education enforced by the state interferes with religious liberty, the rights of conscience, the natural rights of individuals, and the imposition of a school tax is an act of injustice violative of the principle of equity. Most of these are mere pretexts, and the removal of what they object to, and the substitution of what they approve, would corrupt society, overturn the state, and ruin the nation.

And this movement must be resisted, because it is a part of a general movement, designed to destroy all the institutions of religion, abrogate the Sabbath, secularize the state and un-Christianize the nation. Atheists wish to banish God from nature, Pantheists to rule him out of Providence, Infidels and Deists to exclude Christianity from our constitutions and laws, Romanists, Jews and their compeers to cast the Bible out of the common schools, and Rationalists and Naturalists to rule the Sabbath out of time, and the secularization of popular education, will prove one of the most potent means for the attainment of their individual and associated ends.

ARTICLE III.

POPULAR UNBELIEF—ITS CAUSE AND CURE.

By Rev. G. H. Gerberding, A. M., Fargo, North Dakota.

Man is not born a believer. The human heart is originally a faithless heart.

Says the oldest Protestant confession: "After Adam's fall, all men, begotten after the common course of nature, are born with sin; that is, without the fear of God, without fear in him, and with fleshly appetite, and that this disease or original fault is truly sin."

Unwelcome as this doctrine may be, it is nevertheless the uniform and clear teaching of the divine word.

To quote only a few of the many passages:

Gen. 8 : 21: "The imagination of man's heart is evil from his youth." Ps. 51 : 5: "Behold I was shapen in iniquity and in sin did my mother conceive me." Job 14 : 4: "Who can bring a clean thing out of an unclean? Not one." John 3 : 6: "That which is born of the flesh is flesh." Rom. 8 : 7: "The carnal mind is emnity against God." Eph. 2 : 3: "We are by nature the children of wrath." Matt. 15 : 19: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The sad truth therefore, written in the word, witnessed to by suffering and death even in infants, confirmed by experience and observation, is that we are fallen creatures, born without trust, filial fear or love towards God.

It may afford us some comfort however, to bear in mind that this original sin is not a necessary constituent of man. It does not belong to the substance of man. It is an accident, something that came to man from without; not made a part of him by creation, but implanted afterwards by the devil. It was he who insinuated into the mind of Eve that God was not good, that his word was not true, that he was not doing the right

thing, that his word was in the way of man's progress and illumination and the only hindrance to prevent man's own deification. Yes, the devil is the original infidel, and infidelity with all its boasted progress has only rehashed his ancient slanders against God and his truth.

Unbelief is a growth. It grows spontaneously and rapidly. The natural heart is at first merely without faith, but inclined to sin. The sinful propensities are there. The absence of faith easily grows into mistrust. Then comes a desire to get rid of the supernatural. The wish is generally father to the thought. Thus, because the word condemns sin, man begins to doubt the inspiration of the Scriptures, or of parts of them. Then he undertakes to sit in judgment on the word. The word must conform to reason and common sense. One mystery after another is eliminated. The divinity of Christ is qualified, then denied. His word and sacraments are then easily belittled, sin is made light of and its damnable nature denied. Finally after having got rid of the authority and claims of God, it is only a logical sequence to deny the existence of the God of the Bible entirely.

Unbelief is nothing new. It is as old as the race. The first man ever born of woman rejected the doctrine of sin and atonement by blood.

The great body of the race in Noah's time were skeptics, despisers of God and his word, and they filled the earth with violence.

After the flood unbelief again fretted against God and his authority and endeavored to enthrone itself and its independence and defiance in the Tower of Babel.

And so the tidal waves of unbelief kept rolling in from time to time, all through the old dispensation; so that if the merciful judgments of God had not compelled at least a small remnant to abide all would have been as Sodom.

And when in the fulness of time "God was manifest in the flesh," "He came unto his own and his own received him not." The religious leaders of his own people opposed, rejected and crucified him. And when his blessed Gospel nevertheless went forth conquering and to conquer, it was violently and cruelly opposed. When persecution could not kill the Church, com-

promises were brought in, first intellectually, in the form of Neo-Platonism and other delusions, and then practically by wedding the Church to the world, and making her an institution for the gratification of lust after ease, pleasure, wealth and power. And thus, during the long night of the dark ages, unbelief again seemed to triumph.

Then came the blessed Reformation, giving again to a restless, groping and hungry world, liberty of conscience, an open Bible, the precious doctrine of justification by faith, and the kindred sound doctrines that cannot be separated from it without impairing its vitality.

But again the deceitful and desperately wicked human heart asserted itself. Deism blighted England. Rationalism in its varied and contradictory phases poisoned the life-blood of the Church on the soil of the German Reformation. And atheism filled France with anarchy violence and blood.

And what shall we say of our own beloved land?—opened up by God when the treasures of the Gospel had again been brought to light by the Reformation. That part of it which was to shape its institutions, mould the character of its people, and give direction towards its destiny, was providentially preserved from permanant occupation by the Romish zealots of southern Europe. Its most influential colonies were those of the Puritans in New England, and the Lutherans on the Delaware.

Surely the providence of God clearly indicates that it was his will that in this free land an evangelical religion should have free scope and prevail!

But has this nation thus far lived up to its privileges and been true to its mission? Is it likely to do so? "Watchman, what of the night?" We had a good start. "We did run well for a season. Who did hinder us?"

The first serious inroads of unbelief were made after the Revolutionary War. War is always demoralizing. Its camps and campaigns, its soldiers without the restraints and constraints of Church and home tend to obliterate the good and foster the evil. War is a prolific breeder of unbelief, both theoretical and practical. To this demoralization was added the importation of unbelievers and their radical unbelief from France. There came

in therefore a period of religious decline and rampant infidelity. The soil was ready for the "Age of Reason." It had a wonderful run and for a time a ruinous influence. It had much to do with unsettling the faith of New England Congregationalism and the sad apostasy to Unitarianism which, in turn, has been running its natural course toward Agnosticism.

We can only mention the renewed activity of unbelief after the Mexican War. Then too the soil was ready for a new apostle. Such an one was ready in the person of Theodore Parker, who had already run the natural course from Unitarianism to the grossest admixture of rationalism, pantheism and agnosticism.

Then came the sad and cruel war of the Rebellion. It brought with it and left behind it its full tide of materialistic unbelief. Its exponent and missionary is Robert Ingersoll. He is assisted in his unholy crusade by a flood of cheap, trashy and sensational books, whose sole aim and attraction seems to lie in their senseless caricatures of ministers and professing Christians, their vulgar slurs on the Church and the Bible, their witless attempts at ridiculing everything that religion holds sacred, and their burlesquing of the principles of holy Christianity.

This crusade is further assisted by a venal and irreverent public press, as represented in the average daily and weekly secular paper,—especially the Sunday editions—and some of the would be high-toned great magazines of the day.

Now this blatant Ingersollism is especially bold and reckless in the West. Ingersoll is himself a western man.

Unbelief, in its nature, is always the same. It only differs in its manifestations. In the more settled, conservative and cultured communities of the East it is more modest and cautious. In the new West it throws off all disguise and restraint and boldly blurts out its offensive principles and purposes.

We see this difference in our papers; in the published letters and opinions of citizens of all classes. How they delight in slandering the ministry and the Church! With what blasphemous irreverence they bandy the name of our Lord and the most precious passages of his word! With what shocking flippancy they head-line a murder or a suicide! With what ghoulish glee they dish up the details of a rape, or some kindred

sensuality! How unblushingly they often defend vice and crime.

Western unbelief shows itself in the large proportion of irreligious and anti-religious works in the book stores, and in the hands of the news-agents on the trains. There are no Bibles in racks on western trains. It shows itself in the aggressiveness and activity of Unitarianism and other so-called liberal and free churches, which are only an inclined plane on which those who have a little faith and conscience left can comfortably unload them and see them slip out of sight. In the older East these societies have had their day, and their victims are fast slipping away into utter atheism. Therefore these apostles of a liberal Christianity seek for fresh fields and pastures new, in the West! We can see the manifestations of western unbelief at our grammar- and high-school commencements. They are not always opened with prayer. And it is nothing new to hear a hopeful graduate defend Darwinism and belittle the old faith of the Gospel.

But why should unbelief thus flourish and flaunt itself in the West more than in the East? We answer:

Many of our western residents have come here, not because they prefer to make their home here, but for the sole purpose of making money, getting rich, and then returning east again.

No man can serve two masters. Where the treasure is the heart will be also. If mammon is the treasure, then mammon has the heart, and mammon is the god. Such a heart is ripe for unbelief, and shut up against the faith of Jesus Christ. Western unbelief manifests itself in a heartless, gross and greedy grasping for gain. But enough of *western* unbelief. We speak again of unbelief in general.

As we have already seen it is a natural product of the unrenewed heart. Such a heart loves sin. It delights in sinning. Such a heart loves self. Ergo it desires to please self. Ergo it gratifies its own desires. But the gratification of the natural lusts and appetites is sin. God in in his word forbids and condemns all sin. The selfish heart does not want to be interfered with. It frets against any curtailing of self indulgence. It rebels against any condemning of its course. Therefore it frets and

rebels against God, his word and his Church. In order to obtain some kind of peace, it would gladly be persuaded that the Bible is not all God's word, that perhaps its condemnatory passages are interpolations, that perhaps God's character is misrepresented, and that he does not so severely condemn and punish sin. Any assertion as pretended argument, however preposterous, that will assist such a persuasion is grasped at and clung to. Thus unbelief progresses from the wish to the supposition, persuasion and conviction. First the most obnoxious truths are laid aside. Others easily follow. And so the course is run. From love of sin to wilful doubt, then to liberalism and finally to atheism. "Men love darkness rather than light because their deeds are evil."

Truly the root of unbelief is in the heart and not in the intellect. The difficulties with the Bible are not intellectual but moral. Men reject the word not because the mind is outraged, but because the heart is condemned.

Unbelief presents greater intellectual difficulties and requires more credulity than faith! How often has not unbelief been compelled to change its base because its positions were untenable.

Take the Person of Christ for example. Unbelievers first called him an impostor. But this could not be believed. Then they tried the theory of self-deception. But it was unworthy of credence. Then came the varying shades and grades of rationalism, each one argued and scoffed out of sight by its successor. Then, with a great flourish of trumpets, came the ingenious mythical theory. But intellectual unbelievers were not credulous enough to accept its absurdities and it was ridiculed into oblivion. Then the romantic legendary theories were brought forward. But who believes them to-day? No intellectual difficulties about unbelief. Oh no. It is all clear! Clear as that primordial *slime* out of which the universe envolved itself!

By the way, only a few years ago Darwinism was going to solve every difficulty, clear up all mysteries, evolute sin out of the world and make each man a god. But,—What of that "fortuitous concourse of atoms?" What of "spontaneous generation?" Where is that "missing link?" How about that theory of "*natural* selection?" Does it really result in an upward de-

velopment and the survival of the fittest? Does not natural history teach that unless there is *artificial* selection, presided over by an intelligent mind, there will be a constant retrogression, a deterioration of species? But, what of that? We are to *believe* what unbelief teaches. We are to receive this "gospel of dirt" from the apostles of the new dispensation of development, with unquestioning faith! Experiments to the contrary notwithstanding.

We return to the natural heart. We have found in it a love of sin, and a selfish desire to gratify that love.

But the human heart has also another want, another longing. It is a longing after a lost fellowship, a home sickness after a once enjoyed home. Memories, as it were, of the primal paradise, broken bonds of that former fellowship, dim traces of that ancient image lie in each immortal soul. From these ruins come the souls deeper longings and better yearnings. Poor prodigal son, wandering in the wild waste of sin, he cries after the father-home and father-heart. In the beautiful pathetic words of Augustine: "Thou hast made us for Thee, O God. Therefore our hearts are at unrest, until they rest in Thee!" Or, in still clearer words: "As the heart panteth after the water-brooks, so panteth my soul after Thee, O God."

Man then has within him a double desire, and contradictory wants. His lower desires want indulgence in sin. His higher and better desires cry out after God. He needs a God. He wants a religion. Whenever therefore the true God has not revealed himself and his religion, man has invented for himself a religion with a god or gods. And every such man-invented religion is an adjustment to his opposite wants. It has its gods and its forms of worship, its present and future rewards and punishments. But these gods are of like passions with their worshipers. They indulge themselves in the gratifications of lust. Their rewards are largely sensual—their penalties privations of sensual pleasure. This is true of the religions of the ancient Greeks and Romans. This is true of the much-lauded Buddha. This, by the way, may be the reason, why *he* seems to be growing into the favorite god of certain cultured Americans! The same is true of Mohammedanism, more or less of Sweden-

borgianism, of Mormonism, and much of the fanaticism that goes under the name of Christianity. Lust often plays an important role! Yes, man is willing to accept a religion, provided he be permitted to give it form to suit himself. Only let him leave room for self-indulgence and intellectual pride. Such a religion dare not restrict personal liberty, nor humble personal pride!

From this we see again why the religion of Jesus Christ is so distasteful to the natural man. The exalted character and pure example of Christ are a standing rebuke to all selfishness and sinful indulgence. The words of Christ and his apostles are deeply humbling to human pride. And then the atonement. Ah how it strips man of all self-sufficiency. It not only humbles him. It shows him that he is only a poor lost and ruined creature, under the dominion and curse of sin, under the power of the devil, subject to eternal death. It teaches that there is no hope or help in himself, that his guilt and condemnation are so deep and far-reaching that no creature could have redeemed him; that nothing less than the sacrifice and substitution of the God-man would answer.

Thus brought low and shut up against all other help, the poor sinner is taught that he must realize his lost, ruined and guilty state, must hate his sin as that awful and damnable thing that brought the Son of God to the cross, must earnestly long for deliverance from the guilt and power of sin, must come, like a beggar, with an empty hand and a broken heart, to Jesus, accept him as his perfect, complete and only Saviour, and thus find peace and life.

But further, even the ability to thus repent and believe, the poor sinner does not have in himself. Even this must be *given* to him. The Spirit of God must convey to him the grace of God, through the word of God. And only by and through the strength thus given, can be repent and believe and so come to Christ and live.

This is the sum and substance of the Gospel, and this Gospel of the cross is still to some foolishness, and to others a stumbling-block. They spurn it and do not wish to believe. Probably because the most self-confident, the most ambitious and the most

covetous people come West, therefore this old-fashioned Gospel is most unpopular in the West. Therefore in the West, even more than in the East, they say of the Christ of this Gospel, "Let us break his bands asunder. Let us cast his cords away from us." "We will not have this man to reign over us." "Away with him, Away with him." "Crush the wretch, Crush the wretch."

But the question still remains: How shall we meet this bold and blatant unbelief? Shall we make concessions, compromise our faith, and endeavor to present a palatable gospel?

Alas, alas! There are those, professed preachers of Christ, set for the defense of his Gospel, who elect to pursue such a method. And, saddest of all, out in the new West, where above all places the trumpet should give no uncertain sound, we find the worst of them.

To conciliate what calls itself "advanced thought," or "liberal Christianity," they tone down the clean-cut positive doctrines of the word. The law is lightly touched. Its relation to the Gospel is not shown. It is not made a schoolmaster to bring to Christ. The sinfulness of sin, and the abiding wrath upon the impenitent are not impressed. Even the impenitent and doubtful dead are preached into heaven to please the living! The careless are flattered instead of aroused. Instead of making sin-blinded reason bow to the word, the word is made to conform to reason. Its mysteries are rationalized or eliminated. The capabilities, powers and achievements of man are magnified. The kingdom of man is preached and man is glorified! All this is done to please and to draw. The Church becomes a place for intellectual entertainment. The pulpit, where should stand "a messenger of grace to guilty man," becomes a rostrum for the display of wit, the discussion of the happenings and questions of the day, the social problems and current sensations. Poor, guilty, dying sinners come. Instead of learning the way of life and salvation, they receive anodynes for the conscience. "The children ask for bread and receive a stone."

Then, too, the house of God is turned into a play-house; the congregation becomes a social club; its young members are

trained in theatricals to help draw, amuse, and hold the crowd. All this to conciliate an age which is supposed to have outgrown the old Gospel and needs something new to save it from utter unbelief! And thus the sacred ark is loaded on man-made carts, drawn by clumsy cows, in imitation of the heathen. And when it shakes, as it certainly must under such treatment, unholy hands take hold to keep it from falling. Poor Robert Elsmere, while he was still pastor of a large parish, also took much time for the study and discussion of such questions as sewage, ventilation, public health, &c. In order to interest and hold the young he also found it necessary to provide theatricals, play "Puss in Boots" and "Jack the Giant Killer." We know the result.

No! No! It is not by concession and compromise that we can successfully meet unbelief. By such a course we rather prepare the way for modern substitutes for the old Gospel. And these temporary substitutes will again end in agnosticism and atheism. Let us notice some of these popular substitutes. Here is Universalism. A very comfortable religion—if it were *true*. Universalism needs no atonement, *ergo* no Christ; and thus it involves and becomes Unitarianism. This, in turn becomes at best, a mere system of morals and has nothing to satisfy a sin-sick soul.

Another very dangerous substitute for the Church of Christ and her Gospel is found in many of the popular and powerful secret orders of our day. Without entering upon a full investigation of the lodge question here, we only submit:

1. Is not an order, society or lodge, that has its authorized ritual, its published hymns and prayers, its altars, chaplains, priests, high-priests, &c., a *religious* order?

2. If the religion of such an order is false and subversive of the very fundamentals and essentials of the Gospel, dare a minister, set for the defense and propagation of that Gospel, be indifferent to it?

3. If such an order for the sake of making itself acceptable to the enemies and deniers of Jesus Christ keeps the very name of Christ out of its authorized ritual, prayers and hymns; if such an order teaches salvation, by works, by merely living up

to its external requirements; if it teaches that God gives eternal life to all men *as his natural children;* if it puts Christianity on an equal basis with the false religions of the world; if it rejects the triune God, puts the Bible on the same footing as the Koran and other so-called sacred books; if it teaches salvation in the grand lodge alone, without the necessity of atonement, regeneration, repentance, faith and holiness; does it not teach soul-destroying error, and is it not a false religion? It is our firm conviction that these deistic societies are the moral poison of society, the enginery of the devil and the fruitful promoters of the indifference and hostility towards Christ, Christ's Church and Gospel to-day. A church perfectly loyal to Christ must oppose everything that opposes him, or teaches that it is safe to ignore him. The battle with unbelief in its multitudinous forms is on. Ministers of Christ are set as watchmen on the walls of Zion and as leaders of the sacramental hosts. To them are committed the oracles of God. The enemy is already shouting victory. Shall the Church give up? No, no, they that be for her are more than they that be against her. Only let her trust in the Lord and the arms and armor that he supplies.

Let ministers preach the old Gospel, the whole Gospel, the unadulterated Gospel. Let them preach it fearlessly, tenderly, lovingly, as dying men to dying men. Let them show men their sin, their need, and danger. Let them tell men the unspeakable love of God. Let them point them to the Lamb slain from the foundation of the world. Let them instruct them concerning the Spirit's application of the purchased grace. Let them magnify the word and sacraments as the Christ-ordained channels of grace.

Let them preach publicly and from house to house. Let them watch for souls as they that must give account. Thus, and thus only, can they stem the tide of unbelief. The world needs only the old Gospel to-day. It is still the power of God unto salvation.

ARTICLE IV.

A BIBLICAL VIEW OF SANCTIFICATION.

By Rev. J. T. Gladhill, A. M., Stone Church, Pa.

Sanctification and holimess occupy much attention in the inspired word. Holiness is the most prominent divine attribute. It is also a necessity for the divine presence. Its place in the economy of redemption is important. It has many distinguishing marks. Sanctification is a doctrine taught from the beginning of Genesis to the end of Revelation. Is it given the prominence in Christian thought that it has in divine revelation? Has dogmatic theology given it the place it deserves? For sixteen centuries it scarcely entered into doctrinal thought. The last two centuries have made sanctification a species of synergism. Has holiness a place in the plan of salvation; or is salvation only legal.

It is not necessary that we apologize for opening our Bible and presenting its teachings on a subject that interests the divine presence. We only ask the attentive of Christian thinkers to a view of sanctification as it is plainly set forth in the Bible.

THE OLD TESTAMENT USE OF THE WORD "SANCTIFY."

"I will sanctify the tabernacle of the congregation and the altar," Ex. 29 : 44. "I have chosen and sanctified this house, that my name may be there forever," 2 Chron. 7 : 16. "God blessed the seventh day, and sanctified it," Gen. 2 : 3. Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them," Lev. 8 : 10, 11. "Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy," Ex. 29 : 37. "Thou shalt sanctify the breast of the wave offering and the shoulder of the heave offering," Ex. 29 : 27. "Sanctify unto me all the

first born," Ex. 13 : 2. "Moses sanctified the people," Ex. 19 : 14. "Verily my sabbaths you shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you," Ex. 31 : 13. "He shall be holy unto thee, for I, the Lord which sanctify you, am holy," Lev. 21 : 8. "Thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister in the priest's office." In a similar manner his sons, Ex. 40 : 12–15. "And he poured the anointing oil upon Aaron's head; and anointed him to sanctify him," Lev. 8 : 12, see also Ezek. 48 : 11, 2 Chron. 5 : 11. "The Lord spake, saying, I will be sanctified in them that come nigh unto me, and before all the people I will be glorified," Lev. 10 : 3. "I will be sanctified in you before the heathen," Ezek. 20 : 41, and 28 : 22, 25. "Sanctify yourselves," Josh. 3 : 5 and 7 : 13.

The words, "sanctify," "holy," "holiness" and "saint" are all derived from the primary root, קדש and ἅγιος, with the meaning to separate or set apart, but always implying the purpose for which it is set apart, unto or for God. The Old Testament doctrine of sanctification contains the following points:

1. The Lord himself has full charge of the sanctification of any person or thing that he wishes to set apart or be set apart for holy purposes. He performs this official act directly, or authorizes his chosen servants to perform that service.

2. The objects of sanctification are all things connected with worship. *a.* The place of worship: *b.* the instruments used in worship; *c.* the offerings; *d.* those who are to officiate at worship; and *e.* those who worship. The people are commanded also to sanctify themselves for the visitations of the Lord.

3. Sanctification is an official setting apart of a specified object for holy purposes. The person or thing set apart is declared holy upon God's authority; and he regards it pure and holy like himself, and worthy to be used for him, and enter into his holy presence. That official declaration has removed it from all the contaminations of sin and uncleanness.

4. The sanctified occupy a special and peculiar relation to God. The character of the person or thing sanctified is not changed

per se, but it is declared to be in a new relation towards God. It is his and he regards it as such.

5. Sanctification is an official act, and is complete at once, and nowhere is it implied that there is a deficiency to be made up by subsequent acts or devotion of the person or thing sanctified.

6. This official act was performed by cleansing with water and anointing with oil.

The New Testament use of ἅγιος and its derivatives is set forth by the following quotations. "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ," 1 Thess. 5 : 23. "To them that are sanctified by God the Father," Jude 1. "Christ loved the Church, and gave himself for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the Church to himself a glorious Church," Eph. 5 : 25–27. "Them that are sanctified in Christ Jesus, called saints," 1 Cor. 1 : 2. "Being sanctified by the Holy Ghost," Rom. 15 : 16. "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, in the Spirit of our God," 1 Cor. 6 : 11. "God chose you from the beginning unto salvation in sanctification of the Spirit, and belief of the truth," 2 Thess. 2 : 13. "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," 1 Pet. 1 : 2. "Sanctify them in the truth * * I sanctify myself that they themselves also may be sanctified in truth," John 17 : 17–19. "By which will we have been sanctified through the offering of the body of Jesus Christ, once for all. * * For by one offering he hath perfected forever them that are sanctified," Heb. 10 : 10, 14. "The blood of the covenant wherewith he was sanctified," Heb. 10 : 29. But of him are ye in Christ Jesus, who has made unto us wisdom from God, and righteousness and sanctification and redemption: that he that glorieth, let him glory in the Lord," 1 Cor. 30 : 31.

From these quotations we observe the following points:

1. That God the Father has full charge of the sanctification

of a man. 2. The ground of sanctification is alone in the person and blood of Jesus Christ. 3. The agent by whom man is separated unto God for sanctification is the Holy Ghost through divine truth. 4. Sanctification is a necessary feature and part of salvation. 5. It is complete, because the sacrifice of Christ, upon which it is founded is complete; and because they are called saints without qualification.

The Old and New Testament teachings harmonize in every particular. It is a doctrine of salvation, and necessary to harmony between God and man. In the Old Testament sanctification was entirely ceremonial, which has not been abolished, but fulfilled in the new dispensation; *i. e.* God has taken into his own hands to perform all that was set forth under the shadows of the old. The washing with water, the anointing with oil, and the sprinkling with blood, were shadows of the baptism of the Spirit and the cleansing blood of Christ. The ordinances of the new dispensation are spiritual and divine; yet these divine acts are set forth in the ritual of the Christian Church. The Church through her authorized officials, performs certain official divine acts, such as baptism, Matt. 28 : 19, absolution John 20 : 23, and the benediction, 2 Cor. 13 : 14. No one will pretend that these are acts of man, but it is the man acting by the authority of God.

The Baptism of the Holy Ghost is a divine act, and water baptism is ritualistic. Therefore baptism is a consecration or sanctification of the person to God. It is done in the name of the Father and the Son and the Holy Ghost, and therefore it is not a human act, but divine. If it is not done by divine authority and in the divine name it is not Christian, but a mockery. Confirmation is also external and closely identified with baptism, which is also done by God's authority. This ceremonial separation from the world, the flesh and the devil is not necessarily united in time with the divine act of sanctification; but is performed upon a profession of faith, which must succeed the sanctification of the Holy Ghost.

The biblical doctrine of sanctification is the act of God whereby a man is separated from the world, and is made holy for the sake of Jesus Christ. For a full appreciation of this doctrine we

must go back to the plan of salvation. The image of God consisted in a perfect (1) knowledge of God, (2) conformity to God's law, (3) conformity to his person, and (4) union with God. Man lost this image in the fall. We can conceive of but two ways by which that image can be restored; either the annihilation of sin and sinful man, and a new creation, or the gift of his Son, who is the image of the invisible God, so that man shall appear in the image of that Son. God made use of the latter means to save men, and the result is a new creation. Sin severed man from God so that there is no more likeness of the divine in man. For whatsoever is of sin, or associated with sin, cannot be of God, neither can it be admitted into the divine presence. Sin is not only a violation of the divine law, but also a personal disease which makes the sinner corrupt. But man's whole spiritual being is divine, and that was not destroyed, but alienated from God. The Son of God became a man, a son of Adam, (Luke 3 : 38) that he might take our sin upon himself and suffer for sinners. So that the author of our salvation was made perfect through sufferings; and he who knew no sin was made sin for us. Therefore by his death he made atonement for all sin, and the way of reconciliation between God and man has been opened. Sin is no more an obstruction to keep man away from God.

How shall man be reconciled to God, and what do we mean by this reconciliation? The means of reconciling man God holds in his own hands. The agency he employs is his Holy Spirit, and that Spirit works through external means, viz. the word of God, both harmonizing about the soul, and entering the heart convinces of sin, of righteousness and of judgment. This combined divine agency has begotten a divine life in the soul, and we call it regeneration. It is born of the Spirit. In regeneration man is passive. He has no part in it, except to be wrought upon by supernatural agencies and powers. "The fruit of the Spirit is * * faith," Gal 5 : 22. Faith is the gift of God and must be communicated through the action of the Spirit and the word upon the heart. Faith is made prominent in Christian doctrine as the instrumental cause of salvation; or, rather, faith in God is salvation. It is the acceptance of the

plan and conditions laid down for man's reconciliation and restoration to God. Faith accepts Christ, who is risen, the conqueror of sin, death and hell, and is now exalted to the throne of God. The glorified "Christ is made unto us wisdom from God and righteousness and sanctification and redemption," that according as it is written, "He that glorieth let him glory in the Lord," 1 Cor. 1 : 30, 31.

We perceive now that Christ stands as the second head of the race, being the first fruits from the dead. The first Adam gave us a being bereft of the divine image; the second Adam gives us himself who is the divine image, rather, the divine person. By faith we receive Christ, and all that he is and has. But in our reception of Christ the old Adam is the old Adam still—"that which is born of the flesh is flesh"—and will be the old Adam till the resurrection, but now being "in Christ Jesus, who was made unto us wisdom from God." "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ," John 17 : 3. Our personal knowledge is not a perfect knowledge of God; but being "in Christ, who was made unto us wisdom from God," so that we have in Christ a perfect knowledge of the only true God. Likewise Christ is our righteousness. St. Paul says: "For whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith," Phil. 3 : 8, 9. He shows that Christ is our justification before the law. We accept Christ, and he is made for us the fulfillment of all the requirements of the divine law. So also he is made unto us redemption. We had become the servants of sin by birth, will and practice. Christ released us. We now trust in him, and he assures our freedom from sin and union with God. Our union with God in Christ guarantees our release from the power and dominion of sin. We are united to God as Christ is, being inseparable from the love of God which is in Christ Jesus our Lord. Seeing that the apostle treats wisdom, righteousness and redemption as alone in Christ, and tak-

ing all glory from man that it may be in Christ, we must conclude that sanctification must admit the same interpretation. It must not be taken away from the victorious Son of God and made to man's credit and glory. If there is to be a restoration of the image of God, Christ must be that image to answer for the conformity of the person of fallen man to the person of God. There is no power with which man is associated that can eliminate that moral deformity and make him perfect before God. If man is to be conformed to God, he must be absolutely perfect. If man should be perfect as related to this world, he would be imperfect as related to God. Scripture, reason and experience demonstrate man's moral and personal imperfection. The most pious man feels his personal unworthiness the most keenly. The nature of faith in God humiliates man. Are these views of self false? No. They confirm the innate corruption of the human heart. The Scriptures present the doctrine of sanctification by which a divine person, the glorified Christ exalted to be a prince and Saviour, has been approved of God: the same is made unto us sanctification. Therefore being in Christ he becomes our sanctification. It is the blood of the covenant which sanctifies the soul, and presents it before God pure white, without spot or blemish. It is a robbery of the great prerogative of our Master to attribute sanctification to human means, or give it an impression of human excellence.

Christ is the restorative of the divine image to man. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life," 1 John 5 : 11, 12. Our salvation is inseparable from Christ. It is complete in him. Why then should we speak of and argue for the completeness of our salvation, and make the attainment of holiness a human virtue? Is it not an effort to rob heaven of its most delicate virtue? We are persistent in maintaining that the demands of the law be satisfied, even by the blood of Christ; but the demands of the holiness and purity of God must be relegated to human attainments under the power of divine grace. I plead for the doctrine of sanctification in Christ, and that he have the glory of standing before the throne of God to present us holy in his blood, whether we

shall come up at the morning, or mid-day, or evening of life we shall be wholly sanctified.

All Christians are called saints, separated and holy. This holiness is not of the flesh, nor the carnal mind. They are not in themselves perfect. They have carnal desires, selfish principles, and besetting sins, against which they must fight daily, and are not always victorious. If we can attain that personal holiness, then Christ is no more our sanctification, and the saint can be as God, Gen. 3 : 5. This seems to convey the idea that salvation is supplementary to the efforts of men. If we cannot reach the desired perfection Christ will supply the deficiency, and all will be accounted perfect. Then man's supreme effort will be to save himself without Christ, or at least he will need very little of the divine help for the attainment of his aims. This is the battle of selfishness against godliness. If Christ is our sanctification we have not in self whereof to glory, the glory is of Christ Jesus our Lord.

We next notice the parallels and contrasts between justification and sanctification. (1) The two doctrines bear distinct relations to the image of God, the former with relation to the divine law and will; the latter with relation to the divine person and character. (2) Justification is a judicial act of God, declaring a man free from the condemnation of the law, and making peace and reconciliation between man and God; while sanctification is an official act of God whereby a man is separated from the influences and dominion of sin, and made pure and holy in God's presence. (3) They are both performed for the sake of the sacrifice of Christ for sin. (4) Man receives both by faith in Jesus Christ. (5) The suffering of Christ is a complete sacrifice for sin and uncleanness, and it makes for the believer a complete justification and sanctification. (6) Justification treats of man alone in his relation to law, observing obedience and disobedience, and conformity to the divine will. Yet it is not the complete restoration to God. There are relations and powers which the law cannot touch; and it is a mistake to assume that justification is the whole of salvation. *E. g.*, there is a law defining the movements and position of the leper. The leprosy exists before the law has dominion. It is personal. When the

leper observes the letter and spirit of the law he is justified, but a leper still. When Jesus cleansed the lepers, he directed them to observe the law, showing that the divine cleansing or renewal is an act apart from the law. It is a new creation, or manifestation of divine power that fits a man in his person for the divine presence. This will be observed in many of Jesus' miracles, wherein forgiveness and renewal are classed together. Now sanctification is the divine act which restores the human person into conformity with the divine person.

Sanctification reaches into the holiness of God. Holiness is a central element in the biblical conception of God. That holiness must not be offended by the imperfections of man nor by the contaminations of sin. Therefore the plan of salvation provides for the hallowed presence of God as well as his justice and righteousness. Sanctification consists in separation from the world and presentation to God, which is a personal relation, while justification is legal.

It is clear that the atonement of Christ is the fundamental principle on which justification is based. God in the covenant (*i. e.* the divine word) demanded a perfect obedience to all the laws and precepts contained therein. It is true that man has not kept that covenant as God in his perfect eye sees it. A partial keeping of the law is not a perfect keeping of the law. And God cannot be consistent with truth, and call an attempt or purpose of man a fulfillment of the law. Therefore Jesus Christ, God's only Son, obeyed that law as God observed it, and suffered the death for every man, as God demanded that the sinner must die. And Jesus Christ having conquered death, stands as the second Adam on man's side of the covenant, at the same time the sinner being united to him by faith, so that the perfect Son of God and the trusting sinner stand together, and unite in the covenant, Christ demanding justification for himself and for the man united to him. God finding no law to condemn the man that is in Christ Jesus, must justify him. Therefore Christ is become his righteousness. By the same reasoning we conclude that he is made our sanctification. The person and presence of God are offended by all pollution and impurity. If the heavens are to be kept clean, and the holiest

of all is the name by which God's presence is called, he must look upon the being that would presume to be equal with him in standing by the covenant. If there be any thing displeasing in his sight, he cannot overlook it but must cast it out as an offence and abomination in his sight. Then Jesus Christ stands before God in his own personal purity and holiness, and having washed the sinner in his own blood, so that whatever appears before God is his own person and the man cleansed in the blood of the Lamb. God cannot send that man away without rejecting the blood of Christ and the person of Christ, for they are united by faith.

Therefore we observe that justification and sanctification are separate and distinct acts in the salvation of man; and, furthermore, that one is as complete as the other.

We shall now compare biblical sanctification with the teachings of dogmatic theology. There are three distinct views, which we designate the Roman Catholic, the Presbyterian and the Methodist. These designations are historical rather than accurate.

1. The Roman Catholic confounds sanctification with justification. The Council of Trent says that justification is not only the forgiveness of sin, but the sanctification and renewal of the inner man. This regards man only in his legal relations, and ignores any personal relation to a personal God. When we regard the Romish view of justification as of works, we find that man is the author, at least to a degree, of his justification. There is merit in human works, which is taken into account in justification, which must also include sanctification. The great battle of the Reformation was concentrated upon this point. If works merit justification, or give a man special favor before God, then salvation is not of grace alone, and there is reason for man to glory. If sanctification is a part of justification, it must also be founded upon human merit.

2. The Presbyterian view of sanctification is defined in the Westminster Confession of Faith, chap. 13, as follows: "They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrec-

tion, by his word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they are more and more quickened and strengthened in all saving graces to the practice of true holiness, without which no man shall see the Lord." This view defines sanctification as synonymous with growth in grace, or Christian development. The Scriptures never associate the two doctrines in such a way as to infer that they are identical. They place sanctification at the beginning of the Christian life, regard it complete, and speak of its subjects as saints and holy; while this view places it after the beginning, and regards its completeness to be wrought out in the old Adam, which is no more nor less than a human perfection. It asserts that without holiness no man shall see the Lord, and declare this to be personal, and that God's grace has so destroyed the whole body of sin, and mortified the several lusts thereof, and that man has come to the practice of true holiness. How much credit is due to that man? Will he not glory in his personal attainments? What character of this earth has ever laid claim to that attainment? No man has ever been sanctified according to the provisions of the Confession of Faith, yet the Scriptures speak of the sanctified.

Another difficulty meets us. The opportunity for this further sanctification of the regenerated is cut off from the great majority before that blessed aim is reached. This almost argues that God feared some one might be wholly sanctified on this earth. How shall they mortify the whole body of sin? Shall death accomplish the hallowed work? But the wages of sin is death, and it cannot be a sanctifier. How shall the word and Spirit quicken the dead to the practice of true holiness? Has God prepared a fulness of grace to complete the sanctification of a man in the passage of death? He has not so declared, and we are left in doubt. Without holiness we cannot see the Lord, and we are sure that we have not arrived at that true holiness. Or shall we teach that the Holy Ghost will work out a supplementary sanctification to fill up and complete the deficiencies of human attainment? Either of these explanations are heretical and derogatory to divine revelation.

We do not pretend to deny the doctrine of growth in the divine life. That is pre-eminently natural and scriptural. But we want to deliver that precious doctrine from the inextricable difficulties with which it has been involved by confounding it with sanctification. The saint can grow in grace, his faith leading him onward, knowing that Christ is his sanctification, and he devotes all his powers to prove worthy of the blessings conferred on him.

3. The third is what I have designated the Methodist view, or entire sanctification as developed by Fletcher and other Methodist divines, and afterwards more clearly defined by President Mahan and Prof. Finney, and called the Oberlin theory of perfection. "That regeneration which accompanies justification is a large approach to this state of perfected holiness, and that all dying to sin, and all growth in grace, advances us nearer to this point of *entire* sanctity, is so obvious that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God," (Watson's Institutes, vol. 2, p. 455). The Oberlin theory of perfection lays down the following principles: 1. Holiness consists in disinterested benevolence, *i. e.* a perfect willingness that God should do whatever the highest good of the universe demands. 2. There is no sin but in the voluntary transgression of known law. 3. There is no moral character but in generic volitions, or those purposes which terminate in an ultimate end. 4. Every man in virtue of being a free agent, has plenary ability to fulfil all his obligations, (Hodge's Theology, vol. 3, pp. 256, 257). Prof. Finney says: "By entire sanctification, I understand the consecration of the whole being to God." 1. This view makes sanctification an effect of justification, or an advanced degree of the Christian life attained instantaneously, while the Presbyterian view attains the same by degrees. 2. It is an act of man as a free agent consecrating himself to God. 3. It is limited by human ability, or as Bishop Ames said "an imperfect perfection." 4. It is a holiness that falls far short of scriptural holiness. 5. It, to a very large

degree, eliminates Christ from the Christian life, to exalt selfishness. 6. It ignores human corruption and innate depravity.

1. The abovementioned views all unite in defining sanctification as a synonym of perfection and holiness. But they differ widely concerning the attainment of that perfection. These differences grow out of the different ideas of human depravity. 2. These views unite also in ascribing the attainment of that perfection alone to supernatural power. 3. These views also aim at human perfection, which is presumption. Even the Lord Jesus demurred against being called good, as a human attainment; teaching us to put a true estimate upon man. Selfish man is very ready to catch at even the straws of glory. Divine grace has taken such hold upon the soul, that all we are or can be is of God, and to him must belong the glory. But the tempter tries to divert the mind from God to see self gaining some personal credit.

Therefore, in the light of reason, experience and scripture, we take the ground that our dogmaticians have departed from the biblical idea of sanctification, as well as the fundamental principle of the Reformation. They have not shaken off the Romish doctrine of human merit. The Reformation built its doctrinal system, as well as its practical piety, upon divine grace alone. We maintain this to be the fundamental idea of Christianity. See 1 Cor. 1 : 31; 2 Cor. 10 : 17; Jer. 9 : 23, 24.

There is a human side to sanctification. We are commanded to sanctify ourselves. It is the man whom God has sanctified seeking to conform himself to God, by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God. It is the answer of the renewed heart to God. This is the desire of the true man to abide in Christ, and to grow as the Lord gives him grace. For the sake of the bond that binds him to Christ, he would not dishonor that holy name, but would seek to know him better and to daily fashion his life with the life and service of his Master. Therefore the child of God will sanctify himself every day, *i. e.* separate himself and walk in the Spirit. This does not imply that he has made himself perfectly holy, or any more worthy of God's presence. But it does imply gratitude rising from a heart that appreciates the

wonderful grace of God. God calls him a child, a saint, and his grateful heart clings to that Father who conferred on him the highest name and title. Therefore he wants to hallow and glorify the name which is above every name. He cannot do God's work, or make it more complete. But he seeks to do his own work and to honor the Lord's confidence in making him a saint.

But he is, and realizes, that he is still a man, with personal passions, besetting sins, and carnal weaknesses. That which was born of the flesh is still flesh. But there is a higher life, begotten by the Holy Ghost and confirmed by the Father in Jesus blood, which is warring against that which is carnal. No man realizes that he is holy as God is holy, neither can he be holy as God requires, such that the divine presence shall not be offended by human imperfections. Shall God withdraw his all-searching eye and his absolute truth from man, and admit all the impurities of earth, and live in them, and call himself happy? Such a view of God's accommodation and compromise with sin cannot be entertained for a moment. But when Christ is made our wisdom, our righteousness, our sanctification and our redemption, then God's covenant is inviolate, and his presence is not offended by human imperfections; but is greeted by his well-beloved Son, in whom he is well pleased. It is our union with Christ that brings us into God's presence. It is our union with Christ that makes God well pleased with us. Then the King of glory, mighty in battle, conqueror of sin and death, the Lord of the hosts of the redeemed shall march within the gates—over which is written *Holiness unto the Lord*—and present his trophies, cleansed in his blood. And the worthiness of all that host is Christ.

ARTICLE V.

EFFICIENCY IN THE MINISTRY.

SOME THOUGHTS FROM THE FIELD.

By HARLAN K. FENNER, D. D., Louisville, Ky.

Ideas rule the world. Men, armies, governments, hold sway because they are the corporate expressions of ideas. The brilliancy of a personal career, the splendor of a military victory, and the grandeur of a national progress, have been possible because back of all action has been the forceful energy of ideas.

Ideas are the pictures painted by thought, and thought gets the larger part of its material from the mind's contact with external things. The soul's consciousness of its personal existence is aroused by an impingement with material things; its progress to the end of terrestrial existence is a sequence of linked contacts with external nature.

There need be no surprise in the discovery that the ideas of the natural man are almost entirely mundane. The subject, matter and color for thought's use have been gathered beneath the skies, the resultant ideas have been largely transcripts of material things. These rule man, and will so continue in imperial power until there comes a superior, celestial idea that can subject the natural lord. The transgression in Eden resulted in a partial paralysis of the soul-faculty by which man apprehended God; from its imperfect perceptions the mind painted ideas of God and godliness that were distorted, distressing, untrue, and degrading. Under the dominancy of such ideas man was moving to a certain destruction of both body and soul.

The Father, knowing the end from the beginning, adopted methods by which to revive the faculty of spiritual perceptions. With a series of easily comprehended symbols and types he stimulated the mind, empowering and expanding its spiritual vision, until in due time it was ready to lay hold of the higher revelation. This came to man in the form of the incarnated God. In Jesus of Nazareth man saw the ideal character, his

thought, word, and deed were the elemental ingredients from which the mind was to paint upon the chambers of the soul the divine idea of life.

Man, to attain perfection, was to develop in himself the Christly idea. In contrast with man's ideas this godly idea was seen to be of heaven, heavenly. It was a revelation, not a product of human thinking; and, as heaven differs from earth, so does the divine idea of character differ from the human.

The ministry is the apostolate of the heavenly idea of personal human character. Into a world, ruled by myriads of earthly ideas, the preacher goes—the proclaimer, advocate and defender of the Christ-idea. He is to arrest the attention of men, unfold his master's Message, and urge men, by the aid of the Holy Ghost, to paint on the heart and expand into life, the divine idea of being and acting.

The conflict of ideas is as real as any war that engaged men; well for that apostle who believes, as he starts, that he will meet as stern a resistance as ever made heroes on the battlefields of earthly strife. In this work which engages the preacher, the measure of success will be found in his *efficiency*.

Admitting the serious difficulty there exists in defining ministerial efficiency in absolute terms, it may suffice for the present to say that *an efficient minieter is one who produces desirable results in the line of ministerial work.*

Accepting fully the truth that he who would be efficient must be permeated with the Holy Ghost, and assuming that he has gone over the curriculum of the Theological Seminary, let us proceed to consider some elements that will contribute to his efficiency in the field of active work.

1. *The efficient preacher always keeps before him the truth that he is a servant of God and a minister to the people.*

The ministry is a vocation, not a profession. The preacher does not choose his life work in the same spirit and manner that mark the lawyer or physician. They may have been urged by some inherent forces to select their special fields, but, as a rule, they were governed in their choices more by the promises of temporal gains than by the energy of thoughts and feelings that sought expression.

The minister answers a call from without—he is measurably impelled by the forces of God in his soul. With the manner or strength of that call we have little to do at this time. Every man must determine for himself whether God spoke to him, or whether he has answered simply the summons of an earthly ambition. The Master said to the company of original apostles, "Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit, and that your fruit should abide." Paul, in opening his first letter to the Corinthians, uses the expression—"Paul, *called* to be an apostle of Jesus Christ through the will of God." A clear and hearty recognition of this truth will assist greatly in determining where ministerial responsibility rests. The minister, as a servant of the supreme Master, has his accountability facing Godward. As a servant sent forth he will minister to the people; for his faithfulness he will render account, not to the world, but to him who sent him. The efficient apostle to the gentiles kept this distinction clearly in mind, and left his expression of it in the following words,—"As we have been approved of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God which proveth our hearts."

The tribunal of the servant is the court of his Lord; the field of his action is with those to whom he is sent. His efficiency will be increased by remembering that he is responsible for the faithful delivery of the message, not for its contents, nor for the reception which is accorded it by man. While accepting this supreme responsibility the minister must not be forgetful of the lesser one. He will be under some obligations to the people growing out of his relations to them as a man, but at no time should he allow the demands of this lower relation to interfere with those duties which exist by virtue of his vocation from the infinite God. The minister's efficiency, in most instances, will be reduced to nothing if he works under the ruling idea that he is primarily responsible to the people. He will be tempted, if not more, to gloss or change the truth with an eye towards meeting the wishes of the people and gaining their approval. Such a practice is not only a mark of unfaithfulness as a servant but also a proof of weakness as a man.

This higher responsibility is no license to the spirit of domi-

neering arbitrariness, haughty censoriousness or priestly insolence. The call to the ministry is not a commission making a man a heavenly lord, a spiritual detective or an ecclesiastical policeman. As a servant of God he must hold firmly to the truth, and be faithful in its proclamation, but as a minister to the people he must aim to be like that pattern which Paul gave to young Timothy. "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God."

2. *The efficient minister believes, with ardent enthusiasm, that the Gospel is the power and the wisdom of God.*

The message which the minister brings to the people is unique. In origin it is divine; in purpose it is Godlike; in results it is superhuman. From the night when the angelic host chanted the introit of salvation down to the present age, the progress of the Gospel has been the steady march of a divine idea, guided and sustained by divine wisdom and power. In the transmission of the Gospel for more than eighteen centuries, nothing vital has been lost. That wisdom, which made the death of Christ the ground of forgiveness; that love, which gave the Son for that purpose; and that power, which made these truths effective, after the lapse of ages, show no diminution in quantity, no deterioration in quality.

The message, which thrilled the shepherds at Bethlehem, which made Herod quake in his palace, which subdued the Pharisaical persecutor from Tarsus, and made him the sublimest man of his age, which routed the idolatrous craftsmen of Ephesus, which smote with reeling blow the brain of brilliant Athens, which became a leavening force for good in Parisian Corinth, which drove paganism from the throne of the Cæsars—is put into the hands of the preacher for proclamation in this age of fermenting materialism; to him it is given with its pristine wisdom and power. Being a firm believer in this truth he will be aflame with that ardent enthusiasm which is a concomitant of intense belief. As he stands before a company of people—for

one or two hours in the week—he will strive to project into mind and heart the materials for the Christ idea, fully confident that divine wisdom and power permeate his message as the oxygen does the air, and for the same purpose—to give and sustain life. He will speak with an intensity of belief, with a glowing enthusiasm, that will put doubt to flight, and will not leave even a crevice where an interrogation point may put its suspicion.

"I *believed*, therefore have I spoken," wrote the converted Saul. This intensity of his belief was the fire in his bones, the iron tonic in his blood, the impelling force in his soul, which made his weak speech an impetuous torrent of evangelical oratory, the silver storm that made even mobs hesitate in their bitter frenzy. The hostility of his brethren by nationality, the charge of foolishness, which fell so lightly from the lips of Grecian philosophers, the imputation of madness, which was the answer to a most thrilling sermon, the chains and gloom of a Roman imprisonment, never abated by one degree the energy of his faith, never chilled the flame of his enthusiasm.

Of like permeation and envelopment must be the enthusiastic faith of the preacher of to-day. He goes forth the advocate of an idea that will antagonize the world in many forms; if he advances to the strife with doubts respecting the supreme wisdom and power of his truth, he will become an easy prey to the vigorous forces which operate on the side of modern secularism and skepticism.

The urging of this earnest, fervid belief upon the minister, is not the asking of him to accept, with unquestioning faith, the mentally-wrought dogmas of men; it is not pressing him to appropriate, in superstitious credulity, the formularies of denominations; it is not the soliciting of him to bow in servile submission to the exacting details of an ecclesiastical system, but it is an entreaty that he believe absolutely and vehemently that the Gospel is the *power* and *wisdom of God* wherewith lost man can be restored. Let him believe, not alone on the evidences which the mind can handle in syllogisms, but believe also because this same message is the wisdom and power of God in his own heart. This all-compelling faith in the divine attributes

of the Gospel does not enter the soul in full power in a moment; it comes to moving strength by development from a birth-germ, which must be nurtured and expanded by constant communion with the supreme Master and feeding on his word.

The man who became a reliable warrior under Napoleon, first submitted unconditionally to the personal power of the ambitious Corsican, and, in sympathy with him, rapidly became a believer in, and a defender of the Napoleonic idea; his belief in the man ruled all his forces, mental, moral and physical. The minister surrenders himself to "the Captain of our salvation," in answer to a call he has said, "Here, Lord, send me!" He enters his career—a sent one—to minister to a perishing world; by prayerful study of the Gospel and a hearty sympathy with his Lord, there will come to him an enlargement of faith and an expanding intensity of enthusiasm.

This increscent power of belief gives preaching a positiveness which will make it a felt force in society. The positive preacher may not be highly disciplined in mental faculties, may not carry an extensive arsenal of pulpit munitions, may not be polished in oratory, but with what he has he will exert a determining power among men. The swaying masses of restless humanity, borne to and fro on the billows of a dissipating, disappointing world-life, will quickly feel a help when they touch the rock on which he stands and hear his voice ringing with an assurance born from above. Such preachers, the positive ones—learned or unlearned, if the former so much the gain—send forth streams of influences which are not easily lost in the intricacies of human complexities, not soon vaporized by the fiery rays of an adverse criticism, not quickly turned aside by the *debris* of effete world-morality. Such preachers believe in the power and wisdom of the Gospel. They know, by the genius of spiritual insight, corroborated by experience, that the divine element in the word will accomplish that whereunto it is sent. With this knowledge they speak, they act, and thereby become efficient ministers among men.

3. *The efficient minister must be a man among men.* When the infinite God was ready to give the Gospel to the world he did not intrust the message to the angelic nature, he incorpora-

ted the Word in a perfect body of humanity. The Son of God "took not upon him the nature of angels, but he took on him the seed of Abraham * * and was made in the likeness of men." He came to the human plane—as a brother he brought a message to brothers. The priestly function had its day, served its purpose, and should have fallen aside when Judaism became the shell from which a living Christianity came forth.

The first preachers were gathered from among the people, not from the Levitical courses which served at the altars. The ideas of the Gospel were to be passed from man to man, not by symbols, but by personal contact—by soul touching soul—through the media of words and sympathies.

Ordination confers no priestly privileges which are valid for drawing a broad line of demarkation between the minister and his brothers by nature. Ordination is the recognition by the Church, upon his own testimony, of the claim that God has called a man to a special ministerial work among his fellow-men. The laying on of hands does not create an office or confer divine authority: the line of true apostolic succession is perpendicular not horizontal.

The efficient minister speaks to men as a man heralding a message from the King. His frank, kindly manner betokens his humbleness as a servant and sympathy as a man. He speaks to them of divine truth in terms comprehensible, speaks to them in their language, speaks to them on the themes that occupy them, speaks to them along the line of their thinking.

The Gospel is calculated to find men and help them just where the currents of their lives run. Every age has its own absorbing questions—its problems to solve, its difficulties to overcome, its antagonisms to adjust. The efficient minister appreciates the age in which he lives; he recognizes himself as an integral part of that generation; he is interested in what his fellow-men are doing; he aims to put into their lives the leavening power of that morality which is divine; he endeavors to lend assistance in solving their problems by that wisdom which cometh from above. Admitting that the Gospel, like its first teacher, is "the same yesterday, to-day and forever," we must not construe that truth to mean that forms, methods, expressions and appliances

are *semper idem ubique*. The sermons of Chrysostom, of Augustine, of Luther, of Wesley, of Edwards, were permeated with Gospel grace, and were effective in the age which called them forth, but it is more than doubtful whether their repetition, in the forms in which they were created, would add any special power to the efficiency needed in the present age. The people of to-day are tossed by a rolling tide of ideas that never touched those bygone days; they are environed by an entangled web of circumstances that is comparable to no past history. The preacher must take in the situation; must devise forms, methods and appliances suitable for reaching modern men with the expanding, elevating, saving power and wisdom of God.

The efficient minister, to be a man among men, need not vacate his study and allow his books to become the victims of dust and decay. He need not become a street peripatetic, the purloiner of business men's time, or a constant puller of door-bells and an inquisitive inspector of domestic religion or personal piety. His wisdom will teach him how much time he should give to his books and how much to his pastoral work. When he meets men let him be manly in manner, word and deed. Let him quit whining about the degeneracy of the age, let him avoid any display of priestly functions, let him not complain of how little he is appreciated, let him stop trying to show people what is due his dignity; while always holding firmly his respect for himself as a servant of God, let him abandon all manner that has the air of sacerdotal officiousness; while burningly anxious about the spiritual welfare of men, let him put away all that cant about salvation which in expression is repulsive and in spirit is simmering sentimentality. In the shop, the store, the office, on the farm, in the home, on the street, let him have a manly bearing, and take a direct interest in the things that are engrossing the people ten hours a day, and six—some seven—days in the week. Let him be prudent in his comments and committals, and carefully note the points at which he may minister help of any kind that comes within the range of his commission. He must not be a judge pronouncing sentences, but a teacher showing a better way.

Moving about in this manner among the people, they will soon open up a line of communication between his and their hearts; in that established sympathy he will find the way in which to bless them.

To be of value to his fellowmen he need not parade the highways with a limp Bible under his arm, and a camp-meeting hymn-book in his pocket; his character and deeds will form a sufficient *insignia.* By these the people will know him and, as spiritual needs press them, they will turn to him for help, and he, like a wise servant of God, will minister effectively to them the word of eternal life—the wisdom and power from God. The preaching of such a minister, he being otherwise qualified, will be a perennial fountain of cheer and help. He has discovered that man's greatest need is uplifting. The majority of men know that they are fallen, they have evidences of the fact daily, both in experience and observation, and consequently have no relish for that preaching which constantly reiterates that they are "miserable sinners," "unworthy worms of the dust," "rolling sin as a sweet morsel under their tongue," "fit only to be trodden under the heel of justice," and then cast into eternal burnings.

The preacher who lives, environed with the spirit and actors of this age, and knows his natural brothers as he ought, will preach the Gospel, not a denunciation. Men at heart know their sin: the dispute practically gathers about the question—*Is there help? If so, where and how?*

Nine-tenths of the average audience is composed of adherents, nominally or sentimentally, to the religion of the carpenter's son; the efficient minister, will preach so that these nine-tenths —wearied, or discouraged, as most of them are by the week's toils and sorrows—will go forth, to begin anew their world-life, with spirit, hope, faith, patience and love.

President Wheeler once wrote: "Now then there is a very general and well-founded belief that the Gospel is '*good news*,' and a man must be quite devoid of common sense who habitually preaches the Gospel in such a way as to impress people that it is the *worst news* they ever heard." At the opening of his ministry the Master sounded in his text the key-note of the

entire anthem of Gospel truth: "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives; and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." The cheering tone which predominates in that passage is heard in the whole harmony of the teachings of the Saviour.

The Master lived among the people; he knew their hearts and lives; he saw that men needed uplifting in its broadest sense; and he knew that a Gospel of cheer would be the effective means for securing this end. A very few times were spoken stern words of condemnation, and these were against designing hypocrites. The staple of his preaching as well as action was helpful ministration. "He went about doing good." Men were conscious of their moral poverty; they sought help; Christ preached "the good tidings to the *poor*." Christ came to *release* the captives, not to increase distress by constantly reminding them of their chains; men knew that they were blind; what they found in Christ was a spiritual oculist—one who made the blind to see. Christ's ministry was effective because he knew men and gave himself to them.

It has been emphatically claimed that the want of the times is a more efficient ministry, and it has been as emphatically suggested that to secure this class of men we must educate better. If the word "better" has reference to more Latin, Greek and Hebrew; more philosophy, science, and exegesis; more logic, rhetoric and psychology; more mathematics, chemistry and physics; then common sense must enter protest. The limit in this direction, for the present generation, has certainly been reached. It is not hostility to higher education that prompts this remark, but it is a statement, crowded to the front, by an experience covering almost a score of years. One of the most appalling discoveries which the average graduate of our seminaries makes at the outset of his active ministry is the fact that he and the people are living in two distinct spheres with very slight bands of connection. It may safely be said that the first three years of ministerial life, in very many instances, is a period of most

trying disappointment. It is seen and felt that between him and the people there is a gulf. He has been thinking and acting in a sphere that, to the people, is almost a *terra incognita*, and he finds that all his mental accumulations will hardly furnish the means for filling the space or bridging the gulf. That this experience comes is not wholly the fault of the student; something must be charged to the method of his education and, perhaps, in some instances the instructors themselves must share the blame.

During the entire course of his study there has been a tendency toward separating the student from the throbbing hearts of the masses of men. The school is located in some circumscribed community which feels only slightly the strong, ambitious current of modern life. During the progress of his study he has it often "dinged" into him that, to become a true scholar, he must give up all association with men and women. As he sails farther out on the sea of knowledge the greater the space between him and the multitude on the shore. After four or five years he enters the theological seminary to make a special preparation for his life-work—a work which, when efficiently done, will compel him to touch almost every stratum of society known in a civilized land. Now it seems so important that he should be kept away from society, even of his fellow collegians, that he is put in a divinity hall, with an invisible but felt wall of separation between them. Later, having taken the leadership of a church—composed of diversified integers of humanity—to direct its active forces, to stimulate its thinking, to tone its spirituality, to harmonize its variations, to increase its constituency, to develop its charity, and to fortify it against worldliness; he quickly finds that he must settle for himself whether he is responsible to the Synod which ordained him, to the congregation which chose him, or to the God who called him to be a servant. Blessed for him when he fully decides that God heads the list of those who may claim authority over him. Then comes the important interrogation—What am I to the people? lord, priest, dictator, censor, spy, judge, executor, teacher, or, above all, an humble minister bearing a message from the infinite God? Most certainly the last will answer the question; and his hearty

belief of this truth will shield him from unnumbered worries in his active service. Then will he be chiefly anxious to deliver his Master's message in such forms, manner and spirit that men can understand: the responsibility for its acceptation or rejection he leaves with those who hear.

Thus will the initial experience go on; demanding here and there many readjustments, crushing many ideals, changing many hopes, exploding many theories, destroying many plans, until at length—if good sense and reason are oft consulted—he will reach a ground of common sympathy with the people and find a solid footing for steps forward. Then will his mental discipline and gathered treasures help him grandly in becoming an efficient servant of the Lord Jesus Christ, and a helpful minister to the people of a sin-blighted world.

ARTICLE VI.

MISSIONS.

By Rev. Albert Bell, A. M., Gettysburg, Pa.

The line of thought which will be presented may be included in the terms *responsibility* and *privilege* in mission work.

It is plain to be seen that the whole trouble in the Church on the great subject of Missions, is the failure to see and acknowledge the full weight of the responsibility due to Christ and his cause, and the blessedness of the glorious privilege of carrying on the Master's work in his name and for his glory.

It is the Lord Jesus who commands, and to share in the glory of the grand results of the achievements attained, will be the Church's glorious reward and high privilege. When the Church once fully recognizes her duty and rejoices in her privileges, there will no longer be a lack of men and means to carry on the work. Rather there will be a vieing with each other to honor the Lord with one's substance, and a rejoicing in the privilege of helping on his cause.

There is a personal, or individual responsibility, which belongs to everyone. It is easy to lose oneself in the great crowd. It

is a common fault to lay blame upon the Church and forget that each individual is a part of the Church as a whole. Each person can only know for himself the amount and degree of his own obligations, and he only can discharge them.

The Church, of which each one is a part, is the sum of the parts, and her responsibility is the sum of the personal, peculiar obligations of each member. When the Church reaches the highest mark of duty, it will be when every member has reached the highest mark of personal obligation to Jesus Christ and his cause.

The Lord Jesus and his Church and humanity are all bound up in the cause of Missions. Their interests and joy go together. Jesus must have the heathen to enlarge and increase his kingdom, and get the full blessing of the promise of the Father to him. The Church must engage in mission work to avoid stagnation and death. Humanity needs the light and love and life which are the gift of Christ through those who carry his Gospel to such as have it not.

It may be truthfully said that missionary work is the only work the Church has to do. It gives opportunity for the growth and exercise of every grace the Christian needs, or is expected to have. He who is a good, true missionary, is a good, true Christian, and a congregation which is active in this phase of work is not far deficient in any of the Christian graces. The very effort to secure the interest and call out the love and service of the heathen, will develop love and interest in him who is the example and teacher.

There are but comparatively few Christians who are filling up the full measure of their obligations and opportunities. What a rare and beautiful sight such an one is. How strange he must appear among the rest of Christians. How lonely he must be who has so few with whom to consult and sympathize. I think I may safely say that no congregation comes up to what it might do for the cause of Christ all the time. Few, if any, congregations make Missions their main, great, and all-absorbing work, as should be the case.

To the more easily comprehend our theme, let us still further

designate and define. Every obligation must have a ground or basis from which it springs, or upon which it rests.

First, there is the duty of the servant to his master. The master has claims on his servants which they cannot ignore or lightly regard without laying themselves open to rebuke and punishment. To very many Christians the Lord Jesus is a Master. No one can call Jesus Lord without denominating himself a servant, and, if so, he is under grave and lasting obligations. The Lord takes no servants except under the most solemn and binding contract, to which he never signs a release. The servant may ignore or break, but the Lord continues faithful. "Ye call me Lord and Master, and ye do well, for such I am." The faithful servant only is blest.

Secondly, there is the obligation of friendship. This is of a higher order and more binding even, than that of mere service. A true friends knows no service too mean, nor sacrifice too great. His friend's interests and his own are so closely and tenderly united and joined, that every office is one of delight and profit. The true friend deems it a favor and a blessing to be able to render service to the friend whom he greatly loves. In the hour of his friend's sorrow or distress, everything in his possession is put under tribute for his relief, safety, or happiness.

Jesus said to his disciples: "Ye are my friends if ye do whatsoever I command you." The test and evidence of friendship lies, not in professions of regard, or in words of fulsome flattery, but in the doing of the service desired or needed. Nor should one's judgment concerning the wisdom of one's friend have any weight in determining action.

True friendship has long before acknowledged the friend wise and discreet, otherwise there is a reflection for choosing him as a friend. To hesitate to give to Missions or doubt of the expediency of it, is to question the wisdom of Jesus, our Friend, who commands it. Every such doubt or hesitancy is an act of unfaithfulness on our part, and at the same time a test of the sincerity of our profession. Jesus did not, in so many words say so, but implied, that we are not his friends, if we do not his commandments.

The great missionary work of to-day is that of Home Mis-

sions, and the greatest home missionary work is in the Church herself. To bring the Church into the position where she will recognize the greatness of her privilege, and the fulness of her obligations on the missionary question, is the great work to be done before any general, earnest, consecrated operations will take place to bring the heathen under the power and love of Christ. The Church has yet to learn that Jesus' commands are imperative and must be obeyed faithfully and cheerfully. Is it any wonder that the forces of evil give way so slowly, and hold the field so firmly, when there is only here and there one of the great and grandly equipped army of the Lord who fights with any degree of zeal or determination? The money spent, prayers offered, and efforts put forth and lives sacrificed in the cause of missions, are the best and only true evidence of life and true godliness in the body of Christ, the Church. The Church is sleeping the sleep of indifference. She needs to hear the voice of God crying: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The voice of God only can break the spell of the deathlike sleep into which she has fallen. The most appalling and awful sight under heaven is the Church asleep. We often ask, What will become of the heathen who die in their wickedness? We need the rather to ask, What becomes of the sleeping church? God's severest denunciations are not upon the heathen, but upon sleeping, indifferent Christians.

If the Church ever does awake and arise to a sense of her high duty and privilege, how will it be done? The agency, instruments, and machinery are all at hand and in the possession of God's people? They need only to be put in their proper relations and be operated. They are all-powerful and sufficient.

First, let us consider the minister who is the human, active agent. Upon him the great burden of responsibility rests. He is the trumpeter sounding forth the cry which is to awake the sleeping ones. He is to "cry aloud and spare not, whether men will hear or whether they will forbear." With the ministry rests the whole matter of the missionary cause. They have been duly appointed stewards of the household of God. To them

has been committed the work of heralding forth the message of our Lord They have no question to ask nor special commission to receive, for they have been already duly authorized and fully equipped for the service. It may be humiliating to admit it, but there are some ministers who allow the matter of their own support to hinder their pressing of the claims of the Lord whom they serve. Such are unworthy their holy calling, and stand in the way of the progress of the Lord's work. They are not true shepherds but the meanest of hirelings. The Lord's people may starve spiritually, and the heathen perish in their ignorance, they themselves must be well filled and their bodies well clothed. They have low and mean conceptions of the Lord and his service. They have no power such as ministers should have. The power of prayer is lost. The power of a consecrated purpose and life is wanting. The power of faith and its transforming effects are not present. The power of faith which works wonders with God and man dwells not in their hearts. Their lives are barren of the best fruit, and they greatly hinder the cause. Of such hireling ministers there are far too many. Ministers, above all should be intensely interested concerning the cause of Christ, and deeply in earnest. If they be indifferent, what can be expected of the people who look up to them as leaders and examples? Every charge which has been served by a minister or succession of them who have had an intense and earnest desire and determined purpose to carry the Gospel to the heathen, has been brought from a low state of life and activity to a living and growing interest in missions. These comparatively few congregations and pastors are both an encouragement and a rebuke to the remainder of the Church. Nor are they generally the rich and well-favored charges, but on the other hand they usually represent the less favored ones, from Pastor Harms on down to not a few of our own struggling missions. Let the pastors but be alive and awake and consecrated, and afire with love to Christ for his possessions, at home and abroad, and the fire will communicate from the pulpit to the people, until all will be alike devoted and full of zeal for their Lord's cause. I speak plainly on this because both observation

and experience have plainly convinced me of its correctness. The people will generally do as their pastor does, and if the example be a good one the results will be good.

Ministers are the special ambassadors of Christ. They stand before the people in Christ's stead. They received from him a special commission plain and unequivocal in its meaning. In the few years he was on earth, he merely laid the foundations of his kingdom, and into the hands of the ministry he placed the great, grand work of spreading and developing the same. All power and authority were given them, with full privilege to bring him and the ends of the earth together. There was neither qualification nor modification in the broad, plain commission. "Go ye," leaves no chance for hesitation or doubt. "Go" is imperative, and "ye" is personal. "Go ye," and wherever ye go I will be. "Ye" is not only personal but perpetual. As long as nations know not the Gospel, the "ye" stands in force, so it is just as applicable and binding upon the ministry to-day, with more heathen in the world, than when given as a charge, in person, to the waiting eleven. Eight hundred and fifty millions of human souls yet in darkness. If ye are my friends go tell them of my love for them. They greatly need a true friend, tell them of me.

Every minister needs to place himself before Christ as if one of the eleven, and hear the same message. I believe every minister should determine to be a missionary, or be able to give such reasons for not being as his own conscience and the Lord will approve; for over against every minister stands the plain command: "Go ye," and that counter reminder: "Ye are my friends if ye do whatsoever I command you." It remains for each one to settle it for himself, and if there be sufficient reasons for his not going, the obligation still remains. The interest in missions should not grow a whit less but all the more increase, so that since one cannot go oneself, one can and should all the more exercise oneself to get others to go, and get the people aroused in interest to furnish means for sending and supporting them. The work must be done and obligations met, whether one goes or stays at home.

He who goes ought not to be expected to be more zealous or

to make greater sacrifices than he who stays behind. The character of the sacrifices and objects of zeal may differ, because of differing circumstances, but all is for the Lord and his glory and ought to be done with equal zeal and consecration, whether it be at home, or abroad.

Secondly, there is the word. It is the sole instrument needed by the missionary. It is a divinely prepared instrument to be wielded by human hands, and especially adapted to human needs. It is the sword of the Spirit, tempered in heaven, and tried in successful conflict with the leader of the legions of darkness and evil men. The great missionary, Dr. Duff, on his way to India was shipwrecked upon an island with a great loss, the severest of which was a splendid library, the pride of his possessions. Out of all his effects there floated from the broken ship to the shore of the rocky coast, his Bible and Prayer Book. On becoming reconciled to his loss, it seemed to have been so ordered of the Father to teach him to put his dependence only in that word and in prayer.

To take the Bible and believe it as the very word of God, to understand it in its simplicity, and bow humbly before its incomprehensible mysteries, and carry it in faith and prayer, and offer it to the heathen as that which they need above all things else, is our duty, and all that is needed to work a mighty change and reformation; to bring from darkness to light. The Bible held up before the heathen reveals to them their true condition. It shows them their great loss, and also what they may and should be and become, while it further gives the means whereby they may attain thereto. Wonderful word! It contains the command to go teach, gives the reason therefor, furnishes the incentive, is itself the means of awaking, gives salvation and furnishes the reward both to the giver and the receiver. Both he that sows and he who reaps rejoice together. Both are the fruits of God's word. Its presence drives away darkness by furnishing light, converts a wilderness into a garden, makes a mountain a house of God and the prison a place of joy and gladness. Blessed be the name of our God for its presence and the blessings it has brought the world. The great work for the Church is to have it proclaimed and taught the nations of the

earth, and be assured God who has promised it would not return unto him void, will give the increase.

Thirdly, the divine agent in the work of missions is the Holy Spirit. Upon him all depends for life and success. He makes useful and effective every other agent and instrument used. He moves the heart of the missionary to go, and opens up the way for him. He makes effective the word in convicting the heart of sin, and sanctifies and fits for heaven and eternal life. Glorious Spirit! how he grieves over our lack of faith and energy. How he yearns to accompany the soldier of the cross to new fields for greater and still grander conquests. Let us pray for his awakening and moving power, that through us the friends of Jesus, he may bring Jesus and the ends of the earth to know each other. We are not free from responsibility until we have done so. The mission of Jesus and the Spirit must become the mission of the Church.

Let us now consider the work of missions in the light of privilege. There can be no better nor higher reason for doing anything than that of duty or obligation. But along with the work of the Christian are great and high privileges also.

To be a Christian at all is a heaven-given privilege. It is all of grace, the free gift of God. No one can ever estimate the blessing of being made a child of God, and given the choice of all heavenly things. The Christian's name is written in God's family book. God is his friend and helper. Every power on earth and in heaven is put under tribute for his good and joy. All that we can know or feel or enjoy are freely granted. In the great work of uplifting and redeeming humanity, God does not ask those who are being helped to remain passive. We become co-workers with him. In fact the success of his work largely depends upon, and is in proportion to, our willingness to be used by him and for him. He has a grand message, and instead of giving it into the hands of angels to carry, allows weak and unworthy men to spread it and partake of the blessings and pleasures caused by its reception. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'"

The angels' song of peace and good will filled the air and resounded over the hills of Judea. But these angel voices are long sinced hushed.

All the hills of the earth must resound and every valley be filled with the music of that same song, but human feet must carry it and human voices sing it. This heavenly music must be transposed into earthly strains and fitted to the experience of human hearts. Every one may transpose and go forth and sing, and the effect does not depend upon the sweetness of the voice, nor the style of singing, but on the sympathy and true love and devotion of the heart. There are many millions in the grossest darkness who are stumbling and falling, and bruising and cutting themselves, and going out into a still denser darkness of an eternal night. They are sending up an awful wail of distress. To such of our own fellow mortals we may carry the lamp of life which lightens up every soul and chases away all darkness. Our Lord freely furnishes the light and the oil, and asks that we simply go and hold it up so it may be seen. These millions are grinding in the prison house of sin and death. Our Lord asks us, his friends, to go and tell them they are free men, and need be subject to sin and death no more. He furnishes the plainly written certificate of pardon sealed with his own blood.

The whole territory of heathendom is yet under the power and dominion of the devil, but he is a usurper, and has no possible right to it. Jesus has purchased every foot of the territory and met and defeated Satan, but he still reigns unchallenged over these poor, ignorant people. They have not learned that Jesus is Lord, and that he has purchased their redemption. We may bear to them this glad news, if we will. Satan tells them that God hates them and is dealing out wrath and judgment upon them. Thus there is continual war. Jesus has made the Church the bearer of peace to these disturbed ones. Instead of wrath and indignation, the Father sends messages of good will, joy, peace. We are asked to inform them of this. The love of the Father for his straying lost children: oh, how great it is! "For God so loved the world that he gave his only begotten Son,that whosoever believeth in him might not perish but have

everlasting life." These millions are hungry and thirsty, more so than we can know. We have heard of the awful distress and sufferings and the great number of deaths from the famines among them. Our hearts are touched by such dreadful news, but a bread or butter famine comes only at intervals, and affects only a limited district. Only a few millions perish, but the hunger and thirst of which I speak exists everywhere and all the time. It affects not only a few millions, but nearly ten hundred millions, and all who come and go as the generations pass. Let us be the more ready to carry unto them the bread and water of life in the name of the Master whom we serve and to whom we look for the reward.

ARTICLE VII.

MORAL INSANITY.

By Prof. G. D. Stahley, A. M., M. D., Gettysburg, Pa.

Moral insanity may be briefly defined as that type of mental disease which manifests itself by a morbid perversion of natural feelings or habits or moral dispositions. The intellect is always more or less impaired, although this may not be a prominent feature, and may go undetected by those who are not accustomed to observe morbid mental phenomena. The principal manifestations of this disease are through the moral, emotional, and affective nature. Now, as it is through this avenue that voluntary depravity manifests itself, we are often called upon to distinguish disease from wickedness, and to decide whether a given case shall be consigned to the physician or to the executioner.

This type of insanity is recognized by all authoritative writers, although they vary in their opinions as to the amount of responsibility which should attach to the subjects of this malady.

Moral insanity often follows in the wake of other forms of mental disease, itself becoming the most prominent and distinguishing feature. Or it may arise *de novo* in persons of adult age, who up to a certain time have possessed a correct moral

sense, but who have then developed great perversion of the moral and affective faculties. Such cases have at times, by great adroitness, carried out vast schemes of imposition and intrigue, much to the chagrin and wrath of many people. Most interesting cases of this kind are on record, but limited time will not permit me to detail. The Diss de Bar case which created such an excitement in New York, a few years ago, was a case of this character. Adroitness, clever impostures, devilish scheming are distinguishing traits in this form of insanity.

Not only does moral insanity obscure an adult life, but I believe in the majority of cases it is a disease of original defect, and this opinion is held so strongly by some that it is often called moral imbecility. Dr. Kerlin, Supt. of the Institution of Feeble Minded Children at Elwyn, Pa., who has very superior advantages for accurately studying this question, has adopted this view and title.

The morally insane are unnatural in their thoughts and conduct. They have their own standard of right and wrong, and it is generally at variance with that which the community ordinarily accepts. They will lie, steal and even kill if their perverted natures so dictate. They are profane or obscene ; are quarrelsome or cruel ; are indolent and often become spendthrifts or drunkards. They are often extremely shrewd and even logical, and are capable of schemes, intrigues, and diabolical villainies. They are incapable of comprehending or doing right, because by organic defect, or morbid mental deficiency they are powerless to do otherwise. In my hospital experience, I have seen such cases, and without furthur discussion I will give the details of one of these cases which came under my observation.

C. G. F., male, aged 30 years, was admitted into the State Lunatic Hospital at Harrisburg, Pa., on Nov. 7, 1878. Had been married eight years before admission, but during the last three years had not lived with his wife. He was born in Washington, D. C., and was the son of a distinguished judge. His residence during the year previous to admission was said to have been in Philadelphia. At different times he was by occupation a soldier, a sailor, a surveyor and an inventor,—but his profession was that of a lawyer, and for a time he was assistant district at-

torney in the city of Washington. The history of the patient is deficient in explicit or illustrative statement in regard to the traits of character he displayed during youth, adolescence or early manhood. His chief occupation just prior to the time of admission seems to have been that of getting money from any source and by any means, and spending it either very unnecessarily or wickedly. Was committed to the institution by his friends just as the court in Philadelphia was about putting him on trial for larceny. First symptoms of insanity came on when about 16 years of age, and consisted of spells of melancholy and a disposition to wander away in the woods by himself; also had the idea that his family hated him. In disposition he was represented as being generally bright, kind and obliging. On admission he was described as having spells of depression, followed by excitement, and as having a great passion for money, drink, gambling, etc. Patient had a grand-aunt who was insane and died so: also an uncle who was the subject of melancholy, but recovered. Whilst at the Naval Academy, when 15 years of age, the patient received an injury of the head by falling from the mast head of a vessel into the hold below. General health on admission was represented as good. It was said that sometimes he would tear his clothing and wish himself crazy: had threatened to commit suicide. Cause of insanity was considered as congenital, although the injury to his head was also thought to have a causative relation.

The patient was assistant district attorney in the District of Columbia at the time of the great safe burglary in Washington, a number of years ago, when it was believed by many that he used his official position in aid of a conspiracy to fasten the crime on an innocent party who was obnoxious to the "ring." Whilst at Harrisburg he informed his attendant that in this transaction he helped to divide $47,000 as his share of the "swag." He was forced to resign his position on account of irregularities, one of the charges against him being that he received an order for a piece of silk as a share in the robbery of a silk store, and gave it to a friend. He was also indicted as an accessory in securing the release of a burglar on straw bail. The patient was afterwards sentenced to eleven months imprisonment in the Washington penitentiary on

an indictment for stealing the papers, relating to 40 cases, from the district attorney's office, in which many thousand dollars of fines were involved. Whilst in prison he was examined by a commission in lunacy, pronounced insane and sent to the Government Insane Asylum at Washington, from which he escaped after a residence of one week. Subsequently he went to Philadelphia and subsisted by various Jeremy Didler operations,—so the police records of that city show. It was one of these latter escapades which led to his being sent to the Asylum at Harrisburg.

His behavior whilst at the hospital was very exemplary. He was generally cheerful in disposition and a veritable Chesterfield in politeness and gentlemanly bearing. He showed no very marked evidence of intellectual disturbance, and his conduct and conversation was uniformly proper and rational. At times he was disposed to be nervous and restless, which was probably due to the secret efforts he was making to effect his escape. Four days after his admission I intercepted a letter of his addressed to a party in Philadelphia, in which, with great minuteness of description he asks to be furnished with certain files, saws, a screw-driver and a key. He wrote, "I cannot get away without them, and I can more than get away if I have them." He enclosed a *fac simile* drawing of the ward key, which another patient had secured from the attendant for a few moments, on some plausible pretext. He gave direction that these tools should be forwarded to him, buried in the middle of a well-iced jelly cake carefully packed in a fruit basket, and the basket marked "fruit, perishable," and the attached card should indicate that it was sent by his mother.

On another occasion, again through the aid of a confederate patient, he secured a ward key, and quickly took its impression in a piece of soap, which he sent to Philadelphia and received in return a brass key, done up in a newspaper. This key was in his possession when he made the escape which I shall presently describe.

Whilst making these secret efforts to leave the hospital, he was well behaved in the ward and kept himself occupied in var-

ious ways. During the holiday season he rendered invaluable service in getting up decorative designs for the wards and hospital chapel. He was very skillful and artistic and seemed to take great interest in the work. Later he became interested in "spatter work" and turned out some really handsome designs. He took great pains in getting other patients interested in this form of industry. He also made creditable sketches in India ink.

One day, in company with his attendant, F. visited a gents' furnishing store in the city, to buy a pair of gloves. Whilst on their way to the store, he told the attendant he would *steal* a pair of gloves, which the latter warned him not to do, under penalty of being reported to the Superintendent. After the gloves had been purchased, and when near the Hospital, on the road home, F. pulled an extra pair out of his coat sleeve, which he had stolen, notwithstanding the vigilance of the attendant. Another occurrence might here be mentioned. It was arranged by the hospital Superintendent and F's parents that he should have some dental work done in the city, which work was specified as to quantity and amount of bill,—but the young man's gentility and his urbane orders to go ahead forced the dentist into helpless obedience, and under the bland assurance that it "would be all right," the accommodating dentist bestowed on our patient considerable valuable time and a great deal of first-class dentistry for which he never received any pay.

In March 1879, on the completion of his fourth month at the hospital, F. took advantage of the confidence of his attendant who was returning with him from town, and made his escape. It was afterwards discovered that he returned to Harrisburg, and going to a gents' furnishing store, (not the one already mentioned) he selected a desirable assortment of goods, and very politely regretted to the proprietor that he could not pay for the goods that evening, but would surely do so in the morning. But this proposition was not received in favor. Shortly after, he proceeded to the depot and took the first train for Philadelphia. About a week after his escape the following item appeared in a Phila. paper: "C. G. F. had a hearing before Magistrate Pole yesterday and was committed to answer the charge of larceny

of a watch from a depraved woman last Thursday night. He is the same man who was arrested last fall as the accomplice of two men in the theft of valuable law books from publishers and lawyers' offices, and choice volumes of general literature from the stores of dealers in second-hand books."

Two weeks after the patient left the hospital (March 18) he was returned by his friends. From this time until his second departure on April 1st he was very restless and evidently laboring under considerable concealed excitement and anxiety. He did not resume his former employments and time seemed to hang heavy. On the evening of April 1st the Supt. received the following telegram from Phila.: "I wish to see Charles at Mr. S's office to-morrow morning at 8 o'clock. Furnish only money for fare. Have written particulars,"—signed by F's mother. The Mr. S. mentioned was a lawyer in Phila. and an accredited friend of the family. Please notice the consummate cunning and plausibility of every word and phrase of this telegram It was afterwards ascertained that this dispatch was composed by himself whilst in Phila. several weeks before, and was left in the care of one of his chums to be sent to the Supt. at the proper time. He was evidently expecting it the same evening on which it arrived, as it was observed that he was specially nervous and restless at that time. That it was sent on April 1st, "all fools' day," was no doubt according to design, for it surely added to his diabolical pleasure to know that his captors had been fooled according to rule and strictly on calendar time. The telegram was accepted as genuine by the Supt. and F. was furnished with a ticket and put on a night train for Philadelphia. Just before the departure of the train he handed to his attendant several files, a tempered saw for work on iron, and an ivory handled dirk knife, which he said he had intended to use on the attendants in the 6th ward, if he had been placed there on his return to the hospital. The 6th ward was scantily furnished and was intended for violent and incorrigible cases, and as F. had betrayed our confidence, he thought there was a likelihood of his receiving some form of punishment. Fortunately, however, he had been returned to the same ward and room he had previously occupied, which contained the best accommodations we

could provide. There is no doubt whatever but that he would have used the dirk, if he had thought he had reason to do so. During his last residence in the hospital (13 days) his attendants, from his general bearing and conduct, considered him dangerous, and were prepared to expect trouble at any time. After his departure it was discovered that he had stolen from the ward a number of portable articles, of more or less value, among which was a highly prized set of drawing instruments, personal property of mine, which I had loaned him whilst he was carrying on the decorative design and spatter work business. F. did not go further in the direction of Philadelphia than Lancaster, where he took a train for Reading, and from there he went to New York and stopped at the Metropolitan Hotel. Some days subsequently he was arrested for giving a bogus check for $82.72 in payment of a board bill of $12, receiving the $70 in good money in exchange, and was held to answer. This affair terminated in his being sent to the Elmira Reformatory for 13 months.

After this I lost all trace of the patient. I feel convinced, however, that if he is still alive, he is either in a penitentiary, a reformatory or a lunatic asylum, and that wherever he has the least opportunity he is ready and anxious to commit any or all of the sins enumerated and forbidden in the decalogue.

Now in disposing of this case, the shortest and least troublesome way would be to say that it is simply a plain case of criminal wickedness, and that the law should be asked to punish any infraction of its code. Such a speedy generalization and condemnation, although it *may* indicate unusual acute mental perception and reasoning powers, on the part of him who passes such a judgment, yet it may just as readily, stand for mental superficiality or senseless prejudice. Even among those who have largest opportunities and are best qualified by special training to study this class of cases, there exists a difference of opinion as to their actual number and also as to the degree of responsibility involved when the common law is violated. Differences of opinion frequently arise from the greater or less departure from the theoretical pureness of type laid down for moral insanity. As we have already said, there is always more or less intellectual involvement in these cases. Now, whichever

group, the intellectual or moral, shows the greatest preponderance of perverted or morbid manifestations, to that group the disease is assigned in the theoretical nomenclature. But those who do not believe in moral insanity, will, in a given case, either admit no insanity at all, or with extreme acuteness of mental vision or adroitness of argument, magnify the intellectual defects present, and make the moral defects subservient, so that, although they admit the man insane, stoutly deny that he is morally insane.

Now in regard to the legal responsibility of these cases of moral insanity. There are degrees of this malady, just as there are degrees in any other form of mental disease. In the natural world we have daylight, twilight and night. It is impossible to determine just where day ends and night begins,—indeed there is no such sharply defined line. So, in a given case, it is sometimes difficult to determine whether it is one of moral wickedness or moral insanity. And even when its insane character is established, it does not necessarily preclude the consideration of penal measures, if the subject has committed some unlawful act. I believe there are insane people who should be held accountable under the law, for their deeds. Many of them can be influenced and improved by disciplinary measures. But the most unbiased and intelligent judgment must be used in determining who shall and who shall not be held amenable to the law. Each case must be considered separately and on its own individual merits. We dare not generalize. In regard to the special case I have here detailed, it will be observed that the history refers to a congenital deficiency and also records a head injury at 15 years of age. Special symptoms of insanity are noticed to have occurred at the age of 16. A psychopathic family history is also mentioned—a grand-aunt and an uncle had been insane. It will also be remembered that whenever the slightest opportunity offered the patient would steal, lie, defraud, intrigue, gamble, drink, prostitute and, on occasion, showed the traits of a desperado. That he did not reveal more of his moral perversity whilst with us, was simply because his opportunities were necessarily limited. Now in regard to this case, two questions arise: 1st. Was the man insane, and 2nd.

What would have been his legal responsibility, if he had committed a criminal offense whilst under our observation at the hospital?

I have no hesitancy whatever in answering the first question by saying that I believe him to have been a true case of moral insanity. In regard to the second question, I should say that if he had committed a capital offense, I should be very reluctant to believe that he should be made to suffer the extreme penalty of the law by forfeiting his life. Nor yet can I believe that it would be just to condemn him to solitary confinement with hard labor, for the remainder of his life. But he should be subjected to some form of penal discipline, and should not be permitted his personal freedom for the rest of his natural life. For a less grave offense than murder, he should be also subjected to some modified form of punishment, which I believe could be made disciplinary and beneficial. In this individual case although insane, I believe there was sufficient intellectual power, sufficient will force, and sufficient moral appreciation to justify the infliction of some form of punishment. But each case has its own peculiar traits, and no single opinion based on a given case of moral insanity can be made to apply to all the subjects of this malady.

ARTICLE VIII.

PROFESSOR RICHARD'S REJOINDER.

By George U. Wenner, D. D., New York City.

The "Liturgical Question" has almost become ancient history, and it is with reluctance that I venture to say even a few words by way of a reply to Professor Richard's "Rejoinder." A necessity for doing so can scarcely be said to exist. Intelligent readers are already supplied with sufficient material so as to be able to form an independent judgment on the merits of the case. But courtesy demands at least an acknowledgment of the receipt of the "Rejoinder."

1. The Professor begins by expressing his resentment at the imputation that he had omitted material parts of his quotations,

and devotes seven pages to a dexterous defence. A quotation, which he now gives in full, affords ocular demonstration that Luther's list of Festivals and that of the Common Service are almost identical. What Luther desired was the abolition of "the festivals *of all the saints.*" The Professor, in his first article, said: "But what is yet more remarkable, is his almost *complete abolition* of the festivals of the Church." [p. 106.] If this does not constitute a material difference, I will withdraw the charge.

2. That in his former article the critic ignored the General Synod's edition of the Common Service, although he was professedly writing for General Synod readers, he now denies, (p. 464.) For did he not expressly declare: "Every fact and principle established applies in exactly the same sense to that form of the Common Service adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits." Except. These exceptions already make a considerable rent in his argument. But besides these exceptions there are a Preface, Rubrics and Explanatory Directions, peculiar to the General Synod's book, which not only sweep away many pages of his original paper, but which take away the very foundation of many of his objections. Until his attention was called to these things, there was no evidence that he had even seen them. Facts well known to those who have used the General Synod's book he treats as if they were new discoveries which his investigations have brought to the light. For example: "Dr. W. has acknowledged, (says he on page 502), that the *Confiteor* finds no place in the full normal Lutheran service." That fact was "acknowledged" in the second of the Explanatory Directions, and would not have escaped the eyes of so acute a critic as the Professor, if he had examined the book at all. The "acknowledgment" is not an after-thought, as he seems to intimate.

But if our book is not like the other editions, how can there be a *Common* Service, he asks. Thus he seeks to impale us on the other horn of a dilemma. The Professor is a Greek scholar. Might not the etymology of the word, (*λειτουργία*, from *λαός*, *λεῖτον* and *ἔργον*, the public or common service), have sug-

gested the thought that *perhaps* the committee in selecting such a title for the Liturgy of the Church, *may have been* influenced by other considerations than the mere accident that three Synods had *in common* recommended it. "Drink deep, or taste not the Pierian spring."

3. "Absolution" (page 465) has its proper place in the usages of the Lutheran Church. I regret that for want of time and space I cannot point out to the Professor the distinction between "Absolution," a term which is not used in our book and the term which is used, namely "Declaration of Grace." Perhaps it will suffice to say that "Absolution" is properly used at the service preparatory to the Holy Communion.

4. (Page 467.) Refusing to accept our suggestion as to the probable reason for the omission of the Gloria Patri after the Introit in the Agenda which he has consulted, he insists upon it, "from the testimony of his own eyes," that in Lutheran practice, such a thing is possible. Indeed, so sure is he of his position, that he proposes a commercial transaction which almost partakes of the nature of a bet. For light upon the subject of the component parts of an Introit, I would refer him to Zoeckler's Handbuch, Vol. 1, page 474, to Schoeberlein, Vol. 1, page 47, or to any elementary work on such subjects.

5. If the principal Order of Morning Service is not desired at times when the Lord's Supper is not administered, our book has made provision for another Early Service closely resembling some of those simpler arrangements of the Agenda which the Professor cites with approval. But the Communion is without doubt to most Christians the ideal form for the principal Morning Service. (Page 468).

6. Kliefoth, 4, 29 (cited on page 330) is sufficient authority for the claim that the pure liturgies are founded on the German Mass. If I were to imitate the Professor's manner, I should say: Dr. Richard *vs.* Dr. Kliefoth, readers may choose for themselves. (Page 472). [Although this greatest of Lutheran authorities seems to have lost caste since the appearance of the first article; in the Rejoinder he is seldom quoted].

7. It was not claimed that a Consensus was necessary in order

to form a Lutheran liturgy; we only claimed that we had found one and had followed it. (Page 474).

8. "The Romanizing feature." (Page 497). Really, this Romanizing business I can hardly discuss with a sweet spirit. To borrow an expression that has almost become classical, "does he not know" that the entire Western Church is descended from Rome? Did the Reformers start a new Church or did they only reform the old? May not the Unitarians say to us with equal truth when we confess the divinity of Christ, "Romanistic"! Or, when we offer the Lord's Prayer, or administer the sacrament of baptism, may not the Quakers with equal propriety charge us with Romanism? Out upon such appeals to popular prejudice.

9. When he comes to consider the various additions which were made to the Service in the way of rubrics or connecting links, added for the purpose of better adapting the book to the people, then he is in his element. For here are features which are either not mentioned in the Agenda, or the usage in regard to them varies widely. These he rolls as sweet morsels under his tongue. For here of course it is an open question whether the committee acted as wisely as a real Professor of Liturgics would have acted if he had been appointed to do the work instead.

And how great is his delight in marshalling before us "the old Roman ecclesiastical terminology, as Matins, Vespers, Antiphons, Responsories, Canticles, Introits, Collects, Suffrages, and the entire paraphernalia of the Church Year, besides Latin titles of the Psalms."—Thus he seeks to capture the unthinking crowd, and to make the book odious.

After a sharp contest of words with Daniel O'Connell, during which victory perched for a while on either banner, a Dublin fish-wife was at last completely routed by being called "the hypothenese of a rectangular triangle." As she fled, she declared that she had never been so shamefully abused in all her life. We are reminded of these tactics when we behold the Professor making his onslaught on the Antiphons, &c., and saying: "The meaning of all this is unmistakable, and the logic of it is inevitable." (Page 499).

Most of these questions are of small importance, or have as-

sumed importance from an inadequate acquaintance with the facts in the case. One question, however, he has touched upon which is important, and which, as he himself seems to realize, is the key to the situation. If we will concede this, he is willing to permit those who desire to do so to use the Common Service in full, and indeed promises for himself that he will be moderately liturgical in his practice. The question is whether, in constructing or reconstructing our Services, we are to follow orders that are historically pure, or whether we are also at liberty to follow those which under adverse influences deviated from accepted Lutheran usage. Whether each one is not at liberty to make his own liturgy, or to do without a liturgy if he so choose. Whether the Nineteenth Century has not just as good a right to make a liturgy as the Sixteenth. It involves the question in which our friends are so deeply interested, whether the Washington Service is not just as truly a Lutheran liturgy, just as "legitimate," as is the Common Service.

Those who claim liberty in these respects seem to have found many arguments in the doctrines and practice of our Church which favor such a view, We must concede, for example, that the Lutheran Church has no liturgy which has statutory or canonical obligation. We repudiate among us such an authority as has the Book of Common Prayer among the Anglicans. We have no one Service which has paramount authority, and no Service which is fixed and which does not admit of development or change. I am free to admit that another Service could easily be prepared which would differ from the present one in every line and part, excepting so much of it as is taken from Holy Scripture, and yet would have just as good a claim to be considered Lutheran. I will also admit that although I have used the Common Service with ever increasing love for more than twenty years, if I were compelled to use it for one day in a verbal and literal manner, I too would regard it as an insupportable yoke against which I should protest as earnestly as do now the opponents of the Service. To comprehend the situation, we must take a broader view of the matter than to regard the Service merely as a handbook of rites and ceremonies.

The Principles of Worship of the Lutheran Church have been

alluded to in a previous article, and no Service can be regarded Lutheran which does not embody them. These principles, says Kliefoth, (4, 80), which our fathers maintained over against the Romanists, namely that the Mass is not a sacrifice but a sacrament; that in every service besides and before the *sacrifice* there must be a *sacrament* (that is, means of grace, in which the Word is also included); and that the Service is substantially *Communio*, that is a reciprocal giving and receiving, (δόσις and λῆψις), and whatever else is implied in these principles, they had to maintain over against the Reformed as well. (It would be an easy and a profitable thing to show the absence of these principles in many modern services).

This is the glory and beauty of the Lutheran Service, that it is not a structure in accordance with a special *form of words* but rather a growth from a *germinating principle;* that while its roots are far back in the past, it may and does have a full and free development of its own, may draw freely from the resources of past ages and at the same time conform itself to the wants of the present. Surely it would be well for our friends to try to understand these things before they attempt to cut down a tree that gives such grateful shade.

It is from this standpoint, that of the radically different view of the Principles of Worship which distinguishes the Lutheran Church, that we are unable to recognize, for example, certain South-West-German liturgies, notably that of Wuerttemberg, as pure Lutheran liturgies. It is for this reason also that we repudiate the Washington Service, which although "winked at" at Alleghany, was not thereby constituted a "legitimate" service. That arrangement contains fragments here and there of the Lutheran Service, but disrupted and without organic connection. A hundred General Synods could not make it Lutheran. The Church of the Eighteenth Century tried to make liturgies in that way, but in doing so she simply excommunicated herself. Along the pathway of that century her liturgies lie like whitened skeletons in the desert.

On the other hand, we may say that the simplest Service, if it contains the elements to which reference has been made, and does not break with historical usage, for this is also a distinc-

tive characteristic of the Lutheran Church, is a true and pure Lutheran Service.

Of the Common Service itself it has been admitted that it is only a tentative form. If, instead of using their fund of theoretical knowledge for the purpose of assailing it, men would use the Service practically for purposes of edification, they would soon find out what abundant opportunities are presented for adaptation, and the exercise of the widest liberty.

The matchless beauty of the Introits, for example, when rendered according to the ancient usage, may perhaps be a sealed book to most congregations. But see what careful and adequate provision has been made in all such cases, for alternative use.

We know of no one claiming that the nation or people is not Lutheran because it may have been misled into other forms of worship. The Lutheran Church has a broader foundation than the Liturgy. Nor have we branded individuals as not being Lutherans, merely because of their inability to comprehend or use the Service. Although it must have occurred to many as more than a mere coincidence, when one of the chief leaders in the crusade against the Service recently proved to be as stoutly opposed to the catechism and to the doctrines of our Church as he is to the Service.

A word as to the practical bearings of this question in the General Synod may not be out of place. There is a natural disposition to speak of the friends and the foes of the Common Service. It is too early to make such a distinction. After some years the minds of our people will be better able to judge of its merits and demerits than at present. Nor is there any danger to be apprehended from radical efforts to undo the work that has been done. Should there be such a disposition, so great is the vantage ground which the Service itself occupies, that at the last moment, those who are themselves most actively engaged in such a work would hesitate to complete it, even if they had the power, for they would not be quite sure that they would not be unchurching themselves. What we want is peace; in our congregations a loyal effort to respond to the directions and teachings of the Church; in our papers and magazines a calm and helpful presentation of facts and ideas that will edify; and

above all, in our seminaries and colleges, instruction and *practice* that will stimulate and strengthen our future pastors and help them to realize the value and importance of the long-lost inheritance of which we have at last come into the safe possession.

ARTICLE IX.

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ARTICLE X.

REVIEW OF RECENT LITERATURE.

HUNT AND EATON, NEW YORK.

Studies in Theology. By Rev. Randolph S. Foster, D. D., LL. D., Bishop of the Methodist Episcopal Church. 1890.

Vol. I. *Prolegomena.* Philosophic Basis of Theology; or Rational Principles of Religious Faith.

Vol. II. *Theism.* Cosmic Theism; or The Theism of Nature.

Vol. III. *Evidences of Christianity*; The Supernatural Book.

These three large and attractive volumes are the first three of a series of treatises in which the distinguished author proposes to present the results of his many years of study in theological science. The plan of presentation is a large one, extending through eight additional volumes on the further topics: Biblical Theism, Scope and Plan of Creation, Primitive Man, Man in Sin, Man under Redemption, Man a Spiritual Being, The Man of the Resurrection Age, and Immortal Destiny. It will be at once seen that the work, in its completion, must call up and bring under review all the leading questions that have awakened the deepest interest and exercised the most earnest thought of our age. They are intrinsically questions of supreme moment.

The author's method is not dogmatic, nor is it his purpose to present a systematic theology. He offers the work in the form of "studies" in theology. The topics are discussed in the spirit of earnest inquiry, in which conclusions are held amenable to the law of the sufficient reason; and instead of aiming at the production of a full, rounded system of theology, the purpose is to seek settlement of the great questions and principles that underlie and pervade systematic theologies. It is a large and worthy purpose, the accomplishment of which even in moderate degree must serve the cause of truth and human welfare.

The first volume deals with those fundamental questions which underlie the whole process of reaching theological conclusions and whose settlement is needed to vindicate the form they take. After an extended setting forth of the aim and scope of the proposed undertaking, and the

method and spirit that are to mark it, inquiry is directed to the question "What is truth?" The explanation is found in an analysis of the two views of it as expressed in the truth of being or reality and the truth of knowledge or of the mental concepts. This leads to a discussion of the nature and validity of concepts and their relation to "ideas" in the sense of the archetypal patterns which precede the concrete realities. This is followed by a review of the nature and characteristics of knowledge, the condition of knowing, and the nature and grounds of belief. The sources of theological truth are found in the facts, constitution and laws of nature, and in the Bible as a revelation from God. This leads to a discussion of the pressing question of the place and relations of reason in matters of revelation, in which, while seeking to guard against an abuse of it or any perverting influence from it, the author demands for reason, to say the least, its fullest measure of rights. The volume closes with a vindication of the principle of development in theological science, on the sufficient ground that though revelation is completed and closed, the human understanding of it is progressive and has not yet fathomed all its depths or found all its riches.

In the second volume Dr. Foster has recalled the fact of the intense and multiform assailment of the foundations of Christian belief during the last half of the nineteenth century, and has brought under vigorous and trenchant review the various forms in which the anti-theistic attacks and speculations have come. He discusses the fundamental conceptions and principles involved in the establishment of the theistic conclusion, such as the idea of God, the essential content of the idea as well as its origin, and the law of causality. This is followed by a presentation of the particular arguments for the existence of God, such as the cosmological, the teleological, and the moral, together with such as are fairly deducible from universal belief, and the malign influences of atheism as compared with the benign effects of belief in the existence and rulership of God.

The third volume is devoted wholly to the evidences of Christianity. It traverses the various branches of these evidences, showing how they stand in their full authenticating power and sufficiency for Christianity, in the face of modern infidel or agnostic criticism and assault.

These volumes are very rich in the great truths in which the foundations of Christianity rest. The discussion of them exhibits a very wide range of reading, especially of the writings which modern and recent investigation and thought have produced. Dr. Foster has had affluent resources at his command and has made abundant use of them. Perhaps he has overloaded the work with quotations from leading writers, quotations which, however apt, expressive and valuable, by their very richness and abundance, in connection with the diversity of thought and terminology inevitable from so many writers, may be confusing to some readers and leave the author's own view-point and conclusion overshadowed and less

determinately drawn. The side-lights hold the eye possibly too much. Yet to many this accumulation of the best and most apposite utterances of the great leaders in the world of thought, in connection with these great themes, will be exceedingly welcome and highly prized. Dr. Foster writes with great vigor, under the impulse of strong conviction and the help of a glowing imagination. His presentations are marked by a fervid rhetoric, impelled by strong view of the greatness of the questions at issue. Passages of great power, beauty and impressiveness gem these pages. But in this connection appears a feature of the work which to some extent mars its excellence and diminishes its high value. The qualities of thought and expression which produce these eloquent passages and which suggest the habits of popular address and oratory, are sometimes at the expense, or at least connected with a neglect of, the more exact discriminations of thought and expsession that ought to be consistently observed and that inspire the strongest confidence in the judicially critical reader. Intensity of expression sometimes carries the statement upon doubtful or untenable ground, and neglect of careful adjustment of assertion with assertion leads to apparent inconsistencies where in the essential thought none really exists. Many illustrations of these features might be given. For instance, to press the duty of a truth-seeking spirit, he asserts it "must be the supreme object of desire," have "the supreme place in the affections," "no matter what goes, if truth comes." Yet he surely does not mean to exalt it above moral character, or make it in itself the supreme good. In one place the sweeping assertion is made: "Consciousness is in every case a feeling," despite its really cognitive character in the instances adduced in illustration; and yet elsewhere the consciousness is rightly acknowledged both in approved quotations and in the author's own statements as a cognitive power or any act of knowledge. The habitual use of the term "concept" to cover indiscriminately the representative object in memory and the mental image in the creative imagination, as well as the thought-products known as universals, is too loose and ambiguous for an accurate or scientific determination of a theory of knowledge. Such failure to discriminate must wreck certitude upon the antinomies of Kant or the incongruities or contradictions of Herbert Spencer, resulting in agnosticism. It is without doubt simply a *lapsus pennae*, but it is probable that both Abelard and Anselm would object to being credited with the Latinity: "*intelligo ut credas*, "*credo ut intellegas*," or "*credo intelligens*."

On the question of the office of reason in matters of revelation and faith Dr. Foster is disposed to allow a large function to reason: "The function of reason is to examine and test, to sit in judgment and decide on what shall be the contents of faith. When propositions are submitted, or facts made known, or experiences felt, or arguments propounded, or duties enjoined, or anything offered as counsel or doctrine, or

any impulse is felt of any kind, whether relating to things secular or religious, whether pertaining to time or eternity, whether purporting to come from God or man, in the one case as much as in the other, it is the function of reason to sit in judgment on it, and determine whether the thing proposed shall be accepted or rejected, or what shall be its treatment." It is proper to add that when the author comes to explain and illustrate the application of the office of reason as meant to be asserted in this apparently overdrawn and dangerous statement of it, the limitations and guards introduced reduce its prerogatives to defensible and safe conceptions and range.

The author's representation of conscience is especially unsatisfactory and misleading. Though not maintaining his views consistently—as this would require too steady a strain of unnatural conflict with the psychological facts involved—he denies that the conscience is cognitive percipient, intuitive, and resolves it into a feeling. He takes issue with a statement of Dr. Hodge, because the statement "implies that conscience is cognitive." He says: "In the last analysis, it is found that that within us which we call conscience is simply a feeling, or a something which feels, in the presence of some kinds of acts or proposed actions." "The conscience perceives nothing, believes nothing, discerns nothing; it simply feels in harmony with knowledge, belief, or inchoate acts of intelligence. But while not a cognitive faculty, it is a feeling which reveals a nature—the ineradicable moral nature of the soul. It does not discern a law even." Dr. Foster's explanation rests in the old unpsychological "sentimental" theory, of an inner sense analogous to the bodily senses, "another sensory system" as he terms it, a "spiritual sensorium," not indeed of material nerves, but of "spiritual," "an organism for impingement of moral facts, or free actions on the more delicate moral nerve or sensitive soul, awakening a feeling of pain or pleasure, approval or disapproval, or the appropriate affection or emotion. The process here is either the perception of some external act or the self-consciousness of some thought or purpose or feeling purely subjective. Whichever it may be, it awakens the appropriate moral emotion. If it is an action of one kind, it excites the spontaneous emotion of satisfaction. If an act of another kind, it results in a recoil of feeling." The perception of the qualities of right or wrong is thus made to wait, as well as depend, upon the feeling. "The mind spontaneously cognizes, as soon *as moral feeling takes place*, the idea of right and wrong. In beholding certain acts feeling of a certain kind is awakened, and through the feeling it immediately cognizes that they are right or wrong." It would be difficult to frame a view of conscience more thoroughly in disregard of the real facts in psychology and the testimony of experience—such facts as that the action of the sensibility, whether "emotion of satisfaction" or the reverse, depends and waits on *knowing*, and is otherwise a blank, that without the intel-

lectual or rational intuition of the ethical distinction between right and wrong and the judgment of the reason applying that distinction to individual acts, no such emotions of satisfaction or disapproval are or can be awakened. And no theory could be invented—not even Herbert Spencer's theory of inherited and transformed race-experiences of pleasure and pain—that would more thoroughly disturb or throw into doubt the foundations of morality, making the conscience only a mystic feeling, a result of present human organization, instead of a necessary *perception* of the real qualities of right and wrong in human life and activities connected with men's relations to one another and to God.

Not much wonder that Dr. Foster failed to keep all his discussion in harmony with this theory, and practically, though unintentionally, confesses that the order of the action in conscience must be reversed. He virtually admits, Vol. I. p. 158, that this "feeling" which is said to give the law, is often misleading, and has to be corrected by the moral *judgment* or intuition upon a review of the circumstances and relations of the action: "On examination of the circumstances of the case the mind may change its verdict, and with that change the feeling will change." "There is a reality of right and wrong, and *the mind intuitively cognizes the fact*, and in knowing itself it knows this primary *datum* of consciousness. There is a standard which determines what is right and wrong, and the mind intuitively discerns the fact, *for without this the idea could not exist and the feeling could not arise.*" By such statements as these the author indirectly, though inadequately, corrects the misguided and misguiding theory he has given.

It is with regret we notice these few exceptionable things in these volumes that in their general discussion are so meritorious and stimulating—so strong and eloquent a presentation and vindication of theistic and Christian truth. The treatment of these subjects necessarily traverses such an immense field of investigation and thought that diverse views and theories, and consequent criticism, are inevitably encountered. We hope he may continue his work and give us all the volumes of the proposed series. M. V.

G. W. FREDERICK, PHILADELPHIA.

The Lutheran Movement in England During the Reigns of Henry VIII. and Edward VI., and its Literary Monuments. By Henry Eyster Jacobs, D. D., Norton Professor of Systematic Theology in the Theological Seminary of the Evangelical Lutheran Church in Philadelphia, Translator and Editor of the "Book of Concord," etc., etc. pp. 390. $2.00.

Absorbing as is the subject matter of this volume the reader's mind must turn at times to note the copious learning and prodigious research which have brought it forth. Few books of the historic merit possessed by this one have issued from the press of our country. Although

confined to the province of comparative symbolics it enrolls its author among the eminent Americans, such as Motley and Prescott, who have supplied the English-speaking world with the standard histories of foreign nations.

It is really a marvelous story that is here told, a story of facts unearthed by the wide and patient study of original sources and vouched for by ample documentary evidence on every page. And it is not a story of mere antiquarian interest. An extensive reading of it is calculated to have a powerful bearing upon questions with which the Churches are to-day occupied more than with any other. The relations of the various bodies of Protestants to each other in America can never be properly appreciated nor the problem of Church Union approach a solution, until men become acquainted with the origin of our divisions in the centuries that are past.

The calamity which shattered the unity of Protestantism on the continent is now generally recognized by impartial scholars to have had its cause in the irreconcilable antithesis between the Calvinistic doctrine of par- ticular election and the Lutheran doctrine of the objective Real Presenc ein the Eucharist. But the circumstances which differentiated the Church of England from the Lutheran Church have been involved in such obscurity, that even Episcopal scholars have set up the claim that their church owed nothing to the Reformation under Luther. Such scholars are likely to have an awakening attended with infinite astonishment when they come to read this volume, especially when they find its revelations everywhere fortified by renowned authorities of the Anglican Communion.

It is shown here that as early as March, 1521, the "heresyes of Luther and others of that sorte infectyd" the University of Oxford to an extent which alarmed the hierarchy, and that very shortly after this, earnest efforts were made by the papists including the Sovereign, for the suppression of "ye pernycious doctryn of Martin Luther" and "that execrable sect of Luther." So intimate was the relation between the early agitators of the Reformation in England and the Lutheran movement on the Continent that the name "Germany" was given by their enemies to the house at Cambridge in which they were wont to gather for conference. They are aptly called "the first English Lutherans." About the same time "Lutheranism increased daily in the University of Oxford," and in spite of all opposition "the Lutherans proceeded and took all private occasions to promote their doctrine." An "Index of Prohibited Books" of 1529 shows very clearly that the theologians of England were keeping abreast of the entire development of theological literature on the Continent.

Tyndale's connection with Wittenberg and his indebtedness to Luther both in his translations of the Scriptures and in his other writings, are shown conclusively. Many passages are simply modified reproductions

of Luther. His New Testament was attributed to "some maintainers of Luther's sect" and the king was warned that this was "the next way to fulfil your Realme with Lutherians." Tyndale's writings were so much associated in men's minds with Luther's that they spoke of "the pestilent sect of Luther and Tyndale."

While the leaven of the gospel imported from Germany was fermenting at the universities and elsewhere, the question of the King's divorce with the political complications involved in it brought on the crisis. Henry now took matters in his own hands, and Cranmer whose soul had been filled with Lutheran ideas during his sojourn at Nürnberg and who had married a Lutheran wife, was made Archbishop of Canterbury. Royal commissions were despatched to Wittenberg in 1531, 1535 and 1536 to negotiate with the German Princes and theologians, and a Lutheran Commission went to England in 1538. The King in his conflict with the Pope and the Emperor was seeking continental alliances and was intent on being admitted to the Smalcald League.

Many months were thus consumed in discussions and negotiations, the paramount issue with the King being secular and political advantages, whereas with the Germans it was the spread of evangelical truth. "The League had been established among them for no other reasons than for the pure Word of God, and for preserving and propagating the sound doctrine of faith," and only those could be admitted who would "freely and openly confess God and his Gospel." The King was persistent for the union and in the course of his vacillations was willing to concede many points of doctrine insisted on by the Lutherans, and the business came to an end only with the outbreak of the Smalcald war and the death of the King which both occurred within a few months.

Through the medium of these successive embassies as well as the spread of Lutheran literature, the doctrine of the German Reformers gained a wide sway in England, as is attested conclusively by the Ten Articles, the "Bishop's Book" and the English Bibles of 1535 and 1537. The Articles of Doctrine as well as the Formulas of Worship which were adopted under Edward VI. were so clearly drawn from Lutheran sources that no scholar will to-day dispute their derivation. The reactions and the conflicts of that reign are strikingly exhibited in several chapters, and Lutheran students will find peculiar interest in the inconsistencies of Martin Bucer.

The Chapters on the Communion Service of the English Church, the Morning and Evening Service, the Order of Confirmation, &c., and the Second Prayer-book, offer invaluable contributions to what is a burning question not only in the Lutheran Church, but in nearly all Churches, while the Excursus on the Typical Lutheran Service presents especially a model of calm and instructive discussion on a subject which is the

last in the world that should be profaned by controversial partisanship or polemic heat.

The temper of the book is throughout that of the gentle Christian theologian and historian, and in a somewhat hasty reading of it—owing to the late hour of its reception—we have found nothing to mar its fair and rich pages except a considerable number of typographical imperfections. It is a work which no student of history and no scholar interested in ecclesiastical or liturgical questions can afford to be without.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

(On sale by J. B. Lippincott Co., Philadelphia.

Jesus of Nazareth. Three Lectures before the Y. M. C. A. of Johns Hopkins University. By John A. Broadus, D. D., LL. D. pp. 105.

Our great seats of learning are not wholly given up to material science and skeptical criticism. The voice of spiritual truth is heard in their halls, and the humble Nazarene whose learning was derived from no academic haunts is exalted as the fountain of all wisdom and knowledge. Under the titles of I. His Personal Character, II. His Ethical Teaching, and III. His Supernatural Works, Dr. Broadus so sets forth the claims of Jesus on the reverent faith of mankind that fair-minded readers must feel constrained to acknowledge these claims, and the sincere inquirer will accept Jesus as his Lord and his God.

The little volume is the fruit of a life-time of study by a man of eminent gifts, who, while holding fast the old truths, is not only familiar with, but master of the theories and speculations of modern critics.

The way in which he treats the *originality* of the ethical teachings of our Lord will have special interest to the readers of the QUARTERLY, because of the current discussions in these pages on the law of continuity in another sphere. While some have taken immense pains to show that certain precepts of Jesus find a partial parallel in previously existing pagan writings; and some Christian apologists have been nervously unwilling to recognize the fact, Dr. Broadus boldly admits that "this was but a part of the wisdom of his teachings" "We need not be at all unwilling to admit that for the most part Jesus only carried farther and lifted higher and extended more widely the views of ethical truth which had been dimly caught by the universal human mind, or had at least been seen by the loftiest souls." Dr. B. grants accordingly not only that Confucius taught the negative side of the Golden Rule, but "as a matter of simple justice and exact truth," he endeavors to prove that he taught the positive side. Christ, the great Teacher, thus gave his sanction to the principle of the soundest philosophy, that we cannot break with the past. Originality of teaching was of less concern to the Lord of truth than the emphasis and enforcement of truth which had been inherited from the ages. We heartily endorse the author's con-

clusion that if we did not gladly seize upon truth "wherever 'tis found" we should not be faithful to the spirit of Jesus " E. J. W.

HENKLE AND CO., NEW MARKET, VA.

History of the Evangelical Lutheran Tennessee Synod, embracing an Account of the Causes which gave Rise to its Organization; Its Organization and Name; Its Position and Confessional Basis; Object of its Organization; Its Work, Development, and Various Sessions; Its Policy; Its Future, &c. By Rev. Socrates Henkle, D. D. Bound in cloth, 288 large pages. Price, post-paid, $1.50.

It is a happy sign for the Church that the spirit of history has been awakened. The present is the second work of the kind within a year, and both the Missourians and the Joint-Synod of Ohio have recently taken action providing for the preparation and publication of such histories. There is enough of talent and enterprise in the Pennsylvania Synod to produce a full history of that body, and one would think that the General Synod is in possession of all the requisites for bringing out a large volume detailing minutely its conflicts and progress.

The Tennessee Synod has had a unique development. One of the oldest bodies in the American Lutheran Church, it stood entirely alone for a period of nearly seventy years. Its founders were at one time connected with the Synod of North Carolina and it is a remarkable coincidence that as the rupture of the General Synod was brought about through a parliamentary ruling, so the first disruption of a Synodical organization in this country was caused by parliamentary tactics, a coincidence not without its lessons.

The N. C. Synod in 1817 changed its constitution so as to open its meetings thereafter on Trinity-Sunday. But as some deemed it desirable to hold the meeting in 1819 a few weeks sooner than the time so fixed, the President convened the Synod in accordance with their wishes and in violation of the constitution. "The interval between the time when the call was made and that of the meeting, was too short to enable ministers at a distance to reach the place of meeting," and some, it is alleged, knew nothing of the meeting until after it was over. This meeting Rev. Philip Henkel and some others declined to recognize, and when the regular time arrived for the meeting of Synod he with two candidates and a number of laymen met to transact the usual Synodical business, and from that meeting under "several shade trees near by" a church, the use of which was refused them, dates the organization of the Tennessee Synod, though this was not completed till 1820. Sharp controversies followed. The little organization at once planted itself squarely upon the Augsburg Confession and with a heroic devotion to pure doctrine it made war not only upon the North Carolina Synod, but upon all the other Lutheran bodies, especially the General Synod,

since none of them at that time recognized the Confessions of the Church.

The history as here presented is largely of a documentary character, transferred almost literally from the official minutes, with obituary notices and statistics. It is an invaluable contribution to our Church literature and the Lutheran student, who has the intelligence that is to be expected from Lutheran ministers, will often pause to contemplate the wisdom or the folly, the soundness or the unsoundness of the steps taken from time to time by this body. That the brethren of that little and dispised band were in earnest, that they had no superiors in self-denying missionary labors, that they for a long period stood alone in the maintenance of distinctive Lutheran doctrine, and that they were the first to furnish the English Lutheran Church with a copy of the Symbolical Books, will have to be admitted by all—and greater praise than this can be accorded to few. On the other hand their want of efficient organization, their practiee of extreme congregationalism, their morbid dread of every contact between Church and State and their failure—for many years—to establish educational institutions, form elements in their history which remind one painfully of the contrast in wisdom between the children of this world and the children of light.

The Tennesseans have filled an important, if not a commanding sphere in the development of the Lutheran Church in this country, and this history is calculated to contribute important service in shedding light on that development, and in promoting convictions which are still largely in a stage of conflict or in a process of formation. We bespeak for the work a wide circulation. E. J. W.

FUNK AND WAGNALLS, NEW YORK.

The World Lighted. A Study of the Apocalypse. By Charles Edward Smith, author of "The Baptism of Fire." 12mo., cloth, 218 pp., 75 cents.

This is a new study of the most difficult and mysterious book in the Bible. The author thinks he has found the key in the "magnificent array of light-bearers—*Seven Golden Candlesticks*—SEVEN STARS—THE SUN." Of these he says: "I propose, then, this conception—*The Progress of Truth in Enlightening and Saving Mankind*,—as the fundamental idea of the Apocalypse, and the key to the meaning of its symbols." This key the author carries through the entire book, and by its aid he seeks to unlock the mysteries of "the seven seals," "the four trumpets," "the four beasts," "the seven vials," "the scarlet woman," etc., etc. He does not claim to have discovered the meaning of all these strange symbols, but he has undoubtedly thrown much light on many dark places, and has shown many new views of truth. He has also applied the key in the most reverent and devout manner as the following paragraph will show: "As I close these studies on the Apoca-

lypse I am impelled to bear my testimony to the fulness of its inspiration. Its seems to me the most wonderful prophecy of the Bible. Both the themes which it treats and the manner in which it treats them, are far beyond mere human art. * * How wide its scope! How far its outlook! How grand its theme! How inspiring its revelations! It is exactly what it needs to be to occupy its place in the canon, to be the final word of the revealing Mind, and, in some respects, its grandest." The book is not a commentary, but an expansion and an application of the idea that divine truth will continue to spread its influence over men, until in its full manifestation the redeemed shall "see the face of God."

J. W. R.

One Man's Struggle. By Rev. Geo. W. Gallagher, 12mo., 169 pp., cloth. $1.00.

"This story is founded on facts—hard, stern facts," says the author—such facts we believe as are made and witnessed all over this professedly Christian land. The book tells of a brave and zealous young minister who, after six years of successful work in a country village, is called to a large and wealthy and fashionable church in "a New England Manufacturing city." Here he is deeply moved as he sees the city almost wholly given up to saloons. He resolves to try to enforce the "Prohibitory Law." With the assistance of five other clergymen and three or four earnest layman, he forms a Temperance union and begins the crusade. He soon discovers that the police and the city government generally are under the influence of the saloon. His own wealthy and influential members desert their pews. At least half the ministers of the city are indifferent, and most of the lawyers set themselves against him. Arrests are made and prosecutions are conducted, but the violators of the law are dismissed only to continue in their former illicit business. The young minister, worn out with toil and anxiety and defeat, drops down with heart disease, and dies at the very hour that his congregation resolves to demand his resignation. The *denouement* is almost tragic, for the young minister is virtually killed by the antagonism and desertion of his own influential members, many of whom are led to their opposition because either they or their friends own the principal hotels and other places in which liquor is sold. This little book shows, we believe, where the church stands in relation to the prohibitory movement—that is, *really* in a relation of opposition. The book also contains many incidents peculiar to pastoral experience. These add a charm to the story, and break the monotony of the continuous recital of "hard, stern facts"—facts which are breaking the hearty of many a true minister of Christ, and are linking the Church in unholy alliance with the saloon. "How long, O, Lord, how long?" J. W. R.

A. C. ARMSTRONG AND SON, 714 BROADWAY, NEW YORK.

The Book of Exodus. By the Very Rev. G. A. Chadwick, D. D., Dean of Armagh, author of "Christ Bearing Witness to Himself,' "As He that Serveth," "The Gospel of St. Mark," etc. pp. 442.

The Gospel of St. Matthew. By John Monro Gibson, D. D., author of "The Ages Before Moses," "The Mosaic Era," etc. pp. 450.

The Gospel According to St. Luke. By Rev. Henry Burton, M. A. pp. 415.

These three volumes belong to the excellent series of the "Expositor's Bible," six of which are issued each year. Five of those promised for 1890 have now appeared, and seventeen of the whole series have been published. Separate volumes are sold at $1.50, but by purchasing the six published in a single year, they can be bought at $1.15 per volume, while the whole set of eighteen will be sent, express prepaid, for $18. We are gratified to learn incidentally, that the publishers' venture in issuing the series is a financial success, many orders being sent in, some of them for as high as three hundred volumes.

We have taken occasion to speak of this series in commendatory terms in previous issues of the QUARTERLY, and we find no reason in the volumes now before us for recalling anything we have already said. It is true, they are not all of equal merit, but the merit of each one is of a high order.

Dr. Chadwick has already appeared in the commentary on the "Gospel according to St. Mark," and that will secure him a welcome from the readers of the series in these lectures on the Book of Exodus. He has not closed his eyes to the recent criticisms on the date and origin of this portion of the sacred writings, but, while giving these all the weight to which they are fairly entitled, he goes along with an assured and assuring faith, inspiring confidence in the reader at every step. "One thing," he says, "can neither be doubted nor denied. Jesus Christ did certainly treat this book, taking it as he found it, as possessed of spiritual authority, a sacred scripture. He taught his disciples to regard it thus, and they did so."

We repeat what we have said before of this series, that, whilst it is a commentary, it is not a commentary after the usual type but a course of expository lectures—something as well adapted to the wants of the intelligent layman as to those of the clergyman.

In Dr. Gibson there is more of rhetorical glow than in Dr. Chadwick, and possibly a more vivid portrayal of events, with a free use of the "historical present," which the reader will enjoy. But in all this he does not forget his office as an expositor. See, for example, what he says of Jericho and alleged 'discrepancies' between the different Evangelists, pp. 292–295.

Some may deem it a small matter, scarcely worth mentioning, and yet

we feel that it is of not a little importance in the interest of exactness, to follow Mr. Burton's method of giving the title of his volume rather than that of Dr. Gibson. The former's is "The Gospel *according to* St. Luke," but the latter's "The Gospel *of* St. Matthew. This difference may be passed by in conversation or ordinary announcements, but in a formal title we prefer to see the "according to" used. What strikes us specially in Mr. Burton's lectures is his aptness at drawing useful lessons, which are at the same time exceedingly helpful and suggestive. His style is full of life, made specially so by his happy illustrations and figures of speech. All three volumes will help to maintain the high character of the whole series.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Rays of Light; or Lectures on Great Subjects. By Charles Monroe Aurand, Pastor of Evangelical Lutheran Christ Church, Trenton, N.J.

This book consists of twelve lectures on the following "great subjects": "The Creation of Man"; "The Fall"; "The Promise of a Deliverer—the Call to Abraham—God's dealings with the Israelites"; "The God-Man"; "The God-man's Mediatorial Work"; "The Church"; "Divine Revelation"; 'Sacrament of Baptism"; "The Sacrament of the Altar"; "Prayer"; "Salvation"; "Glorification."

In these lectures the author gives the result of fairly wide reading in Philosophy, Science and Theology. Not in every case has the matter been reduced, digested and systematized. The book would have been better had the writer heeded the Horatian injunction :

——"nonumque prematur annum,
Membranis intus positis : delere licebit
Quod non edideris ; nescit vox missa reverti."

The reader will find many of the views aptly illustrated, and sustained by appropriate quotations from standard writers. Taken as a whole the book will repay perusal. J. W. R.

Opening and Closing Service, Hymns, and Constitution and By-Laws, for the use of Young People's Luther Alliances. Published for the Susquehanna Synod of the Evangelical Lutheran Church. pp. 47.

A neat little hand-book and well adapted for the purposes indicated by the title-page. It was prepared by a committee of the Susquehanna Synod and adopted by the Synod at its convention in Catawissa, May, 23, 1890. It is desired to secure its adoption by the General Synod in 1891, and the Susquehanna Synod's delegation is authorized to present at least the constitution and by-laws, and urge the General Synod to adopt them. The General Synod would do well to make the whole book its own.

PAMPHLETS.

Synodal-Bericht, Verhandlungen der deutschen evangel-Lutherischen *Synode* von *Missouri*, *Ohio* und *anderen Staaten* versammelt als Sechste Delegatensynode, A. D., 1890. Concordia Verlag, St. Louis, Mo.

Jubelansgabe der Verhandlungen der fünfzigsten Versammlung des *Westlichen Distrikts* der *Allgemeinen Evangelisch-Lutherischen Synode* von *Ohio* und *Andern Staaten.* Druck des Lutherischen Verlags, Columbus, Ohio.

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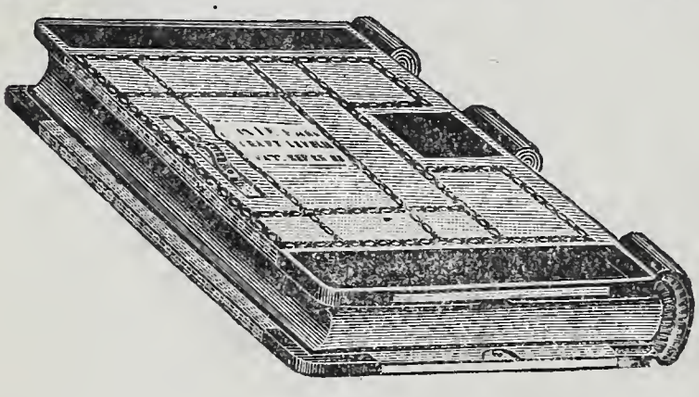

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